REVIEW AND HERALD EXTRA.

DAILY BULLETIN

—OF THE—

GENERAL CONFERENCE.

VOL. 5. BATTLE CREEK, MICH., JANUARY 27, 28, 1893. No. 1.

PROGRAM FOR THE INSTITUTE.

THE program arranged for the Institute is to hold two sessions daily, one in the forenoon and one in the evening, the afternoon being left open for council and and committee meetings.

The forenoon session comes at 9:30 to 12:00 A. M., with the first half hour devoted to devotional exercises. Two lessons, each fifty-five minutes long, with ten minutes intermission between, fill up the remainder of the time.

The evening session is appointed for 7:00 to 9:00 P. M. In this two lessons are to be given, with intermission as in forenoon sessions.

FORENOON SESSIONS.

The instructors for the forenoon sessions are as follows:—

S. N. Haskell, five lessons on The Study of the Bible.

J. N. Loughborough, five lessons on The Study of the Testimonies.

O. A. Olsen, six lessons on The Ministry.

R. A. Underwood, six lessons on The Recognition of Christ's Ownership and Our Redemption.

S. N. Haskell, six lessons on Missions and Missionary Work.

J. H. Kellogg, six lessons on Medical Missionary Work.

EVENING SESSIONS.

(To run through both Institute and General Conference.)

W. W. Prescott, on The Promise of the Holy Spirit.

R. C. Porter, on The Mind of Christ.

A. T. Jones, on The Third Angel's Message.

ENROLLMENT.

Fully three hundred were present at the opening of the Institute. Upon enrollment it was found that the following ministers, licentiates, delegates and Bible workers were in attendance: O. A. Olsen, S. N. Haskell, J. N. Loughborough, R. A. Underwood, W. W. Prescott, R. M. Kilgore, D. T. Jones, A. T. Jones, D. A. Robinson, L. C. Chadwick, R. C. Porter, J. O. Corliss, I. D. VanHorn, J. B. Goodrich, H. Grant, L. Johnson, R. S. Donnell, M. H. Brown, J. W. Bagby, G. A. Irwin, E. A. Curtis, Chas. L. Boyd and wife, H. W. Cottrell and wife, D. T. Shireman and wife, T. H. Purdon, N. W. Allee, Wm. Covert, C. McReynolds, C. L. Kellogg, D. H. Oberholtzer, Will D. Curtis, N. W. Kauble, J. M. Rees, E. J. VanHorn, W. S. Greer, K. Brorsen, J. Fargo, E. E. Miles, R. C. Horton, L. T. Nicola, D. P. Curtis, Eugene Leland, W. J. Stone, C. H. Keslake, O. J. Mason, E. A. Merrill, Smith Sharp, C. M. Kinney, W. A. Colcord, W. A. Spicer, Peter J. D. Wessels, D. N. Loughborough, D. E. Scoles, Wm. Hutchinson, H. M. Mitchell, H. H. Burkholder, Geo. A. Wheeler, W. W. Steward, P. M. Buchanan, J. N. Anderson, Valentine Leer, E. L. Fortner, P. F. Bicknell and wife, O. Oppegard, Mrs. John Harrison, Ella M. Nesmith, Jennie E. Owen, I. R. Blivin, Mrs. Saloma Lloyd, Mrs. M. Lockwood, E. R. Williams, F. W. Spies, Julia Parmele, Chas. N. Sanderson, Cassius Mansfeld, John M. Kutz, T. M. Steward, Chas. F. Parmele, T. S. Emery, W. H. Falconer, A. J. Olsen, N. P. Dixon, U. P. Long, P. H. Cady, J. S. Hall, Luther Warren, H. H. Brand and wife, Wm. Potter, E. A. Flowers and wife, Mollie R. Long, H. A. Cook, S. S. Davis, T. S. Parmelee, M. M. Kenny, Isadore Read, Elizabeth W. Harris, S. D. Hartwell, J. W. Westphal, W. F. Martin, J. G. Saunders, W. W. Eastman, Harry D. Gibson, J. B. Scott, N. P. Nelson, G. D. Y. Scholtz.

FRIDAY, JANUARY 27.

THE STUDY OF THE BIBLE — No. 1.

ELDER S. N. HASKELL.

THE ministerial Institute convened in the Tabernacle at Battle Creek, Mich., Jan. 27, at 9:30 A. M. About 300 were present. There was a devotional exercise lasting half an hour, conducted by Elder I. D. Van Horn; many earnest prayers were offered that the blessing of God might rest upon those attending the institute and that great good might be accomplished while they were together and when they should again be separated.

The first lesson was given by Elder S. N. Haskell. Subject, "How to study the Bible." Elder H. said: When we study the word of God we should recognize it as the voice of God to us as individuals. We should not study it to find an argument to use against some other person. This would not be a right motive. God wants us to receive the word of God for our own benefit; then he can use us for his work. God gave his Son for the world, and Christ takes us up and gives us to the world. We are liable to think that Christ's words applied to the disciples,—those whom he directly addressed, but not to us. But the right position for each one of us to take is that "God speaketh to me." Then we can get the benefit of the word of God.

The gospel of Christ contains all the salvation there is in the world. It embraces all the Bible. Every line of the Bible contains salvation. It was given to save us individually.

This gospel was in Christ before the world began, and each of us can say, the Bible was written for my especial benefit. The more *closely* we can study the Scriptures the better the Spirit of God can help us to understand it. When we thus bring our minds to bear upon the Scripture, the better the Spirit of God can help us to gain its meaning, for our minds come into close contact with that Spirit which inspired the word. Even what are considered the most uninteresting portions of the Bible, may be made a blessing to us, for the same Spirit inspired it all. The gospel embraces the whole Bible, and there is nothing in the Bible but gospel. It is all gospel. It is the gospel of Jesus Christ. It is to be received as such, by every heart. Those who receive it, receive salvation. The speaker then referred to the gospel commission, reading Mark 16: 15, and Matt. 28: 19, 20. We are to teach whatsoever he commanded. This takes in the whole Bible. Then anything found in the Bible is the gospel. The whole Bible was inspired by Christ. He referred to Luke 24: 47. God gives us the spirit of repentance. Repentance is embraced in the gospel. The gospel is the power of God unto salvation. Rom. 1: 16. That power is in the word of God. Then it is in the first chapter of Genesis. It is also present truth. If we ignore one part, we ignore the whole. He then read Col. 1: 23–27. Here the terms gospel, word of God, and the mystery, are used synonymously. It had been hidden, but was now made known. All summed up, the gospel is "Christ in you the hope of glory."

Any expression that I may take as coming directly from God, contains salvation. We may be saved without having an absolute knowledge of all the word, but we must live up to all the light we have. One ray of light given us, if perfectly followed, will bring us to the fulness of the light of the gospel; for every word God has ever spoken, contains salvation. This gospel now revealed to us, always existed in Christ. Every being in the universe that is in harmony with God, is so because of the gospel. Christ was the revelation of the perfection of God in humanity, and if we are not interested in every word that Christ has given us in his word we are not interested in all of him. When we take it as the word of God, it is interesting, and it is salvation. His words are spirit and life; they give life. It gives life to inanimate things. When God says to a man, live, he lives, even though he is dead. People often get infatuated reading works of fiction, but Satan cannot write a book so interesting as the Bible. The Bible is the most fascinating book in the world, and if it is not so to us, it is because we have not got hold of it. We can never be saved as long as any other book is more attractive to us than the Bible. The attraction is there, and we must educate ourselves to recognize it. Jesus Christ is there, and we ought to see him in his word. If we do not love his book, we do not love him. We read in 2 Tim. 1:9 that this grace of Christ was given us before the world began and was seen in him before he came into the world; and every ray of light that ever came to any man, every conviction of right or wrong came from Christ. We read in 1 John 1:1 that Christ is the "Word of Life." In 1 Peter 1:25, Christ, the word, and the gospel are all mentioned as the same thing. The speaker then read Job 14:16. Do you believe that God counts every step you take? Yes, he numbers my hairs, counts my steps, and he wants me to believe it. Not only does he count every step, but he knows the secret motive that led us to take those steps. Prov. 5:21. In conclusion Elder Haskell read the first five verses of the 139th Psalm, and especially emphasized the personal pronoun "me" and "my." Ten times it is repeated. David made a personal thing of God's knowledge of his ways. We should make the same application to

ourselves. Our safety lies in taking every word of the Bible as something directly from God to our own souls.

THE STUDY OF THE TESTIMONIES.—No. 1.

ELDER J. N. LOUGHBOROUGH.

IMMEDIATELY following the session conducted by Elder Haskell, Elder J. N. Loughborough opened his series of lessons on the study of the Testimonies. He referred to the various gifts placed in the Church, as mentioned in Eph. 4:11–16, and dwelt particularly upon their effect in producing unity among believers. The speaker quoted the following scriptures: 1 Cor. 12:12–27; Col. 2:19; Rom. 12:1–5; Eph. 5:30, 32; Ps. 133:1–3; 1 Cor. 1:10; 2 Cor. 13:11; 1 Pet. 3:8; Rom. 15:1–6; John 17:21–23. All these show the desire and purpose of Christ for unity among his followers. We may expect, then, that prophecy, as one of these gifts, will be aiming at unity, as we find that it did in the time of the first great dissension in the early Church, when Judas and Silas, two prophets, were commissioned to go to the churches with Barnabas and Paul, to instruct them and bring again into a state of harmony.

What was the first aim and effect of the gift of prophecy among us? Our enemies have repeatedly testified that but for the visions our denomination would long since have gone to pieces. Elder Joseph Bates gives this testimony to their effect at the time of the great confusion following the disappointment in 1844 (see "Rise and Progress of Seventh-day Adventists," p. 128):—

"I thank God for the opportunity I have had with others to witness these things. I can now confidently speak for myself. I believe the work is of God, and is given to comfort and strengthen his 'scattered,' 'torn,' and 'peeled people,' since the closing up of our work . . . in October, 1844. The distracted state of 'lo here's!' and 'lo there's!' since that time has exceedingly perplexed God's honest, willing people, and made it exceedingly difficult for such as were not able to expound the many conflicting texts that were presented to their view. I confess that I have received light and instruction on many passages that I could not before clearly understand."

In August 1848, a conference of Sabbath keepers was held at Volney, Oswego Co., N. Y. "There were about thirty-five persons present, all that could be collected in that part of the state; but hardly two of these were agreed. Each was strenuous for his own views, declaring that they were according to the Bible. All were anxious to advance their sentiments and to preach them. They were told that Elder White and his wife had not come so great a distance to hear them, but had come to teach them the truth. Mr. Arnold held that the 1000 years of Rev. 20, were in the past, and that the one hundred and forty-four thousand mentioned in Revelation were those raised at Christ's resurrection.

"As the emblems of our dying Lord were before this company, and they were about to commemorate his sufferings, Mr. Arnold arose and said he had no faith in what they were about to do,—that the Lord's supper was a continuation of the Passover, to be observed but once a year. These strange differences of opinion rolled a heavy weight upon Mrs. White, especially as Mr. Arnold spoke of the one thousand years as being in the past. She well knew that he was in error, and great grief pressed upon her spirits, for it seemed that God was dishonored. Some feared she was dying; but Elders Bates, White, Chamberlain, Gurney, and Edson prayed for her, and the Lord mercifully heard the prayers of his servants, and she revived. The light of heaven rested upon her, and she was soon lost to earthly things. While in this state she was shown some of the errors of those present, and also truth in contrast with their errors, showing that these discordant views which they claimed were according to the Bible, were only according to their own opinions of the Bible, and that they must yield their errors and unite upon the third angel's message. The meeting ended gloriously; truth gained the victory. Those who held these strange diversities of opinion confessed their errors, and united upon the present truth of the third angel's message, and the Lord greatly blessed them."—"Rise and Progress," pp. 137, 138.

The writer of the proverbs said, "Where there is no vision the people throw off restraint." Prov. 29:18, Revised Version. In harmony with this testimony are the following words from Sister White (see "Gospel Workers," p. 84):—

"I was pointed back, and saw that in every important move, every decision made or point gained by God's people, some have arisen to carry matters to extremes, and to move in an extravagant manner, which has disgusted unbelievers, distressed God's people, and brought the cause of God into disrepute. The people whom God is leading out in these last days will be troubled with just such things. But much evil will be avoided if the ministers of Christ will be of one mind, united in their plans of action, and united in effort. If they will stand together, sustain one another and faithfully reprove and rebuke wrong, they will soon cause it to wither. But Satan has controlled these matters very much. Private members and even preachers have sympathized with disaffected ones who have been reproved for

their wrongs, and division of feeling has been the result. The one who has ventured out and discharged his disagreeable duty by faithfully meeting error and wrong, is grieved and wounded that he receives not the fullest sympathy of his preaching brethren. He becomes discouraged in discharging these painful duties, lays down the cross, and withholds the pointed testimony. His soul is shut up in darkness, and the church suffers for the lack of the very testimony which God designed should live among his people. Satan's object is gained when the faithful testimony is suppressed. Those who so readily sympathize with the wrong, consider it a virtue; but they realize not that they are exerting a scattering influence, and that they themselves help to carry out Satan's plans."

"Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. All who desire the co-operation of the heavenly messengers, must work in unison with them. Those who have unction from on high, will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy courage, and prevent successful action.

"Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and thorough discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united, and are laboring to establish discipline and harmony of action. All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These deceived souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's say-so. They are amenable to no man. I was shown that it is Satan's special work to lead men to feel that it is in God's order for them to strike out for themselves, and choose their own course, independent of their brethren."—*Gospel Workers, page 156.*

"The travels of the children of Israel are faithfully described; the deliverance which the Lord wrought for them, their perfect organization and special order, their sin in murmuring against Moses and thus against God, their transgressions, their rebellions, their punishments, their carcasses strewn in the wilderness because of their unwillingness to submit to God's wise arrangements,—this faithful picture is hung up before us as a warning lest we follow their example of disobedience, and fall like them. . . Has God changed from a God of order? No; he is the same in the present dispensation as in the former. Paul says, 'God is not the author of confusion, but of peace.' 1 Cor. 14: 33. He is as particular now as then. And he designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses, for the benefit of the children of Israel."—*Gospel Workers, pp. 159, 160.*

COUNCIL MEETING.

A council meeting was held from 2:30 to 4:00 o'clock, Friday afternoon, with the ministers and Bible workers. Elder Olsen read a short testimony, from "Special Testimony to Ministers" No. 2, pp. 9–12, in regard to reasons for inefficiency in the work and their remedy. The testimony states that the great advantages of our ministerial institutes have not been half appreciated, and have not accomplished half what they should, because the truths so clearly taught in them are not practiced and carried out by those who attend them. Following this Elder Olsen made some remarks in regard to the nature of much of our work in the past, and what should characterize it in the future. He said that the more of the spirit of Christ we get in our hearts the more our work will partake of the nature of Christ's work while he was upon earth. We will meet the people where they are, and seek to minister to both their physical and their spiritual wants. He called attention to the interest that is being taken in our schools even by outsiders, stating that quite a number of students from other denominations had been sent to them this present year because their parents desired to send their children to colleges where their moral surroundings and religious influences would be such that they would feel that they were in safe keeping. He said that the Bible was the drawing quality in our schools.

He also called attention to the gospel meetings which had recently been started in Battle Creek, by

Prof. Prescott, for the benefit of the people of the city, and how the way appeared to have providentially opened up for them, first by the offer of the use of the Independent Congregational Church for a few evenings, and later in the use of the Opera House at a comparatively small expense. He suggested that while all had come to the Institute and Conference expecting to be greatly blessed, they might improve some of their time while here in visiting families in different parts of the city, talking and praying with them, and inviting them to the gospel meetings, and thus also prove a blessing to others while receiving blessings themselves. Prof. Prescott also spoke for a short time in the same line. A goodly number volunteered to engage in the work suggested, and arrangements were made for a meeting to plan for the same.

THE MIND OF CHRIST.—No. 1.

ELDER R. C. PORTER.

On the evening of Friday, Jan. 27, Elder R. C. Porter commenced a series of lessons on the "Mind of Christ." He read for a foundation, Phil. 2: 5-11. The speaker began by saying, that the subject of the mind of Christ as indicated by the scripture he had read, embraced all the Bible, and everything concerning us for the present time and for eternity. The believers in Christ should have one spirit, one mind. This can only be attained by all having the mind of Christ. The mind we are exhorted to possess is that mind. We can permit it to be in us. The entire gospel is summed up in the mind of Christ. When we know God, we know Christ. Then we have eternal life. When we study the mind of Christ we study the plan of salvation. Christ's relation to God, both in regard to creation and redemption, has always been the same in every age. Christ's relation to God and to all created beings, is forever the same. The only way to become acquainted with God is through Christ. John 17: 3.

The study of the mind of Christ will not be confined to this present world, but it will be extended into the eternal ages. Said Philip, "Show us the Father." Jesus replied, "He that hath seen me hath seen the Father." He and the Father are one. John 10:30. One in nature, one in character, and one in purpose. When we have seen Christ in any relation to God and to man, we have seen him as he is in all ages. He is the same "yesterday, to-day, and forever." There is no such thing as new revelations of the plan of salvation to God. Christ was with the Father in the creation of the universe. That creation included every planet. And in the plan of creation was embraced a plan of redemption from sin, should it ever come into any part of the creation of God. God did not plan for sin. He wanted all the inhabitants of the universe to be his servants, but he left them free to do as they would. That man might be free, God took the risk of sin. The speaker referred to Eph. 1:3–10. God had an *eternal* purpose concerning us. That purpose was that we should be perfect in our life toward God and toward all his creatures. His purpose was that the things he had created should be the inheritance of his children. Taking the risk of sin, God made provision for it. This plan was in his eternal purpose, but it was not revealed until there was a necessity for it. When the necessity came God was ready to meet it. He was as full of mercy before he created the universe as since sin entered it.

His original plan made provision for every contingency that might arise and needed nothing new added to it in order to make provision for sin. He then read Rom. 16: 25, 26. The plan was laid for all worlds, but a part of it was kept secret even from the angels. When it was revealed, they desired to look into it. 1 Peter 1: 12. The contrast between Christ's mind and ours may be seen by reading Isaiah 55: 8, 9. When we have this mind, our minds will be greatly enlarged and expanded. Do we not desire the things that will make us god-like? Satan wanted to be like God, but he went at it the wrong way. Christ shows us the right way. It is by humbling ourselves as he humbled himself. This is our privilege. Read Phil. 2: 1–9. Satan thought it the one thing to be desired to be equal with God. Christ did not think so. In the final issue Christ will be subject to the Father. 1 Cor. 15: 28. In the creation Christ was in his Father's counsel. Micah 5: 2; Prov. 8: 32; Gen. 1: 26. All the ages were in the plan. It was all present: for he is the "I Am." And his plans are all executed in Christ.

THE THIRD ANGEL'S MESSAGE.—NO. 1.

ELDER A. T. JONES.

As we begin our Bible study I think it would be well to spend this hour, at any rate, in considering what we came for, and how we are to come to get any good. I suppose that every one came expecting to hear things we never thought of before; and not only expecting to hear things we never thought of before, but expecting to learn things we never thought of before. It is very easy to hear things we never thought of before, but we do not always learn what we hear; but I suppose we have come expecting to learn things we never thought of before. It is simply saying we have come expecting the Lord to give

us new revelations of himself, of his word, and of his way altogether. I have come for this.

This text is good advice for us all: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark 10:15. Thus we have come to learn of the kingdom of God, to receive things of the kingdom of God, things new and old, old things in a new way, and new things in a new way; whosoever shall not receive it as a little child, shall not enter therein; cannot have it. Hence, we are all to come here and to sit down at the feet of Christ, looking to him as our teacher, expecting to receive what he has to tell us, coming as a little child. Because, not only is this text here which speaks thus about those who would receive the kingdom of God, but in Matthew it is put in such a way as to cover all the time after we receive the kingdom of God from the first. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little chilren, ye shall not enter into the kingdom of heaven." Matt. 18:1-3.

Now if any one should say that the other text refers to any who are receiving the kingdom of God for the first time and admit the truth that they can receive it only as a little child, confessing that they know nothing of it themselves, and cannot bring themselves to a knowledge of it, this verse shows that it goes beyond that, and that the idea goes with it even after we have received the kingdom of God; for in order to be converted we are to be as a little child, receive the kingdom of God as a little child, allowing that we know nothing of ourselves, no wisdom of our own. It is not our own wisdom that can make it plain to us, can open the way by which we can understand it all right as it is. We must leave all our wisdom out in order to gain it, and by being converted become as a little child. "Except ye be converted and become as a little child, ye shall not enter the kingdom of God." What kind of children is mentioned?—Little children. Little children have not much pride of opinion of their own. Grown up ones are not so ready to learn. Then this is spoken as giving us a model and example as to how we are to come to the word of God to learn.

There is another verse that tells us the same thing and perhaps in a more forcible manner. "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know it." 1 Cor. 8:2. How many people does that cover? "Any man," all of us that have come here. Any one then who has come here, will it refer to us as personally as that? Every one. Any one of us then who have come here, that thinks he knows anything, how much does that cover? Thinks he knows how much? Thinks he knows what?—"Anything." Does that cover all things then? Yes sir. Then the text covers all people and all things that may be known. Then if any one of us thinks he knows anything, what does he know? How much does he know? He knows nothing yet as he ought to.

Well then, we will all assent that that is true, shall we? Just set that down for yourself. If you came here thinking you knew something, you must decide you do not know that as you ought to know it. Then shall we come to this study in that way? Shall we all come to this study to-morrow, next day, each time we come here, and just settle it in our minds that we do not know anything as we ought to know it? I do not care if it is the oldest minister in our ranks; he must come and say, "I do not know anything yet as I ought to know it; teach thou me." And we will learn; every one that comes to this house that way will learn something every lesson he hears. And this includes that same oldest minister in the ranks; he will learn more than any of the rest of us, if he sits down like that. But how long a time does that text cover? How long will it remain there? Will we go beyond that time during this institute, think you? No sir. Very good then, we have that settled, for the whole institute, if we thought we knew anything.

There are some things we thought we knew pretty well. If there is one thing we thought we knew, just put it down, we don't know anything. We are always learning the most out of those texts that we already know best. Don't forget that. We are always learning the most out of the texts with which we are already the most familiar. Then don't you see that any one who takes any text or thought, and studies upon it for a long time, and thinks he has got all the thought out of it that is in it, he just shuts himself off there? When he says, "Now I know it," he shuts himself off from learning what is really in that text.

Brother Porter here in the lesson of the previous hour spoke to us of God's purpose in making known to us these things. What kind of purpose was that spoken of? An "eternal purpose." And the Scripture is God's expression to us of his thoughts in that eternal purpose. The Scripture is the expression of God's thoughts on that purpose, in carrying out and setting forth and making known that purpose. Well then, what kind of purpose is it? Eternal. How deep then are his thoughts? How far-reaching is that purpose? Eternal. How deep then are the thoughts expressed in the Scriptures? Eternal. In how many expressions in the Scriptures, and in how many scriptures is the thought of eternal depth? In

how many passages? *Every one.* Then it does take all the Scriptures that are written for the Lord to express to us what he wants to tell us, of his eternal purpose? Yes sir. Then how deep is the thought in each passage of Scripture and the words that are used to tell it? Eternal. Then just as soon as any man catches one of these thoughts and thinks, I know it now and have got it, how far short is he? How far short is he from having the thought that is really there, from having the thought that is in that passage? (Voices: As far as his mind is from God's mind). When he says, I have the truth; I have the thought, he has shut up his own mind from the wisdom of the knowledge of God; putting himself and his own mind in the place of God and his thoughts. The man that does that cannot learn any more. Don't you see, that at that instant he shuts himself out forever from learning? And the man who does that, of course can learn nothing beyond himself, and of course will never have the knowledge of God.

The expressions of thought conveyed in the statements of the Scriptures are as eternal depths. Then what limit can we set to ourselves in the study of these? No limit at all. Then does not that present the splendid picture, and the grand prospect that the eternal and the whole mind of God is wide open before us for us to study upon? Well then, let us not forget that that is the field of study upon which we are to enter.

We have been in it a good while, and let us be careful that we do not think we know something; let us be sure that we have not been inveigled into the idea of thinking that we know something as we are to know it. Let us just settle it now by the word of God that we do not know that thing at all. There is knowledge in each line of thought for us to catch. And until all the depths and eternities are past we will never get to the place where we will have the right to think we know that thing and are done with it. Shall we? Well then, I am glad to know that we have such a subject as that to study upon, and such a length of time as that (eternity) in which to study it. Well then let us be *glad* to start with. That text is going to remain with us as long as we are in the world at least; and it won't go then; it will go in this shape of course; the Bible, the word of God as put up in this shape, will go. No doubt these Bibles will be burned up just as any other book of paper and leather. But the word of God will not be burned up. That text in this shape (in print) will last as long as the world does; but after that it will still exist in this shape (the body). Then that text will still remain with us all the time, even eternally. "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." No; no man knows it. Are not you glad, brethren, are not you glad?

But we must not linger too long upon any one of these texts, for there are several texts we want to bring up to-night. Taking the thought we had a moment ago, we have come here expecting to learn many things that are new and many new things about what we have learned formerly. We have not come though, to learn anything but the truth. That is what we want. The only thing there is any power in, the only thing there is any good in, the only thing there is any sanctifying force in, is the truth, the truth as it is in Jesus of course, because there is no truth in any other way. Then coming with that purpose, to know only the truth, that is all we are to study, that is all we are to ask about. It is none of your business or mine, whether a thing be old or new, or who says it in this institute, or whether it is for us to study, or for any one else, is it? The thing for us to ask, is, Is it true? If it be true, then take the Lord's word as he has given it to us, no difference by whom he says it, no difference in what way it comes, no difference if it comes in exactly the opposite way in which way we expected it to come — and the probabilities are that it will, "for your ways are not my ways, saith the Lord." Then when we have a way fixed up, we may expect it to come another way.

The Lord will not allow any one to dictate to him or to lay out plans for him. We may take the Lord in that text, "O God, verily thou art a God that hidest thyself." But we can see him; he will hide himself; we cannot fix the ways in which he is going to do things always; but the best of it is we will let him have his own way to do things, and we will be in a position to do it all the time. Then we will be perfectly safe. Then we will never need to have any anxieties, need never have any thing to do with the management of it ourselves. He is all wise; everything goes straight with him, and we simply keep ourselves ready to see him do it at any time. And we have nothing to do but to enjoy ourselves in seeing him do things. I have been greatly blessed in the study of the Bible and in watching the Lord do things. And when it is the darkest, the most mysterious, then it is the best study, because it takes us clear out of ourselves to see him do it. If we could see just how it was coming out always it would not seem interesting. When it is the darkest, we can watch the more intently and with more interest, to see the Lord straighten it out.

So then we are to learn the truth only, no difference who speaks it,—the Lord will speak it, of course — no difference by whom it is spoken, or the way it comes; if we knew it before, thank God somebody else knows it now: If we did not know it before,

then thank the Lord we now know it. The only thing to ask is, Is it true? You all know those verses in 2 Thess. 2:9, 10: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Why is it he does all that for this people? Because they received not the love of the truth. Any one who loves the truth, and will receive the love of the truth, Satan will never have any chance to work in with all signs and lying wonders, and all deceivableness of unrighteousness. No sir. Because Jesus has said it (John 8:32): "Ye shall know the truth, and the truth shall make you free." Then every one who receives the love of the truth, this will make them free. Then the one in whom Satan is to work all signs and lying wonders, is he free? No; he is a fearful slave. As long as we have it settled in our minds that the only thing we shall ever seek or expect is the truth, and love it because it is the truth, and take it because it is the truth, then we need not be uneasy about whether Satan is going to deceive us, or not.

Notice the last half of the verse; the effect of the truth is to make us free. The first half is the best promise in the Bible, if we could measure promises. But we cannot do that because one is just as important as another. All are the thoughts of God, and his thoughts are eternal. But this is an excellent promise, "Ye shall know the truth." That, it seems to me, is a most wonderful promise. "Ye shall know the truth." Think you know it? Wonder if you know it? Wonder whether such and such a thing is true? No sir. "Ye shall *know* the truth." That is the promise of Jesus Christ to you and to me, that when we trust in him and follow him, we shall know the truth. And as certain as we yield to him and follow him he will take care that we know the truth, and we trust him for it.

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free." How are we to know the truth? Continue in his word, be his disciples indeed, and ye shall know the truth. Then his word is the word of truth. "Ye shall know the truth." We want to stick to that promise. It seems to me that if that promise were the only one in the Bible it would be all we would need. "Ye shall know the truth." Because Christ has promised that, this is for you and for me, when we follow him, and when we yield to him. And because this is so it seems to me that we ought to be the gladdest people on earth, for that promise given, "Ye shall know the truth."

There will be plenty of opportunities, assuredly; there have been some already no doubt in just the first lessons which have been given,—some opportunities already for persons in the classes to say, Well, now, is that so? Probably some opportunity has already been offered for some to say, "Well now, I do not know about that." There will be countless instances doubtless, before the six weeks are past, that the Lord has given us to study his word and ways, numberless times in which we will be called upon to say, Well now is that so? What is the promise? "Ye shall know the truth." Now the Lord does not want us to take things because some one says them. God does not want us to say when any one says a thing, Well, that is so, because he says it. That is not the thing. We are to know it is true, because God says it. And I say that there is the promise, "Ye shall know." There will be the opportunity for the query to arise, Is that so? How about that? There is the query, but there is the promise with it. Do not forget it. Jesus has said to you every time that query arises, "Ye shall know the truth." Then, when that query arises from some thought in the lesson, what is the answer to you and me? What are we then to consider? What is the place for us to occupy just then? Here is some brother who will be speaking some day, and he will make a statement perhaps, reading a passage, or two or three passages, and catch a thought there that is new to me, make an expression here that is new to me, and the query comes, Well now is that so? What is the answer to me? "Ye shall know the truth." Then what am I to do just then with that new thought, with that query? Am I ~~now~~ not just to hold that query, that new thought, that which is to me a new thought? Am I not to hold that right before Christ, and ask him the truth? Or wouldn't I better go to some of the brethren and ask, "What do you think about that? Brother A. says so and so. What do you think about that? That is new to me, and I kind of half doubt it." "Well, I doubt it too," says the other brother. Well then, of course it cannot be so; that settles it; it is not so. It is none of your business what I think about it.

I remember once in a camp-meeting a brother read some scriptures right straight through—it was about all he did do; it was a Bible reading;—but the thoughts he brought out in the Bible reading were new to a large number in the audience. About half a dozen came in a flock to me and asked, "Well, now, Brother Jones, what do you think about that?" I said, "It is none of your business what I think about it; what do you think about it yourself?" "Well, we do not know what to think about it," they replied. Then I said, "Find out." Suppose I had said I do not believe it; then they would have

gone off and said, "I do not believe that, because Brother Jones said he did not." Suppose I had said it was so; they would have said, "That is so; Brother Jones says that is so." So I propose to tell you nothing about what I think. It is none of your business: you know for yourselves what is the truth. That is the position I propose to occupy in this institute. I expect to find some things coming out here that are new. I have never found a meeting yet where we have studied the Bible that the Lord did not give us something that was new, beautiful, grand, and glorious. But the place I propose to occupy is right upon that promise, "Ye shall know the truth."

But I find people, and doubtless you have too, who seem to get upon the idea that the only sure way to know the truth is to raise all the objections they can and have them answered. But when I have raised and presented all the objections I know against a point, and they are all answered, then am I sure what is truth? Am I sure of it? No; because there are objections I never thought of. Don't you see? On that line can I ever be sure that it is the truth, until every objection that is possible is brought against it by every mind in the universe—can I be sure of it until then? When these are all answered would that make me sure it was so? If it would, how can I live long enough to hear all the objections answered? Can we get at the truth in that way? Is there any possibility of getting at the truth by raising objections and having them answered? No sir. What is the use of starting on a road of which you will never reach the end—a wrong road of course? Better not start on it at all.

Another word. Can there be any objection against the truth? Think of that closely. Well, when something is presented, are you and I to say, "I see an objection against that?" Is that the position we are to take? No; we are to ask whether it is the *truth*, and if it is, there is no objection, there can be no objection against it. Our objection is a fraud. Don't you see? The thing we are to ask is, Is it the truth?

And then another way the people have of getting at the truth is to hear both sides of it. You have heard that thing yourself. "That is one side," they say, "but now I want to hear the other side before I decide." What is one side of the truth? Well, here is one side of the truth, and there is the other side of the truth; then where is the truth? You get on the either side of the truth and it is error. I have heard one side, and I want to hear another side of it! Then how can I tell what is the truth, any how? But suppose I have heard actual truth (and that is the need of it), and I am not satisfied until I hear the other side. What is the other side? Taking this one side to be the truth, what is the other side? Error. Then we can decide best what is truth by hearing a lot of lies, can we? "Well," says one, "I have heard your side of it, and it looks to me as though it were true, but I want to hear the other side!" The truth is the word of God. Then he proposes by waiting to hear the other side, to know whether it is true, or not, by comparing it with a lot of lies, and thus make a lot of lies a test of the truth.

We do not want to hear the other side. All we want is the truth. Here is one side of the truth, and there is the other side of the truth. He hears both sides according to his own plan; then how does he arrive at the truth? In his own way. He has heard this and that. Where is the truth? He must find it out some way. Does he not compare one side with the other, and weigh one against the other, and strike the balance and judge where the truth is? Well, when he has done that, can he know he has the truth? Is he sure that is the truth? Is my mind, my judgment, my ability to weigh arguments and decide upon the truth,—is that the infallible test of truth? Is a man's judgment, his faculties, the test of truth at all? When we want to test the truth so as to know it is the truth, the test must be an infallible one. Is not that so? It must be one that will never fail. To discern the truth and declare it, it must be one that will never miss under any circumstances amid ten thousand arguments and errors. The one by which we must test the truth must be such a one as will strike the truth among ten million diverse opinions, and strike it without fail in succession—every thought that may be raised among men. Is not that so? Man's mind we know is not the test of truth. It is only his own idea of the truth that he settles upon. "But your thoughts are not my thoughts, neither are your ways my ways, says the Lord."

Now brethren, in the time in which we are, there are two reasons why that thing could not be worked, even if it were correct. One is, that the truth of God is developing so rapidly that we have not time to hunt out all the objections and listen to the arguments on both sides, because we would be everlastingly behind while we were listening to a lot of arguments and objections. But we do not want to stand in that place when probation closes. The time is too short for that; and we would be left out when we get there. But there is the promise, "Ye shall know the truth."

Turn again to John 14:16, 17: "I will pray the Father and he shall give you another Comforter that he may abide with you forever, even the Spirit of truth." Spirit of what? Truth. Oh! Thank the Lord for the promise, "I will pray the Father." What is Christ doing to-night for us, who are here in

this institute?—Praying the Father. He will send us the Comforter?—The Spirit of truth. What is the position to occupy, before we come to the class each day? Taking part in that prayer, that we may have the Spirit of truth, is n't it?

So then Jesus is praying, and by the way, as Jesus is doing it are not we in good company when we do it? Let us spend a good deal of time at it then during this institute. Let us spend a good deal of time in his company during this institute. What do you say? (Audience, Amen). I will pray the Father and he *will* give you. He does not say I will pray the Father that he *may* do it, as though it was to be decided after he had prayed; but I will pray the Father and he *shall* give you. Of course his prayer is heard, for he makes intercession for us. He presents our prayers according to the will of God. And so then he prayed and we pray that he may give us this Comforter, and he does. When we ask we know we receive, for he says so. If we ask anything according to his will, what then? He hears us. And this is the confidence we have in him to-night. This is the confidence we have in him that if we ask anything according to his will he hears us. Then if we have that confidence in the Lord, we can have a good time throughout this institute. Ask anything according to his will and he hears us. Then it is his will that we should have the Holy Spirit. Then we can go to him every day, and every hour of the day, asking him for that Spirit of truth and know that we shall receive it, know he hears us; and if we know he hears us, we know we have the petitions we desired of him.

Now put these things together. We ask anything according to his will, and he hears us. Every time we ask, he hears. Then when he hears, then what? —We know we may have it? shall have it? *Have* it. Then what are we to do? When we have asked according to his will we know he hears us. And we have what we ask for; then what are we to do? Let us thank him for it. Then before we come to the institute each morning let us ask the Lord for the Holy Spirit according to his will; then when we have asked, yield wholly to the Lord, and thank him that it is done, and come expecting him to teach, and that he will teach the teacher, and through him teach us.

"That I may abide with you."—How long? Forever. Good. The Spirit of truth is able to take the truth and make known the truth at any moment amid ten thousand times ten thousand phases of error. How long?—Forever. Is n't that good? Is not that a good promise that he shall give to us the Spirit of truth, and he will stay there forever? "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

"Howbeit when he, the Spirit of truth, is come, he will guide you." What will he do?—Guide you. He will do it; that is positive. When he comes, he will do that. Well, brethren, can't we trust him, then? Let us put the three things together,—"Ye shall know the truth;" "I will pray the Father," and "He shall guide you." Then can't we trust him? Can't we surrender everything to him right off without a single hesitation about anything? "Ye shall know the truth." "The Father shall give you the Spirit of truth, and he will guide you." Then shall we not yield everything to him and trust him and expect him to guide us in every study we have here?

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come." Will he? He will show us things to come. Good. Does n't the Lord want us to see things that are coming before they overtake us? Has n't he told us that the people who will now see what is coming upon us by what is being transacted before us, will trust no longer to human inventions, but will feel that the Holy Spirit must be recognized and received? How will we see what is coming upon us?—By what is being transacted before us. Jesus will show us things to come. He does not want us to be taken by surprise in any of these things. He wants us to know what is coming beforehand, to be fully armed, and not to be surprised and overtaken.

"He shall glorify me: for he shall receive of mine, and shall show it unto you." And what is he? "I am the truth, and the Spirit of truth." He takes what is his and shows it to us. Then when the Spirit of truth takes only that which is the Lord's (and that is all he will ever show to us, he does not stand out independently and do great things of himself; just as Jesus did not do that, but yielded everything that the Father might move and work in him. So the Holy Spirit in his place does the same things as Jesus did exactly. He does not show of himself, but finds what God told to Jesus and tells that to you and me. So he gives us the truth of God as it is in Jesus. He is the God of truth? "All things that the Father hath, are mine. Therefore, said I, that he shall take of mine and shall show it unto you." Then we have the scripture, "But as it is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." There is the eternal purpose, and the depths of it. That is where we are to stand, asking,

taking part in that prayer of Jesus every day, that we may have the Spirit of truth here in our studies and all our work, guiding us into truth.

Note the following from "Steps to Christ," pp. 105, 129, 130:—

"Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given. When Nathaniel came to Jesus, the Saviour exclaimed, 'Behold an Israelite indeed, in whom is no guile.' Nathaniel said, 'Whence knowest thou me?' Jesus answered, 'Before that Philip called thee, when thou wast under the fig-tree, I saw thee.' And Jesus will see us also in the secret places of prayer, if we will seek him for light, that we may know what is truth. Angels from the world of light will be with those who in humility of heart seek for divine guidance.

"The Holy Spirit exalts and glorifies the Saviour. It is his office to present Christ, the purity of his righteousness, and the great salvation that we have through him. Jesus says, 'He shall receive of mine, and shall show it unto you.' The Spirit of truth is the only effectual teacher of divine truth. How must God esteem the human race, since he gave his Son to die for them, and appoints his Spirit to be man's teacher and continual guide."

"God intends that even in this life the truths of his word shall be ever unfolding to his people. There is only one way in which this knowledge can be obtained. We call attention to an understanding of God's word only through the illumination of that Spirit by which the word was given. 'The things of God knoweth no man, but the Spirit of God;' 'for the Spirit searcheth all things, yea, the deep things of God.' And the Saviour's promise to his followers was, 'When he, the Spirit of truth, is come, he will guide you into all truth. . . . For he shall receive of mine, and shall show it unto you."

"God desires man to exercise his reasoning powers; and the study of the Bible will strengthen and elevate the mind as no other study can. Yet we are to beware of deifying reason, which is subject to the weakness and infirmity of humanity. If we would not have the Scriptures clouded to our understanding, so that the plainest truths shall not be comprehended, we must have the simplicity and faith of a little child, ready to learn, and beseeching the aid of the Holy Spirit. A sense of the power and wisdom of God, and of our inability to comprehend his greatness, should inspire us with humility, and we should open his word, as we would enter his presence, with holy awe. When we come to the Bible, reason must acknowledge an authority superior to itself, and heart and intellect must bow to the great I AM."

From this time forth as long as we live, when we read his word just as it is, let us never set up an "if" against it. Is there any "if" about it? Can there be any "if"? There is no "if" in it at all. It is just what it says. Thank God it is so, and let him tell us what it means, and how it is to.

I read again from "Gospel Workers," p. 126:—

"God desires us to receive the truth upon its own merits—because it is truth. The Bible must not be interpreted to suit the ideas of men, however long they may have held these ideas to be true."

That means that I must not interpret the Bible to suit this man (speaker pointing to himself). It means you, too. "The spirit in which we come to the investigation of the Scriptures, will determine the character of the assistant at your side."—*Idem, p. 127.*

There is an important thing. We are coming in here every day for the investigation of the Scriptures. Now the word is, The spirit in which you come will determine the character of the assistant at your side.

"Angels from the world of light will be with those who in humility of heart seek for divine guidance. But if the Bible is opened with irreverence, with a feeling of self-sufficiency, if the heart is filled with prejudice, Satan is beside you, and he will set the plain statements of God's word in a perverted light."—*Idem.*

Let us not have Satan for an assistant. Then let us be certain we join with Jesus in that prayer, before we come, and remain in it while we stay. "We should study the Bible for ourselves. No man should be relied upon to think for us." That does not say we are not to be led by a man, if God is leading the man; or by a woman either, if God is leading the woman. You know too, that a certain man once would have done well to have consented to be led by an ass. But he proposed to be led by the Lord alone; he didn't propose to have anybody lead him, but he got into mischief. Let us not choose who shall lead us, except that God shall lead us.

A man was once talking against the Spirit of prophecy, and telling how easy Seventh-day Adventists were deceived; how deluded they were; that their teachers got up and told them certain things, and they just swallowed them down whole. I said to myself, that I wished he would try it; try to get things down there in that way. It is a fact that Seventh-day Adventists are hard to lead. I am glad of it in one way. I want every Seventh-day Adventist to be so hard to lead that nobody in the universe can lead him but Jesus Christ. Yes sir. But oh, brethren, let us get where it will not be nearly so hard for him to lead us. But I am glad they are so hard to lead that nobody can do it but him. Let

us get into that place as soon as possible, and then let us just be led as easy as a lamb by him, for the Lamb of God that he is.

"We must not become set in our ideas, and think that no one should interfere with our opinions. When a point of doctrine that you do not understand comes to your attention, go to God on your knees, that you may understand what is true, and not be found as were the Jews, fighting against God. . . . It is impossible for any mind to comprehend all the richness and greatness of even one promise of God. One catches the glory of one point of view, and another the beauty and grace from another point, and the soul is filled with the heavenly light. If we saw all the glory, the spirit would faint. But we can bear far greater revelations from God's abundant promises than we now enjoy. It makes my heart sad to think how we lose sight of the fullness of blessing designed for us. We content ourselves with momentary flashes of spiritual illumination, when we might walk day after day in the light of his presence. . . . He whose office it is to bring all things to the remembrance of God's people, and to guide them into all truth, may be with us in the investigation of his holy word."—*Idem, pp. 129–131.*

Oh, what a promise that is, that we shall know the truth! Then he gives us the Spirit of truth to guide into the truth. And that Spirit is such a perfect guide, such an infallible one that it will silence every other voice when every wind of doctrine is blowing. It silences every other voice than that which comes from him who is truth and life. Well, then, brethren, let us enter upon the study in this spirit, and remain in this spirit, and God will teach us. And as it was said in the days of Job, and in the book, "Who teaches like him?"

SABBATH, JANUARY 28.

SABBATH SERVICES.

A LARGE audience assembled at the Tabernacle Sabbath forenoon following the Sabbath-school, the auditorium, gallery, and vestries all being well filled. A communication from Sister White to the Battle Creek church had been received during the week, and was read to the church by Prof. Prescott. The following is a copy of the testimony read: —

MELBOURNE, DEC. 21, 1892.

Dear Brethren and Sisters in Battle Creek: —

I feel deeply over our situation here in this new country, where, against many difficulties, the cause of present truth is struggling for standing room and existeuce. I feel it my duty to ask you to consider our situation. Advanced moves must be made, if these fields are properly worked. Workers will have to be sent from America to these cities, to labor from house to house in giving Bible readings, canvassing, and in other ways presenting the truth to these vast populations, as Providence opens the way. The people are calling for the living preacher to open to them the words of truth. But where are the men for the work, and where is the money to sustain them?

We are on the ground, and I fear we have not said one half that we should have said concerning the urgent needs of the work here, else many in America would be moved to do something, and do it now. The work has not advanced in the cities of Australia as it should. How shall we, here in this far-off country, speak to you in America so that you will hear and understand what we say in the name of the Lord?

We mean, while here, to do our best; but we are burdened as we see how much more might be done, if we had the funds and if those who have a knowledge of the truth would come to this field as consecrated missionaries. We want men and women who will give themselves to God to do real service for Christ. Such laborers can find abundance of work.

I ask of you at the heart of the work in Battle Creek, while you have felt it a necessity to add to your facilities, expending large sums of money in various enterprises, have you considered that the Lord has in these countries a people who are just as precious to him as you are? All over the world there is great destitution of the knowledge of the truth. If the Lord is no respecter of persons, what, I inquire, is your responsibility, as churches and as individuals? Is it not to deny yourselves daily, to lift the cross, and follow Jesus where he has led the way? No means should be expended unnecessarily in dress, in houses, or in any other line; many supposed wants may be denied, and desired conveniences dispensed with, and God will bless you in your self-denial.

In our work here the study has to be, How shall we bind about our wants so as to have money to spend for the one great purpose of enlightening the world? How much can be done by the most judicious use of our means for the advancement of the cause of God? Everything in connection with the school expenses is carefully studied. We consider the need of broadening the work, and make special efforts to educate the youth, which must be done in order to give character to the work. We talk of some plan that seems to be desirable, but the impossible stares us in the face. There is no money.

If ever in any place there was need of workers and means, it is in this country. We would have felt it a necessity to hold a conference here in Melbourne, the center of the work, and call in the brethren from

the churches to gain a more perfect knowledge of the truth and of what the Lord expects of us; but "Too poor" confronts us. Again, we have no place in which to hold such a meeting. We had to give up the idea, and fall back and narrow down, requesting that only a few delegates be sent to the Conference. How can the work advance as it should with this poverty-stricken condition of things?

In all Australia we have but one meeting house where we can worship God. This one has been erected in Paramatta, a town near Sydney, where a company has recently been raised up to obey the truth. All our other churches are dependent upon hired halls in which to hold their meetings. In winter these are so cold and damp that I am unable to meet with the churches, and I know that many endanger health and life in these places. During the winter they are not safe for even the Australians themselves. Some who are full of blood in good circulation may endure this tax with no special ill effects, but for women and children and those who are rheumatic or have lung difficulties, it is presumption to remain in these places during divine services.

And such halls are far from being suitable places for meeting at any season. The hall in which I spoke last Sabbath cannot be properly ventilated; it is completely surrounded by other rooms, and is lighted only from the roof. The air was so impure as to be really sickening. A curtain stretched across the end of the hall, back of the platform, separates this apartment from the next, but there is such a draft that the speaker's stand has been removed from this platform and placed upon a lower one made for the purpose. Notwithstanding this precaution, the draught was so strong that I had to keep a heavy shawl drawn close about my neck while speaking. Now my lips are swollen and painful from the effect of the cold and the foul air. Last Sabbath the hall was full; it is narrow and long, and in our social meetings on the Sabbath it is very difficult to hear what is said.

The halls are used for all kinds of gatherings, and many say that it is impossible for them to teach their children or themselves to regard the place of meeting as a place where God is to be worshipped. Many will not come to a religious meeting in such a place. They feel that it is irreverent and almost sacrilegious to attempt to worship God amid such surroundings. But with present prospects it will be simply impossible for this people to purchase land or put up the plainest kind of a house of worship. Ought we to be thus situated? And how long shall this state of things continue? We have changed about from hall to hall, with little benefit; we must have a meeting house. We need a school building also, but the meeting house must come first.

I hear that in Battle Creek you talk of purchasing a pipe organ for the tabernacle. Do you think this is more essential than to help our brethren in foreign countries to erect churches that they may have u itable places in which to worship God? After the appeals that I have felt it my duty to make, entreating you to bind about your inclinations, can you feel that in this plan you are moving in the order of God? I warned you against investing means freely to enlarge and improve that which you were especially interested in, without a thought of the terrible struggles being made to erect the standard of truth in foreign countries. Your lavish expenditure makes it difficult, if not impossible for you to aid your brethren in erecting churches where they are so much needed.

The influence of a house of worship is greatly needed, not only in Melbourne, but in our other churches. A plain, neat, commodious building, of proper dimensions, would fill their hearts with gratitude, and would give those not of our faith an opportunity to come into our assemblies, and hear the words of life. There need be no costly organ, nothing for mere display; what is wanted is a house that can be dedicated to God, to which the people can come as their home, where there would be extempore preaching and prayer, and singing in which all the congregation would join, and where the surroundings would be entirely in harmony with the faith we profess.

In some places the truth has been introduced, and souls have taken hold of it, but they are in limited circumstances, and can do but little toward securing advantages that would give character to the work. This renders it hard to extend the work to new fields. When the truth is presented, and persons become interested, they are told by the ministers, and it is echoed by the church members, "This interest will all die down; you will give up these new ideas about the seventh-day Sabbath and the coming of the Lord. This people have no church, and you have no place of worship. You are a small company, poor and illiterate, there are few talented men among you." Can we expect that this will bring no temptation to those who see the reasons of our faith and feel the conviction of the Spirit of God in regard to the Bible truth presented? It has to be often repeated that from a small beginning large interests may grow. If wisdom and sanctified judgment and skillful generalship are manifested by us as a people, in building up the interests of our Redeemer's kingdom in the world, humble sanctuaries will be erected, where those who lift the cross in obeying the truth may find a home, a place in which they can worship God according to the dictates of their own conscience.

Those who are accounted by the world as illiter-

ate, may by connecting themselves with the God of wisdom, have the divine enlightenment to work on mind and heart. "The entrance of thy words giveth light: it giveth understanding to the simple." Who are those that are here called the simple? Those who are deficient in intellect or good sense? No indeed; but those who are not so self satisfied, that they will not take the trouble to search the Scriptures. The Bereans were called "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." God is drawing those who listen to conscience, take counsel with right reason and with God, and surrender their will, their entire prospects, with the whole heart to God. It is then, and then only, that the human agents learn how wayward is the heart, and how unwilling to give up all for Jesus. But if they walk in the light while they have the light, they soon receive another kind of knowledge; they learn how mighty is the grace of God to subdue selfishness, and expel it from the soul. Truth has the ascendency. There is a sense of spiritual freedom, they rejoice in the glorious liberty of the sons and daughters of God.

And now opposition has to be encountered. In the world they were gliding along peaceably, but now they have to stem the current of popular opinion. As they turn from the maxims and customs of popular professors of religion, the conflict begins in earnest. They must contend for the faith once delivered to the saints, or be carried away from light, away from truth, into error and darkness, to final ruin. What is it that causes this contention? It is the collision of error against truth. The tyrant is seeking to oppress man's conscience, that Christ has made free. Persecution will come more definitely and decidedly upon the people of God, because the godly are seeking for rightness and holiness, and the obedient are in sin. The sin-loving do not choose the way of God; and the obedient, in their character and course of action, are a constant rebuke to the sinful. When the truth finds access to the heart, it must fight every inch of the way.

Now those who have recently come to the faith in new fields have strong opposing influences to meet. As these light bearers present the truth to others who are in worldiness and sin, some souls will be converted. Then the collision comes, then comes the warfare; and if the heart has yielded to Jesus in obeying the commandments of God, there is a jealous contest, error rising up to condemn truth, and in its God-given principles setting strongly against error. This is the experience the world over.

The only way in which men will be able to stand firm in the conflict, is to be rooted and grounded in Christ. They must receive the truth as it is in Jesus. And it is only as the truth is presented thus that it can meet the wants of the soul. The preaching of Christ crucified, Christ our righteousness, is what satisfies the soul's hunger. When we secure the interest of the people in this great central truth, faith and hope and courage come to the heart. If God has given his Son to die for sinners, he means to counteract sin. He has made the great gift because of his love for sinful, fallen man. We must make it plain that he is able and willing to save all who come unto him and believe in him as their personal Saviour. Present this again and again, until the mind can take it in. Let every teacher put his whole heart, his whole mind and soul, into this work, lifting up Jesus, and bidding the people look and live. Let the sinner fix his eyes on Jesus, the Lamb of God that taketh away the sin of the world. As he looks to Christ, he will feel the power of God. He must not devote the precious time to deploring his sinfulness, looking upon the wounds and bruises he has received in the services of Satan. By faith carry the mind up within the vail to view Christ as our intercessor before the mercy-seat. Let the sinner behold Jesus as the way, the truth, and the life, and his soul will be open to receive the truth as it is in Jesus.

The transforming influence of truth sanctifies the soul. He loves the commandments of God. His fear and condemnation are one. The love of Christ, expressed in his great sacrifice to save man, has broken every barrier down. The love of God flows into the soul, and gratitude springs up in the heart that was as cold as a stone. Christ crucified, Christ our righteousness, wins the heart and brings it to repentence. This theme is so simple that children can grasp it, the wise and learned are charmed with it, while they behold it in its depths of wisdom, love, and power which they can never fathom. We want to present this precious truth to the people who are bound in sin. Let all see that Christ was slain for their transgressions, that he desires to save them.

Brethren and sisters in Battle Creek, who have had those precious truths set before you, I ask you to think of the many, many souls who need to hear the message of redeeming love. Jesus said unto the woman of Samaria, "If thou knewest the gift of God, and who it is that saith unto thee, Give me drink, thou wouldst have asked of him, and he would have given thee living water." "Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water springing up unto everlasting life." While you at Battle Creek have the privilege of receiving from Jesus the living water, will you let these opportunities and gracious invitations and promises all be given and you receive no benefit?

Will you feast your souls upon the riches of his marvellous love and grace, and yet feel no special burden for those who are still in darkness and error? I ask you to present some tangible proof that you appreciate the love of God in sending his Son into the world, that whosoever believeth in him should not perish but have everlasting life.

We want to know if you will love your neighbor as yourself? Will you make any personal sacrifice that these saving truths may go to the destitute regions, where the people are perishing for the bread of life? Are you disciples of Christ? Are you living as seeing him who is invisible? Are you abiding in Christ, and becoming fitted for any work that the Master calls you to do? "Ye are laborers together with God." You are not to wear a yoke of your own manufacture. Christ says, "Take my yoke upon you and learn of me; for I am meek and lowly of heart." Are you willing to walk in humility, to lift and carry the cross, and follow the Master? Are you willing to deny self daily, for Christ's sake? Will you co-operate with Jesus? If you appreciate the truth, wherein do you earnestly labor that it may be carried to others?

How can those who have been long in the faith, as at Battle Creek, expend more and more upon their own enjoyment, when they know, by actual representation of the case, the great necessities of the work in foreign countries? Must the truth be kept in a very narrow compass because a portion of those who claim to believe it use their means to gratify themselves, while there are so many who are pressed and crippled and distressed for want of the very means which God has placed in the hands of stewards to be used in extending the truth to others? We envy not the position of these self-seeking ones in the judgment, when all will be tried by God's measurement, not by their own standard.

The matter of purchasing a pipe organ for the tabernacle at Battle Creek was placed before me by Brother Barnes and others; I told them that as God had presented before me the necessities of the missionary work, the great need of sending men and means to carry the truth into new fields, I could not for a moment give the least encouragement to this piece of extravagance. Those who have felt so great a desire for this extra indulgence in our church at Battle Creek have a lethargy upon them that paralizes their senses and blinds them to the real poverty in our missionary fields. My heart is sick and sad and sore. Pride and selfish gratification on the part of churches and individuals is keeping the word of God from thousands who might sing the songs of Zion; many harps that have been hung upon the willows might be taken down and made to give forth sweet music, if every one would have a true missionary spirit to work in love, as Christ worked, to save the lost.

I can only wish that you who want everything you can get to minister to your pride, might in the providence of God be placed for a few years in some new field, and have the burden of souls upon you. Then you would see how much might be done in a humble way, to exalt the truth and save the lost. As your interest should be drawn out for others, your humble songs, coming from pure hearts, and poured forth in reverent strains, would call forth joy from angel choirs. But the songs coming from hearts where selfishness reigns, will not blend with angels' songs.

As you meet from Sabbath to Sabbath, you need no expensive organ in order to sing praises to Him who hath called you out of darkness into his marvellous light. Let the heart's adoration be given "Unto him that loved us and washed us from our sins in his own blood." Let the love of Christ be the burden of the minister's utterance. Let it be expressed in simple language in every song of praise. Let the inspiration of the Spirit of God dictate your prayers. From Sabbath to Sabbath let the song of gratitude, the fruit of the lips, ascend from the family altar, let it be heard from the pulpit, and echo through the aisles and galleries of the church. As the minister speaks to you the words of life, let your heartfelt response testify that you receive the message as from heaven. This is very old fashioned, I know, but it will not be praise to the minister, but a thank-offering to God for the bread of life he has given to feed the hungry soul. This response to the inspiration of the Holy Spirit will be a strength to your own souls, and an encouragement to the assembled congregation. It will give some evidence that there are in God's building living stones that emit light. Will not this be more acceptable to God than the sounds you may produce from the most costly instrument of music?

The instrument you now have will serve the purpose as an aid to your voices. You might invest many hundreds or thousands of dollars in an instrument of music that would produce pleasing sounds but it would be to you an idol. It would not be an agency to convict and convert souls. The human voice that sings the praises of God from a heart filled with gratitude and thanksgiving is far more pleasing to him than the melody of all the musical instruments ever invented by human hands.

Our probation is about ended. Can you not wait a little for the gratification of your desires? Deny self, walk in the light while you have the light, and then if you are saved in the kingdom of God, there will be the richest music of heaven for you through the ceaseless ages of eternity.

Brethren and sisters, would that I might say some-

thing to awaken you to the importance of this time, the significance of the events that are now taking place about us. I point you to the aggressive movements now being made for the restriction of religious liberty. God's memorial has been torn down, and in its place a false Sabbath stands before the world; while the powers of darkness are stirring up the elements from beneath, the Lord God of heaven is sending power from above to meet the emergency by arousing his living agencies to exalt the law of heaven. Now, just now, is our time to work in foreign countries. As America, the land of religious liberty, shall unite with the Papacy in forcing the consciences of men to honor the false Sabbath, the people of every country on the globe will be led to follow her example. Our people are not half awake to do all in their power with the facilities within their reach, to extend the message of warning to the world. New churches must be built, new congregations organized. Let the light shine to all lands and all people.

The whole earth is to be lightened with the glory of God's truth. The Lord will not close up the period of probation until the warning message shall be more distinctly proclaimed. The trumpet must give a certain sound. The law of God is to be magnified, its claims must be presented in their true, sacred character, that the people may be brought to decide for or against the truth. Yet the work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the world to the other. This is the glory of God which closes the work of the third angel.

Are the people in Battle Creek asleep? Are they paralyzed? Will the light that has been shining in new and clear rays, beam after beam, move them to action? You have long expected the wonderful startling events that are to take place just prior to the coming of the Son of man in the clouds of heaven with power and great glory. Now I ask, Are you prepared to give the trumpet a certain sound? Do you know that you are connected with God, and living in the light of his countenance? Who feels day by day that he belongs to the great co-partnership for honoring Christ by working out the Lord's plan for the redemption of men? The best way to keep your own souls in the love of God is to become diligent workers for the salvation of others.

The Lord is coming; the scenes of this earth's history are fast closing, and our work is not done. We have been waiting in anxious expectancy for the co-operation of the human agency in advancing the work. All heaven, if I may use the expression, is impatiently waiting for men to co-operate with the divine agencies in working for the salvation of souls. "How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation." Who will arise and shine because the light has come, and the glory of the Lord hath risen upon them? Who have joined themselves to the Lord in holy covenant to become channels for the communication of heaven's light and grace to our world.

Unworthy as we all are, God has granted to us his forgiving mercy; undeserving as we are of the least of his favors, he has poured rich blessings upon you in Battle Creek and throughout America. The more unworthy the receiver, the more glorious the mercy of God, and the more earnestly should we show forth the praises of him who hath called us out of darkness into his marvellous light. Meditate upon the mercy of God, and praise him for his wonderful, pardoning love. Cherish the lessons of Christ upon the grace of humility and meekness and self-sacrifice. Let every one draw nigh to God, exercise faith in him, and tear every idol from the soul. Meet every temptation of Satan with "It is written, Thou shalt love the Lord thy God, and him only shalt thou serve." God is our strength. Through Christ we can do all things. Let it be the ambition of the church at Battle Creek to walk humbly with God, that the Lord may work in and through them by his Holy Spirit for the salvation of souls.

The great day of God is at hand. "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." ELLEN G. WHITE.

In closing Prof. Prescott read Isa. 12.

The forenoon services closed by singing Hymn No. 1037, with benediction by Elder Loughborough.

A NOTE TO SUBSCRIBERS.

IT has been decided to issue the General Conference BULLETIN semi-weekly during the Institute, and daily during the General Conference. It will contain the same matter, however, through the institute in semi-weekly form as though issued daily. This plan will save considerable time and trouble in the make-up and mailing, and, containing the same matter as though appearing daily will give no just occasion for complaint and will doubtless be about as satisfactory to most of our readers, many of whom do not get their mail daily anyway. During the General Conference, however, the BULLETIN will be issued daily, especially for the benefit of the delegates in view of the nature and amount of matter that will necessarily have to appear in it then.

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

—OF THE—

GENERAL CONFERENCE.

VOL. 5. BATTLE CREEK, MICH., JANUARY 29, 30, 1893. No. 2.

SUNDAY, JANUARY 29.

STATE AGENTS' CONVENTION.

PURSUANT to appointment, the first session of the general convention of District and State canvassing agents, convened in the east vestry of the tabernacle, at 7:30 A. M. Jan. 29, 1893, with F. L. Mead, the general canvassing agent in the chair. Prayer was offered by F. W. Morse. S. D. Hartwell was chosen secretary.

Upon calling the roll by Districts and States, it was found that the following representatives were present:—

Districts, No. 1, E. E. Miles; No. 2, A. F. Harrison; No. 3, R. B. Craig; No. 4, F. L. Mead; No. 5, N. P. Dixon. State Agents: New York, J. R. Calkins; Atlantic, C. F. Parmelee; Pennsylvania, F. W. Spies; West Virginia, U. P. Long; Maine, J. B. Goodrich; North Carolina, C. D. Wolf; Louisiana, C. F. Dart; Ohio, Nelson Hay: Michigan, A, J. Olson; Illinois, C. L. Taggart; S. Dakota, G. A. Wheeler; Minnesota, C. M. Everest; Wisconsin, S. D. Hartwell; Kansas, S. C. Osborn; Missouri, H. L. Hoover; Texas, W. W. Eastman; Oklahoma, W. M. Crothers; Oregon, J. R. Blivins; Scandinavian work, Z. Scherrig.

Upon motion, Brother L. C. Chadwick, a former general canvassing agent, who was present, was invited to full participation in the proceedings of the convention. The same invitation was extended to presidents of Conferences and State Tract Society officers.

Brief remarks were then made by the chairman, in which he reviewed somewhat the history of former conventions, showing the great value that they had proved to the work, and the advantages for the present convention because of the experience gained. The necessity for the present convention was made emphatic, and the course of action for the same outlined, whereby the greatest results possible may be realized. The relations of the members to each other and to the work of the convention were made explicit, and the confident hope was expressed that the work of the convention would be harmonious and fruitful in desired results.

Brother Chadwick spoke for a few minutes relative to his recent journeys in foreign countries, showing the wide opportunities and urgent demands that exist regarding the canvassing work in the same.

Brethren Miles, Harrison and others spoke of encouraging features regarding the canvassing work, after which adjournment was taken to 7:30 A. M. of the following day.

THE STUDY OF THE BIBLE.—No. 2.

ELDER S. N. HASKELL.

AT 10 A. M., Elder Haskell gave another lesson on the study of the Bible. At the close of Elder Haskell's previous lesson, the question was asked, if God knew all these things about us, our steps, our works etc., from the begining,—if that was not fore-ordination and a denial of free moral agency? To this question Elder Haskell now replied, that no man by searching can find out one attribute of the deity. His wisdom is so much above ours that we cannot measure it with our finite minds. He referred to 1 Cor. 15:18-25. Christ is the power of God, only to those who believe and who receive him by faith. If we thus receive him, the Spirit of God opens our hearts to understand the word. But we shall never be able wholly to fathom the deity, no more than we can measure the ocean with a little cup.

If the gospel is the power of God to me, it is because I believe it. The world by its wisdom did not know God; they thought it was foolishness because they could not fully understand it. We should be foolish enough to believe what God says. Man cannot reason out a divine principle, but at the same time it is in harmony with reason. If we believe, God will enlarge our understanding. He referred to Matt. 11: 25–27. The Pharisees could not reason out Christ. They had so many ways of their own, they could not see him. But the babes received him. Babes get everything by revelation. They do not know their parents, or even their own names, only as these things are revealed to them. Babes are those who sit at the feet of Jesus and learn the truth as he reveals it to them. We want to be where we can learn everything of God by revelation. It may be contrary to our reason, but our reason is from too low a source. We want to drink at a higher fountain than human reason.

The knowledge of God must come to us by Jesus Christ, and *only* by revelation. If we try to understand Christ by reason we are trying to place ourselves above him. If we take the Bible as his word and believe it, there is salvation in every line. Men are free moral agents. 1 Sam. 23: 7–12. God saw Saul go down to Keilah, and the men of Keilah deliver David into his hand. Yet he did not go and they did not deliver him. God knows everything and we cannot limit his power. Elder Haskell quoted Eph. 1: 4. God saw us here to-day, and he saw two paths in which we may be. If we are in the path to glory, God saw us there. If we are in the path to hell, he saw us there. God settled it from all eternity that all should go to glory, and if I stand in that path, then it is settled for me. If we believe what God says we are in the path to heaven, We may get confused and may not be able to understand it, but God is not confused, and he always understands it.

Elder Haskell then returned to the consideration of the 139th Psalm. God searched us from eternity, and knows all the minutia of our lives. He sees us through and through, and weighs every motive. Such knowledge is too wonderful for us. We cannot attain to it. When did God know all this? It was before we were born. Our members were all known of God "when as yet there was none of them." He then read Psalm 51: 2–5, and asked why David in one place speaks of his creation as being so good, and in another as so bad? What is the difference? In one case David saw himself as he was naturally; in the other case, as covered by Christ's righteousness. Christ puts his righteousness back to our birth, and even farther than our birth. That is what he came to the earth for. When you take this out of the Bible, you take everything out. He knew us all before the foundation of the world, and just how sinful we were. How could he have died for us if he had not known it.

So every good thing was in Christ for me, and all this good he wants to give me, and stamp upon me the divine image. He made every provision for us, and if we fail, it is because we will to do so. With this faith in Christ, we can go to prison, and he will go with us. He then read Acts 15: 18. This text is complete, and needs no comment. There was trouble in the church, and the first General Conference was held. But James told them that God knew all about this from the beginning of the world. There was comfort for them in this thought. There is such a thing as moving when the pillar of cloud moves, and resting when it rests; then we can believe that all things work together for our good. Christ's word is the living word, and I must take it as being written to me. Then I get the life and power in the word. We cannot see the life principle in a grain, but if it is planted it will grow. So if I take God's word in my heart, it will grow. I cannot explain it, but I know it is so.

Any man, even the infidel, if he will take the Bible and study it to see what it is to him, will pray. He cannot help praying. There is power in the word to make him pray. God is in the word, and his power is in the word, and when we take it so, God comes into our hearts. It will give us peace, fullness and satisfaction. You will know for yourself that God accepts you. When you drop into the arms of Christ, you will get salvation. You will repent, for you cannot help it. We have a new heart. Let us read Heb. 4: 12. We see by this, that the word is intelligent. The Bible is Christ to me, if I take it so. When Christ was on the earth, he spoke to *us*, to *me*. Every phase of society was represented and came under his notice, when he was on the earth. He went with the rich, and saw every rich man that ever lived, both before and since then. In Christ is all the perfection there is in the world, and the Bible is Christ talking to me. We should never read the Bible without asking God to open our understanding. Elder Haskell then closed by reading from "Gospel Workers," beginning on page 174.

THE STUDY OF THE TESTIMONIES.— No. 2.

ELDER J. N. LOUGHBOROUGH.

WE can no more disconnect the work of the Spirit of God from the third angel's message than we can have a live body without nerves or muscles, or get life out of a marble statue. God has been speaking to his people from the beginning of this cause, and

I praise him that the testimonies still come from him, and come warmer and warmer.

Some may say, Why have n't you evangelized the world during the forty years you have been at work? Look at your publishing houses and other institutions. Yes; but these were not in existence forty years ago. At that time we did not have one sixty-four page tract. We published one paper, about a quarter as large as the "REVIEW" now is. All of Sister White's Testimonies made less than one hundred pages. A man who gave five dollars to the cause was thought to be giving us quite a lift. But now we have the machinery, and we will see more done in one year now than could be done in twenty years then.

Notice how it was back in the first angel's message. A letter written by Elder J. V. Himes, and published in the *Midnight Cry*, of Sept. 12, 1844, makes this statement: "When we commenced the work with Brother Miller in 1840, he had been lecturing nine years. During that time he stood almost alone, but his labors had been almost incessant and effectual in awakening professors of religion to the true hope of God's people, and the necessary preparation for the advent of the Lord, as also the awakening of all classes of the unconverted to a sense of their lost condition and the duty of immediate repentance and conversion to God, as a preparation to meet the Bridegroom in peace at his coming." For nine years, as he said, he stood almost alone, but in 1843–44 there was a wonderful stir made all over the earth. God opens the way very quickly for a great work when things come round in readiness for it. That was the way it was at that time, and it will be so now.

Your attention was called last Friday to the effect of the work of God in producing unity in the church. Extracts were read showing how the Testimonies produced harmony among the brethren in the early days of the cause. This morning I wish to call attention to some other points. We are told to take the prophets as an example of suffering affliction and of patience. James 5:10. If we know the manner of God's working through the prophets in one age of the world, we know how he will work through them in other ages. 1 Cor. 10:11, "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come."

We will notice some points about the work of the Spirit of God in connection with these ancient prophets. First notice the case of Balaam, as recorded in Numbers 22:38, "And Balaam said unto Balak, Lo I am come unto thee; have I now any power at all to say anything? the word that God putteth in my mouth that shall I speak." When God took the prophet in his hand he had to do just exactly as God wanted him to do. Connect this with a case in the New Testament: The apostle Paul tells us, in 2 Cor. 12th chapter, of the visions and revelations which were given to him. He says he did not know whether he was in the body or out of the body. At such times he was entirely lost to all surrounding circumstances; and he tells us that lest he should be exalted above measure, through the abundance of the revelations, there was given to him a thorn in the flesh, the messenger of Satan, to buffet him. Sister White has also a thorn in the flesh; she has continually had great difficulty with her heart, yet she will not have the brethren pray that she may be relieved of this trouble, for she said it was to remain by her, and to be manifested whenever she was in danger of becoming exalted.

Going back to the case of Balaam, we read in Numbers 24, verses 3 to 5, "And he took up this parable and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said; he hath said which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel."

Balaam, when in vision, had his eyes open. Notice now the case of Daniel (Dan. 10:17–19). The prophet said, "For how can the servant of this my lord talk with this my lord? for as for me, straightway there remaineth no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man, greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me." Daniel had no strength or breath left in him, and he was strengthened by an angel, and he says, "And when he had spoken unto me I *was* strengthened," indicating that he had superhuman strength.

I have seen Sister White in vision about fifty times. The first time was about forty years ago, when Brother Oswald Stowell was very sick, and expected to die. It was on the Sabbath, the first Sabbath I ever kept. Brother Stowell wanted his case commended to God, and desired the brethren to pray for him. In answer to their prayers he was healed and went to work again two days later. Brother White, who was present at the time, said to me, "Ellen is in vision." I looked at her and saw her kneeling by the bed and looking up toward heaven, and she soon began to shout praises to God. Brother White said, "There is no breath in her body." Eyes open, no breath, yet her pulse beating naturally, and everything else in a normal condition! Her eyes

seemed intently fixed upon something off at a great distance.

On one occasion Elders White and Andrews, and myself, were awakened at midnight, and called to come and pray for Sister White. She had fainted, and all efforts to revive her were unavailing. We had a season of prayer, and she seemed to revive and was taken off in vision. Some of our opponents say, "Yes, that is always the way, she is always sick and faints away before she has one of her visions." But this is not true. The first one I saw her have was at the close of a meeting, when she was well enough to take a long journey. Her last open vision was in 1884, on the camp ground at Portland, Oregon. She has visions at the present time, but they are not open visions in a public assembly. It is a heavenly place to be in, where there is an open vision, as some of those here who have seen her at such times, can testify.

The first indication that she is about to be taken off in vision is that she loses all strength, like a person suddenly falling down. This state continues not more than five seconds, wheu she suddenly rises to her feet. She herself says that the first thing she knows an angel stands by her side and touches her and she receives strength. This is just as it was with Daniel. She has been examined while in vision, by skillful physicians, and we have testimonials from them which declare that the phenomena of her visions are beyond their comprehension. A remarkable evidence of the superhuman strength which Sister White has while in vision was given during her third vision, when she held on her arm a Bible eighteen inches long, eleven inches wide, and four inches thick, and weighing eighteen and a fourth pounds. It was published by Joseph Seale, of Boston, Mass., in 1822. This she held out at arm's length, her eyes meanwhile looking straight up, and her hand turning from text to text for more than half an hour, pointing to the texts with her finger and repeating them. I have conversed with those who examined every text as she pointed to them, and they testify that she repeated every one correctly. This was an indication that the power of God was connected with that work.

When God has a special work to do he sometimes starts out by bringing to view something of a startling character, to show that it is above human power. So it was with Moses, at the burning bush. The bush seemed to be burning with fire, yet not a twig or a leaf of it was consumed, so that Moses said, "I will now turn aside to see this great sight, why the bush is not burnt." When Moses turned aside God called to him and said, Moses, Moses, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. This was only the first step, which led on to greater manifestations of God's power, till the terrible exhibition when God thundered his law from Mount Sinai.

God designed by this exhibition of power to show that the work was altogether superior to that of any human agency. Another effect was to call the attention of the people to them, so that they began to make inquiries around in different places, and desired that Sister White would come and visit them.

At another time Sister White held this same kind of a Bible open in one hand, above her head, at an angle of forty five degrees, for half an hour, while she turned from text to text, and repeated the words to which she pointed. The spectators stood in chairs to examine the texts as she pointed to them. Some of them tried to hold a Bible in their hands at this angle, and could not do so, but the Bible in her hand seemed to be as firm as if the two had been glued together.

People who never saw Sister White in vision, say they can explain all about it, that it is only the result of disease, hysterics, etc., but the testimony of skillful physicians who have examined her at such times is altogether different. We are happy to acknowledge the working of God for us in connection with these manifestations.

COUNCIL MEETING.—No. 2.

SUBJECT — ORGANIZATION.

THE subject considered in the afternoon council was that of organization, its object and importance. Elder Olsen made remarks and read from the testimonies recently received touching this matter. He said that next to the importance of having the Holy Spirit of God with us in our work, is that of proper organization. Union is strength; confusion is weakness. In all the work of God, the most perfect order is manifest, and from the instruction which we as a people have received both from the Bible and from the experience of those who have been connected with the work of God from the first, the importance of organization is fully demonstrated.

The object of organization, he said, is to secure efficiency in the work, also to so divide up the work and responsibilities that no one will be overburdened, while others are carrying nothing. As a people we have from first to last received very much instruction on these points, but we have not always been able to apply these principles so as to receive all the profit that should come to us. Since the last season of the General Conference the idea has gained ground to some extent that it might be well to drop some of our organizations that have been established in connection with present truth. He expressed

himself as having felt some anxiety over this matter, for he was sure that the Lord had given direct instruction to this people on the question of organization, and that it would not be to the glory of God to entertain any idea of disorganization. We have, no doubt, made a mistake in relying too much on form, and in not giving proper importance to vital godliness and thorough Christian experience. He stated that at one time he feared that this question would come up in a shape that would not result for the best, but we are glad to say that our fears in this respect have been relieved. But he said we have received instruction bearing on these subjects which he would place before the brethren, and which he believed would set this subject in such a light as to relieve us from any embarrassment, and show us what attitude to take in reference to this important question.

He first read a short extract from a pamphlet written by Elder James White in the year 1873, entitled, "An Earnest Appeal," as it seemed so plain and explicit, he said, and placed before us the way in which this subject was regarded by the pioneers in our work. Following is the extract:—

"With Seventh-day Adventists, organization was not so much a matter of choice as of necessity. It was first entered into very cautiously by some, and reluctantly by others. And as numbers have increased, and missionary fields have opened before us, we have all come to prize our simple, and, to human view, complete organization. The history of our cause bears a decided testimony in favor of our system of organization. The men who framed it, and introduced it, felt the importance of their work. The guiding Hand was with them, which is the reason why the lapse of more than ten years has not revealed defects demanding changes. We unhesitatingly express our firm convictions that organization with us was by the direct providence of God. And to disregard our organization is an insult to God's providential dealings with us, and a sin of no small magnitude.

"The permanency of the cause, and united effort of all our people to push the work forward, depends upon the establishment and maintenance of order. And this cannot be done without proper organisation. But organization exists only in form when the offices of such organization are trampled under foot.

Our General Conference is the highest earthly authority with our people, and is designed to take charge of the entire work in this and other countries. The officers of our State Conferences, and also those of our institutions located at Battle Creek, are expected to respect our General Conference Committee as the men appointed to take the general supervision of the cause in all its branches and interests. They should be regarded as the safest counselors, and the proper persons to give advice in all important matters.

One or more of the General Conference Committee should be present at each State Conference, and should take part in all deliberations and counsels, especially in licensing men to improve their gifts in teaching the word of God, and auditing accounts, and settling with ministers. These men who labor from State to State, and have their minds exercised with matters pertaining to the general wants and dangers of the cause, are far better qualified to judge of the local wants of State Conferences than their own officers possibly can be.—*Pages 12, 13, 14.*

Following this, he read from a recent testimony on "Formality, not Organization, an Evil," the following:—

Evil does not result from organization, but because of making organization everything, and vital godliness of little moment. When form and machinery take the pre-eminence, and a laborious task is made of carrying on the work that should be done in simplicity, evil will result, and little will be accomplished in proportion to the effort put forth. The object of organization is just the reverse of this; and should we disorganize, it would be like tearing down that we might build up. Evil results have been seen both in the Sabbath-school work and in the missionary society because of making much of machinery, while vital experience was lost sight of. In many of the imagined improvements that have been brought in, the mould of man has been placed upon the work.

In the Sabbath-school men and women have been accepted as officers and teachers, who have not been spiritually minded, and have had no live interest in the work committed to their care; but matters can be set in order only through the aid of the Holy Spirit. The same evil has existed for years as now exists in our churches. Formality, pride, and love of display have taken the place of true piety and humble godliness. We might see a different order of things should a number consecrate themselves wholly to God, and then devote their talents to the Sabbath-school work, ever advancing in knowledge, and educating themselves so that they would be able to train others as to the best methods to employ in the work; but it is not for the workers to seek for methods by which they can make a display, consuming time in theatrical performances, and musical display; for this benefits no one. It does no good to train the children to make speeches for special occasions. They should be won to Christ, and instead of expending time, money, effort to make display, let the whole effort be made to gather sheaves for the harvest.

Many seem to have thought that all that was essential in Sabbath-school work was to organize the school, and drill the scholars so that they would act in harmony with a set of ceremonies and forms, and that if persons could be secured as teachers, the Sabbath-school would run itself. Teachers are often secured who cannot lead souls to Christ, because they know not what it is to find him precious to their own souls; but all those who do not value the soul so that they will work as Christ would have them, will scatter away from Christ. "He that [mark these words], gathereth not with me, scattereth abroad." If teachers have no burden to lead souls to Jesus, they will grow indifferent to the truth, they will become careless, and the atmosphere with which they surround their souls will work to scatter away from Christ. And with such elements in the Sabbath-school, there will be perpetual conflicts with difficulties; for when the teachers engage in the work and have no interest in it, the pupils will partake of the same spirit.

But although these difficulties exist, will it abolish them to put an end to organization? I am sure that the Lord has wrought in the organization that has been perfected, and the fact that there are discouraging features in the work, should not be thought a sufficient reason for disorganization. Much light was given to us in reference to the organization of churches, but the victory was gained at last, and now shall the church be disorganized because of indifference, formality and pride? Shall we go back to disorder because unconsecrated members of the church have placed upon the church the mould of man, and sought to fashion the church to meet a popular standard?"

This was much to the point, but he said only last week he received the following communication from Sister White, bearing directly upon this subject:—

MELBOURNE, VICTORIA, DEC. 19, 1892.

Dear Brethren of the General Conference:—

I learn that it is proposed by some of our brethren to do away with the organization of some at least of the branches of our work. No doubt what has led them to propose this step is that in some of our organizations the machinery has been made so complicated as really to hinder the work. This, however, is not an argument against organization, but against the perversion of it.

It is nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered.

From the first our work was aggressive. Our numbers were few, and mostly from the poorer class. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message.

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption that, according as it is written, He that glorieth, let him glory in the Lord."

Our numbers gradually increased. The seed that was sown was watered of God, and he gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in school houses; but it was not long before we were able to build humble houses of worship. As our numbers increased, it was evident that without some form of organization, there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensible.

Yet there was strong feeling against it among our people. The First-day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand his will, and light was given by his Spirit, that there must be order and thorough discipline in the church, that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth.

In a Testimony first published in 1859, in regard to systematic benevolence, are these words:—

"There is order in heaven, and God is pleased with the efforts of his people in trying to move with system and order in his work on earth. I saw that there should be order in the church of God, and that system is needed in carrying forward successfully the last great message of mercy to the world."—*Test. for the Church, vol. 1, p. 191.*

Again I quote from Testimony No. 6, on another point:—

"As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised upon the remnant. He will war against them and seek to divide and scatter them, that they may grow weak, and be overthrown. The people of God should move understandingly, and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of present truth. Order must be observed, and there must be union in maintaining order, or Satan will take the advantage.

"I saw that the enemy would come in every way possible to dishearten the people of God and perplex and trouble them, and that they should move understandingly, and prepare themselves for the attacks of Satan. Matters pertaining to the church should not be left in an unsettled condition. Steps should be taken to secure church property for the cause of God, that the work may not be retarded in its progress, and that the means which persons wish to dedicate to God's cause may not slip into the enemy's ranks. I saw that God's people should act wisely, and leave nothing undone on their part to place the business of the church in a secure state. Then after all is done that they can do, they should trust the Lord to overrule these things for them, that Satan take no advantage of God's remnant people. It is Satan's time to work. A stormy future is before us; and the church should be awake to make an advance move that they may stand securely against his plans. It is time that something was done. God is not pleased to have the matters of the church at loose ends, and suffer the enemy to have the whole advantage and control affairs as best pleases him."—*Vol. I, pp. 210, 211.*

The following were published from 1862 to 1868:—

"Unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future; they must scatter into fragments. Previous teachings have nourished the elements of disunion. A spirit has been cherished to watch and accuse, rather than to build up. If ministers of God would unitedly take their position, and maintain it with decision, there would be a uniting influence among the flock of God. Separating bars would be broken to fragments. Hearts would flow together and unite like drops of water. Then there would be a power and strength in the ranks of Sabbath-keepers far exceeding anything we have yet witnessed.

"The hearts of God's servants are made sad as they journey from church to church, by meeting the opposing influence of other opposing ministering brethren. There are those who have stood ready to oppose every advance step that God's people have taken. The hearts of those who have dared to venture out are saddened and distressed by the lack of union of action on the part of their fellow-laborers. We are living in a solemn time. Satan and evil angels are working with mighty power, with the world on their side to help them. And professed Sabbath-keepers who claim to believe solemn, important truth, unite their forces with the combined influence of the powers of darkness to distract and tear down that which God designs to build up. The influence of such is recorded as of those who retard the advance reform among God's people."—*Vol. 1, p. 270.*

"There are many restless spirits who will not submit to discipline, system, and order. They think that their liberties would be abridged were they to lay aside their own judgment and submit to the judgment of those of experience. The work of God will not

progress unless there is a disposition to submit to order, and expel the reckless, disorderly spirit of fanaticism from their meetings." — *Vol. 1, p 413.*

"Ministers should love order, and should discipline themselves, and then they can successfully discipline the church of God and teach them harmoniously, like a well-drilled company of soldiers. If discipline and order are necessary for successful action in the battle field, the same are as much more needful in the warfare in which we are engaged, as the object to be gained is of greater value and more elevated in character, than those for which opposing forces contend on the field of battle. In the conflict in which we are engaged, eternal interests are at stake.

"Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. All who desire to co operate with the heavenly messengers, must work in unison with them. Those who have the unction from on high, will in all their efforts encourage order, discipline, and union of action, and then the angels of God will co-operate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy our courage, and prevent successful action.

"Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and perfect discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united, and are laboring to establish discipline and harmony of action. All the efforts to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These devoted souls consider it a virtue to boast of their freedom to think and act independently, they will not take any man's say so. They are amenable to no man. I was shown that it was Satan's special work to lead men to feel that it was God's order for them to strike out for themselves, and choose their own course, independent of their brethren.

"I was pointed back to the children of Israel. Very soon after leaving Egypt they were organized and most thoroughly disciplined. God had, in his special providence, qualified Moses to stand at the head of the armies of Israel. He had been a mighty warrior to lead the armies of the Egyptians, and in generalship he could not be surpassed by any man. The Lord did not leave his holy tabernacle to be borne indiscriminately by any tribe that might choose. He was so particular as to specify the order he would have observed in bearing the sacred ark, and to designate a special family of the Levites to bear it. When it was for the good of the people and the glory of God, that they should pitch their tents in a certain place, God signified his will to them by causing the pillar of cloud to rest directly over the tabernacle, where it remained until he would have them journey again. In all their journeyings they were required to observe perfect order. Every tribe bore a banner with the sign of their father's house upon it, and each tribe was required to pitch under its own standard. When the ark moved, the armies journeyed, the different tribes marching in order, under their own standards. The Levites were designated by the Lord as the tribe in the midst of whom the sacred ark was to be borne, Moses and Aaron marching just in front of the ark, and the sons of Aaron following near them, each bearing trumpets. They were to receive directions from Moses, which they were to signify to the people by speaking through the trumpets. These trumpets gave special sounds which the people understood, and they directed their movements accordingly.

"A special signal was first given by the trumpeters to call the attention of the people; then all were to be attentive, and obey the certain sound of the trumpets. There was no confusion of sound in the voices of the trumpets, therefore there was no excuse for confusion in movements. The head officers of each company gave definite directions in regard to the movements they were required to make, and none who gave attention were left in ignorance of what they were to do. If any failed to comply with the requirements given by the Lord to Moses, and by Moses to the people, they were punished with death. It would be no excuse to plead that they knew not the nature of these requirements, for they would only prove themselves willingly ignorant, and would receive the just punishment for their transgression. If they did not know the will of God concerning them, it was their fault. They had the same opportunities to obtain the knowledge imparted as others of the people had, therefore their sin of not knowing, not understanding, was as great in the sight of God as if they had heard and then transgressed.

"The Lord designated a special family of the tribe of Levi to bear the ark; and others of the Levites were specially appointed of God to bear the tabernacle and all its furniture, and to perform the work of setting up and taking down the tabernacle. And if any man from curiosity, or from lack of order, got out of his place, and touched any part of the sanctuary or furniture, or even came near any of the workmen, he was to be put to death. God did not leave his holy tabernacle to be borne, erected, and taken down indiscriminately, by any tribe who might choose the office, but persons were chosen who could appreciate the sacredness of the work in which they were engaged.

"Has God changed from a God of order? No; he is the same in the present dispensation as in the former. Paul says, 'God is not the author of confusion, but of peace.' He is as particular now as then. And he designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses for the benefit of the children of Israel."— *Vol. I, pp. 649–653.*

The Lord has continued to give light from time to time in regard to the importance of maintaining order. Reproofs and warnings have been given to those who started out to labor according to their own judgment, feeling that they were amenable to no one, and having no regard to the general interest of the cause of God. Physicians who practiced among the churches have been reproved for their course in establishing themselves whereever they pleased, and working according to their own judgment from a selfish stand-point. I have been shown that physicians who practice in our churches should come under the supervision of the churches as fully as the minister. If they do not maintain strict integrity, it is the duty of the churches to labor with them according to the instruction of the word of God. And the direction that Christ has given in Matt. 18 concerning our duty to those who fall into error and sin,

reveals the fact that there is to be thorough organization in the church.

"We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by his providence. We engaged in the work of organisation, and marked prosperity attending this advance movement. As the development of the work called us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of educational work. We saw the need of schools that our children might receive instruction, free from the errors of false philosophy, that their training might be in harmony with the principles of the word of God. The need of health institutions had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment of others. This enterprise also was carried forward. All this was missionary work of the highest order. Our work was not sustained by large gifts and legacies; for we have few wealthy men among us. What is the secret of our prosperity? We have moved under the order of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body "has been compacted by that which every joint supplieth." As we have advanced, our system of organization has still proved effectual.

"In some parts of the work it is true, the machinery has been made too complicated; especially has this been the case in the tract and missionary work; the multiplication of rules and regulations made it needlessly burdensome. An effort should be made to simplify the work, so as to avoid all needless labor and perplexity.

"The business of our Conference session has sometimes been burdened down with propositions and resolutions that were not at all essential, and that would never have been presented if the sons and daughters of God had been walking carefully and prayerfully before him. The fewer rules and regulations that we can have, the better will be the effect in the end. When they are made, let them be carefully considered, and, if wise, let it be seen that they mean something, and are not to become a dead letter. Do not, however, encumber any branch of the work with unnecessary, burdensome restrictions and inventions of men. In this period of the world's history with the vast work that is before us, we need to observe the greatest simplicity, and the word will be stronger for its simplicity.

"Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by his direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled. At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing his cause.

"The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having travelled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as Leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history. We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform, because we have been made the depositories of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage he has entrusted to us to beautify the truth of holiness of character, and to send the message of warning, and of comfort, of hope and love, to those who are in the darkness of error and sin.

"Thank God for what has already been done in providing for our youth facilities for religious and intellectual training. Many have been educated to act a part in the various branches of the work, not only in America but in foreign fields. The press has furnished literature that has spread far and wide the knowledge of the truth. Let all the gifts that like rivulets have swelled the stream of benevolence be recognized as a cause of thanksgiving to God.

"We have an army of youth to-day who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor.

"We are still free to worship God according to the dictates of our own conscience. As the disciples of Christ it is our duty to diffuse light which we know that the world has not. Let the people of God be "rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

ELLEN G. WHITE.

Our work is extending in every direction. The time has come to open missions in many of our large cities. These are needed especially in Chicago. The work needed to be carried on in such missions must include visiting the sick, supplying the needs of the destitute, and pointing the unfortunates to the Lamb of God. We need not go to foreign lands to find work of this kind to do. There is force in the statement that "charity begins at home." But why have not steps been taken in this direction before? We have lacked the workers and the means.

Our work is extending in foreign lands with wonderful rapidity. It will soon be impracticable to attempt to get delegates together from all the fields in foreign lands. Groups of Conferences in distant fields must be formed for the purpose of holding District Conferences, which Conferences can elect delegates to the General Conference. At such Conferences there can be representatives from the General Conference, and the work can be made to blend in all parts of the world. We would ask, What can be the objection to organizing District Conferences for the convenience of foreign lands? There is the publishing work in London. That city is one of the

most important centers on the globe. It would seem to be desirable that the General Conference should take the responsibility of a work so important as that, and this could more readily be done through the agencies afforded by District Conferences. It would seem that the problem of unity of effort in many distant fields, such as Australasia, South America, etc., could not be solved so well in any other way as to provide such fields with District Conferences.

THE MIND OF CHRIST.—No. 2.

ELDER R. C. PORTER.

AT 7 P. M. Elder Porter resumed his discourses on the mind of Christ. Elder Porter said: The study of the mind of Christ is the study of the mind of God, for the mind of Christ contains the eternal purpose of God in all his works. His mind is a transcript of the divine mind of God. It is higher than the heaven, and it will therefore require the eternal ages for it to be fully revealed to us. Christ is the great teacher of the plan of salvation of God from eternity. The Spirit of God is the agency by which he reveals it, and that Spirit is called "the eternal Spirit." Created beings need an eternity to study this plan, and this is true of the inhabitants of every world the Lord has made; so an eternal life, and an eternal home was necessary, and God has provided them for us.

God would have all the world study the same subject and come to the same conclusions, and he sets us to studying the mind of Christ that we may do so. We can understand it only as it becomes our mind, not in theory but in reality. All the intelligent beings in the universe can study the same great plan, and by so doing will be united in one. No wonder the angels desired to look into a plan so great! How great?—It is the mystery of godliness, the unsearchable riches of Christ. Its depths never can be fathomed. God's plan in the beginning was unfolded as far as was needed at that time. He desired that all that should serve him should choose to do so. He must either make man an irresponsible machine, or make him free. In making him free there was a liability that man might sin, but God did not create sin; he is not responsible for its existence in the world. The lessons drawn from Christ in creation are valuable to us to-day. There was no difference in the position he took in creation or in redemption. The same humility was seen in both places. His heart was the same all the time.

Elder Porter then referred to the creation of the earth, and all the worlds. God is a God of order. It was his purpose that every planet in the universe should have a head—a controlling power or government. Adam was to be the head of this world (Gen. 1:26); he was to be the prince. Then when Satan came and overcame Adam, he took his place as the prince of the world. John 14:30. The question may arise, Can the devil tempt the inhabitants of other worlds? And if the people of other worlds should sin, would the plan of redemption avail for them? Yes; the plan was laid for all the universe. Hence Satan and the fallen angels had a provision made for them, but they did not avail themselves of it.

Sin entered the earth and the earth was lost because the head of the government was overthrown. Sin also entered heaven, but heaven was not lost, for Christ was the head of the government of heaven, and he did not fall under Satan's power. Some of the subjects were lost, the angels who left their "first estate," and when they refused to return, they were cast out. Jude 6. Christ has now taken Adam's place as the head of the human race. He is the "second Adam." 1 Cor. 15:45. To take the place lost by Adam he came in the flesh and became like one of us, subject to all the temptations to which Adam was subjected. And we are to be created anew in him. Col. 3:10. Created in his image, and he in all, and there is one great family in heaven and earth. Eph. 1:10.

While angels, and the inhabitants of the world who have never sinned, are studying the great theme of redemption, we are studying it here. The plan has been perfected, the price for our salvation has been paid and we are awaiting the time of redemption. God made the world to be inhabited Isa. 45:18. It was his purpose that its inhabitants should be holy beings. And when the earth is redeemed and the first dominion (Micah 4:8) is restored, holiness will be restored in the earth. Isaiah 60:21. Then the image of Christ will be restored in every being in the universe. Then there will be eternal life and eternal inheritance.

If Adam had not sinned, then any one, to become partaker of the inheritance, would have to be born of Adam, in Adam's line of descent. But now Christ has taken Adam's place as the head of the human family, and those who become partakers of the inheritance must be born of him. So we read of the new birth. John 3:3. We must be born of the Spirit, the incorruptible seed which liveth and abideth forever. 1 Peter 1:23. Every person who shares in the dominion must be born anew,—he must be in Christ by a new birth. It was in view of this spiritual relation, that Christ did not know his own mother in the flesh. Matt. 12:50. Those who did his will, were his brethren,—his father, sister and brother. So Paul declared that he knew no man

after the flesh. Should we not be glad to belong to such a glorious family? Christ is the teacher of this great family. We are studying that eternal plan here. We do not yet know anything as we ought to know it. God's family is scattered through all the universe, and are all being taught of the Lord. We can only teach what Christ reveals to us. We should study according to the way described in Jer. 23: 35. Let us receive the word of the Lord, by whomsoever it may come. Let us ask one another what the Lord has spoken, and when we learn what it is, let us say Amen.

Another point I wish to make is, Christ created all things by the word of his power. All the universe, every planet is upheld by that power. It is not hard work for the earth and all the planets to remain in their places. They are upheld, and they cannot help it. Now this same power is given to us, and cannot we be upheld? Yes; God is able to make us stand. Man is a part of the "all things" upheld by Christ. It is easy to withstand temptations if he upholds us. Adam was placed on a platform of truth. As long as he stayed there he would not sin. The same is true of us to-day. It is a matter of the utmost importance that we stand on the platform. We will not be compelled to stand there. We can deliberately step off as did Adam. Satan has more ways of access to us than he had to Adam. Adam could only be tempted at one place, by the tree of knowledge of good and evil. He put himself upon that dangerous ground and fell. With the knowledge we have of sin and its consequences, could we keep away from that tree? We think we could. We have a lesson that Adam did not have.

Elder Porter then read from "Patriarchs and Prophets," page 53, also from a tract by Mrs. E. G. White, entitled "The Elect of God." He further read from advanced proofs of the "Life of Christ," by Sister White, a statement to the effect that the everlasting covenant was manifested from the eternal ages, and that in God's great plan, redemption was not an afterthought.

THE WEST AFRICAN MISSION FIELD.

ELDER L. C. CHADWICK.

I REMEMBER to-night the first General Conference it was my privilege to attend. It was the one when we sent our first laborers to Africa,—Brother Boyd and wife, and Brother Robinson and wife. That was to South Africa, six years ago last fall. Since then we have seen the work develop until now there is a Conference there who have sent a delegate here to this meeting, and we have students from that country in our College. I am glad it has been my privilege to visit the west coast of that great country, and learn something of the situation and wants of the people there.

I shall read three or four texts of Scripture to you, and then I want to know how many of you believe them. Rom. 10: 12–15: "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" If these verses do not lay upon us some of the responsibility that rests on us as laborers in the great harvest field, and delegates to this Conference, then I do not know what could lay it upon us.

"There is no difference between the Jew and the Greek." Putting this in different words, there is no difference between a person with a black skin and one with a white skin. Brethren, do you believe it? I have associated much with the black people, have been with them in their meetings, and at the celebration of the ordinances, and have never enjoyed more pleasant associations among the whites.

"For the same Lord over all is rich unto all that call upon him." Do you believe this? Then why isn't the gospel carried to them? Where is the lack? for there is a lack somewhere. It is a lack of faith on the part of those who have had the gospel committed to them.

"For whosoever shall call upon the name of the Lord shall be saved." After laboring among these poor people for a few months I could appreciate the statement made by Elder Haskell, that however dim the ray of light that comes to a man, that light is salvation to that man. Their minds are not able to grasp all the theories that we have been disputing over, but I believe that when these simple people turn to the Lord Jesus Christ and believe on him, forsaking their former evil ways, they will be saved.

The apostle asks us some very pertinent questions. I want you to let these questions settle into your minds, and weigh constantly upon them. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" We recognize the General Conference as the highest power in the work of God among men. Then, in the hands of these delegates will rest the responsibility of sending laborers to these foreign fields. And brethren and sisters I have a great deal of faith in the prayers of those at home offered up in behalf of those who have

gone away. I have felt encouraged and strengthened during my absence by the knowledge that the brethren and sisters at home were praying for me.

I can only give you to-night a brief outline of the condition of this vast African field, of the way in which the truth reached it, and the openings there are now for laborers to spread the truth of God. Mr. H. Grattan Guinness said that in opening up the Central African field, Stanley had done as important a thing as was the discovery of America four hundred years ago. It was my privilege to visit nearly three thousand miles of the west coast of Africa, from Dakar to Accra. The coast after we reached Sierra Leone, is about five degrees north of the equator, and the term "hot" does not adequately describe the climate. Sierra Leone is one of the oldest missionary stations on the coast, and the first one I visited. Freetown has a population of about sixty thousand people, but any estimate of the population is only approximate, because the people live out of doors most of the time, and it is very difficult to secure an accurate census. I found there seven or eight different religious denominations, and which two do you think are the most aggressive? They are, first, the Mohammedans, and second, the Roman Catholics. The Mohammedans are sending out their teachers all through this part of Africa, making their converts, and building their mosques. Brethren, are we to settle down here and let the Mohammedans carry their work all through that country, and then we have to convert the people from their Mohammedanism?

The mission work is confined mostly to the larger towns along the coast. In villages, that is, towns of not more than five thousand inhabitants, the work is hardly started, and in smaller villages there is nothing being done at all. Then there are some missions in the interior. One quite prominent one is under the charge of the United Brethren. The Wesleyans control the principal missions on the Gold Coast. In other places the Baptist missions are the strongest. By a sort of mutual consent one denomination leaves the field to the other when the latter have entered it first. On the Gold Coast, which extends about 330 miles, the Wesleyans have a membership of more than 6000.

A few words now about how the present truth first reached that field. It has been some time since missionary correspondence was first opened with persons in Sierra Leone. The International Tract Society now has a large number of correspondents in and about Sierra Leone, and we have been sending reading matter to them. Then, many of you remember that about two years ago a call was made from this desk for cast-off clothing and material for clothing to be sent to the people there, and two boxes were furnished and shipped. When I reached the coast I met Mr. Coker, who is a native preacher, and he told me of the good that clothing had done, and he earnestly pleaded with me that I would lay their wants before the General Conference, and ask them to send out some one to labor among them. He said that as soon as our mission was started, himself and his congregation would unite with us. Most of them he said believed the truth.

They build churches out there in this way; they take long poles and set them up about fifteen feet apart, then use other poles for rafters and stringers, weaving in branches for the sides, and thatching the roofs, and in these the people gather and sit down on the ground. There is no platform and no seats, but they answer the purpose of a meeting house very well, and are much easier to speak in than an ordinary church building. I hardly felt at home when I got to London and held services in our house of worship there.

The people wear but little clothing, some almost none at all, but I saw less immodesty among them than is to be seen in many civilized towns. Mr. Coker had told them about the boxes we had shipped to them, so that they knew they should have some clothing with which to appear in church. Mr. Coker told me he had been praying over this matter of proper clothing for the people with which to appear in church, when the two boxes arrived. One of those heathen men walked thirty miles to see me, and tell me how glad he was that some one had sent him clothing so that he could come to church. I thought you here who had sent it would be glad to have me tell you these incidents.

The truth came to Sierra Leone first through reading matter, and there are a few there who are obeying it, but they have to meet great opposition. They hear it said, "These people have no church and no minister to conduct the work, and it will soon go to pieces." The people are not naturally constituted to lead themselves, they must have a mission, a preacher, a school, and someone to teach their children and bury their dead. I told them I would try to do what I could to have their wants supplied by the General Conference.

Further out, in Liberia, the work was started by Brother Gaston of the Washington, D. C., church. I visited the Gold Coast also where the truth has reached the people by reading matter. After spending some months in this tropical country, and having learned the natural instability of the people, I found the work on the Gold Coast in a much better condition than I had expected. A few of the brethren there can speak English. I gave them some instruction, but did not baptize anyone, preferring to leave that till a later time. There are on this coast about fifty or sixty people obeying the truth, and they had

never seen a Seventh-day Adventist until I visited them.

Providentially, as it seemed, before visiting the Gold Coast, I had the privilege of spending one Sunday with the chairman of the Wesleyan Mission in that field. I talked with him quite freely, and told him of our belief, and he was very friendly. I learned from him that at Appam, where most of those interested in the truth live, there is not a single white resident. So, as the Wesleyans were doing but very little there, I told him I thought this would be a good place to start our work, and he concurred with me. The captain of the steamer wondered, when I told him I was going to Appam. Why, said he, you do not expect to stop there, do you? Yes, I said calmly. Why, he replied, there is not a decent house in the whole town! But I told him I would go, and I did, and I found one house there that was quite comfortable. Our people there had been expecting me, and had made all arrangements for my reception, and I never in my life saw a people more glad to see a person than they were to see me. I had sent word that I was coming on shore, and I watched the surf boats coming off to the steamer to see if I could pick out Brother Dolphijn from among them. Soon I saw in one of them a man standing up in the bow of the boat and looking anxiously toward the steamer, and I guessed that he was Brother Dolphijn. He came up the rope ladder at the side of the vessel several steps at a time and met me at the top of the stairs. He exclaimed, "Can you tell me if Elder Chadwick is here?"

"Yes," I said, "he is here."

"Can you tell me where I can find him?"

"Yes," I replied, "I am the man!" and, brethren, I tell you there were some tears of rejoicing shed there on the deck of that steamer. When I met the people on shore I thought they would carry me on their shoulders, they seemed so glad.

I went out as much as I could into the interior. They have no horses or sleds or oxen to travel with, and it was intensely hot. We walked about ten miles into the interior one morning, and how many heathen villages do you think we passed through in that ten miles? There were no less than five, with from five hundred to two thousand people in each. In five minutes time after we entered the village, from one hundred to one hundred and fifty people would be gathered around us. Then, through Brother Dolphijn, as interpreter, I would ask them some questions, and try to give them some knowledge of the gospel, as much as I could in fifteen or twenty minutes. This is a sample of the population of the Gold Coast of Africa.

Brother Dolphijn has a farm ten miles back from the coast. They can raise good corn, but no wheat, and their flour has to be imported, and when I tell you that a garment hung on the wall for forty eight hours will be white with mold, you can understand that the bread they have to use is not the best in the world. And what kind of a mansion do you think Brother Dolphijn lives in? His house was made of four poles ten feet high set in the ground, making a space of about twelve feet square. About five feet up from the ground he had poles withed on, on which was laid the floor, the sides formed of twigs and branches deftly woven in, with a thatched roof. This is Brother Dolphijn's house.

If I were to ask this General Conference for the help I think we ought to give this three thousand miles of coast, I would ask for one hundred missionaries, but I know we have n't got them to send, so I am going to ask for just — three! And, brethren, will you be willing to give them? I am going to ask the General Conference to send three men to that coast to open up three missions, one at Appam, one in Liberia, at or near the home of Brother Gaston, and one in Sierra Leone near Freetown.

I have faith to believe that by the time of the next General Conference we shall have a score or more of laborers raised up to work in that far-off field. We must also send over a portable house for each mission company. The natives live on six cents a day, so the expense of the mission will be very light, compared with what it is in other places.

May God help us to sense the importance of this field. There are more than half as many people who must be reached from that portion of the coast that I visited, as we have in the United States of America. At present we have not a single laborer among them. Surely this request for three laborers is a modest one.

MONDAY, JANUARY 30.

STATE AGENTS' CONVENTION.—No. 2.

The membership of the convention was increased at the second meeting by the presence of the following State agents: Vermont, E. R. Palmer; Virginia, A. M. Neff; Tennessee, J. A. Parker; Alabama, Daniel Graber; Ontario, B. Hagle; Manitoba, James Hackett. Upon motion, F. W. Morse, formerly general agent for the Maritime Provinces, was invited to membership in the convention, also the representatives of the several publishing houses. Of these there were present, Elder A. O. Tait, of the Central Publishing House at Battle Creek, and G. W. Morse of the Toronto Branch of the same.

In order to accommodate a larger number, the hour

of daily meetings was changed from 7:30 A. M. to 4:30 P. M.

The chairman read a list of important subjects connected with the canvassing work, upon which different ones had been requested to prepare papers for presentation before the convention. This excellent plan insures mature consideration of the subjects designated, and enables the convention to give concentrated thought to the same to much better advantage than could otherwise be secured.

C. F. Parmelee then read to the convention a paper on

QUALIFICATIONS AND EXAMINATION OF CANVASSERS.

After mentioning the importance of the work in which we as a people are engaged, the remarkable reading age in which we live, the comparative importance of the canvassing work, and the necessity for properly qualified laborers in this department, the responsibility of selecting workers was dwelt upon. This responsibility should be shared by the church to which the individual belongs, by those of our ministers who have acquaintance with the parties, and by the State agent. A few extracts will give the general tenor of the paper: —

"In no case should any one engage in this sacred work without connecting himself with heaven. Unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth, seeing thou hateat instruction, and castest my words behind thee? Ps. 50: 16. 17. It is an acknowledged fact that every advance move is judged by the representatives sent out to promulgate that movement. So it is with this message, and so it is with our books. The work our Saviour began on earth he is able to complete with his own servants, and to them only has he committed his goods. Matt. 25: 14." . . .

"But now we come to the difficult part of this subject; viz., How shall the selection of workers be made? Again I refer to the statement already quoted from the Testimonies, that as much care should be used in selecting the workers as in selecting men for the ministry. But on whom must this burden rest? On the State agent? On the executive committee of the Tract Society? Or on the Conference Committee?"

"I will begin by making the assertion that primarily the duty rests on the minister who carries the truth to the people, for 'all branches of the work belong to the ministers,' says 'Gospel Workers.' And again: 'When the youth give their hearts to God, your care for them should not cease. Lay some special responsibility upon them. Make them feel that they are expected to do something.' When believers are formed into churches the responsibility rests more on the leaders of those churches. Meetings should be held frequently for laying upon all the burden of the cause of God. And when any begin to feel the restraining power of God to labor for him they should state their convictions to the leaders of their home church, and they, after making it a subject of prayer, should lay the matter before the Conference officers. The church has her sphere in which to work and should not be curtailed in that work by any man, or set of men." . . .

"Should it be urged that all this ado will consume too much time, we can only say that God's work can much better afford to wait than to be attempted by those whose hearts are not right before him."

Opportunity being given for questions, several were asked, covering such features as were not dwelt upon, and which have an intimate bearing on the subject. 1. Responsibility of the State agent in selecting canvassers: As he sees those whom he considers capable to enter the canvassing work, let him place the matter before the church for their consideration. Exceptions were taken to this as a universal rule, and it was granted that there might be instances in which a variation would be admissible. 2. Isolated Sabbath-keepers, and those not holding membership in any of our churches: Decision regarding such would rest with some minister who might know them, or with the State agent, or such bretliren as know them.

3. Decision regarding natural and acquired abilities: While the church should be held chiefly responsible in the matter of moral fitness of a candidate for the canvassing work, the State agent is expected to be able to pass judgment in the matter of special qualifications necessary to go forward with the work intelligently and correctly. Natural and acquired abilities (other than moral considerations) are best decided upon by the State agent, who gives those matters his continual thought and study.

4. Conflicting judgments: In cases when there is a conflict of judgment between the church and the State agent regarding an individual, the aid of a minister who knows all parties may be sought, or the Conference committee appealed to.

One of the most important features of the paper and the accompanying discussions was the necessity for the churches to which candidates for the canvassing work belong, and the ministers who have acquaintance with them, to bear heavier responsibilities in the matter of the selection of canvassers, and that they should realize these responsibilities after the canvasser has gone into the work, and remember their obligations in the premises. Were this the case, the success or failure of canvassers would be given far more consideration by them than it is.

On motion, the chairman was authorized to appoint an assistant secretary whose duty it shall be to edit the proceedings of the Convention for publication in the General Conference BULLETIN. G. W. Morse was subsequently selected for that work.

The Convention adjourned to 4:30 P. M. of the 31st inst.

THE STUDY OF THE BIBLE.—NO. 3.

ELDER S. N. HASKELL.

ELDER HASKELL, January 30, at 10 A. M., gave his third lesson on the study of the Bible.

He said that it was his desire to show the import-

ance of the Bible, so that we can see it as God looks upon it, and as he would have us look upon it. Then we will understand it. The gospel comprehends the entire Bible, and all the divine revelation we have is the gospel. No matter how it is revealed, it is Christ in us the hope of glory. This gospel was in Christ before the world was. Sin has made a development of the plan known. To reject or neglect any portion of the Bible is to neglect Christ and the gospel of Christ. God knew every individual case just as it is to-day in the plan of the gospel. This involves what we call fore-ordination, but it is not fore-ordination to God. It is fore-ordination to us. To God all time is present. There is no past or future knowledge with him. This is incomprehensible to us. We must grasp it by faith, then we can understand the divine truths. We may learn a theory of Christ. We should learn his divinity. The devil does not know our thoughts. We should be thankful for this, and if a bad thought should arise in our minds we should never utter it. Christ knows anything and everything about us.

Elder H. then read the following from Testimony No. 33, beginning on page 155:—

"Keep ever before you this truth, 'Wherever I am, whatever I do, thou God seest me.' It is not possible for the least item of our conduct to escape the observations of the One who says, 'I know thy works.' The depths of every heart are open to the inspection of God. Every action, every purpose, every word, is as distinctly marked as though there were only one individual in the whole universe, and all the watchfulness and scrutiny of God were employed on his deportment. Shall we then break even one precept of his law, and teach others to do so by evasions, by assertions, by falsehoods, in the very sight of the Lawgiver? Shall we brave the sentence in the very face of the Judge? In this there is a hardihood which seems to surpass the worst human presumption."

Yes the Lord sees everything in me as though I was the only person in all the world, and he watches everyone just the same. We cannot understand it, but God tells us that we may believe it. He wants to have us *believe* something. We should accept it because it is divine truth. When we *fully* believe, we are given another nature. Our soul and heart are changed. Nothing but divinity can change the heart.

Elder H. then read the following extract from "Gospel Workers," p. 130:—

"It is impossible for any mind to comprehend all the richness and greatness of *even one* promise of God. *One catches the glory* of one point of view, another the beauty and grace from another point, and the soul is filled with the heavenly light. If we saw *all* the glory, the spirit would faint. But we can bear far greater revelations from God's abundant promises than we now enjoy. It makes my heart sad to think how we lose sight of the fullness of blessing designed for us. We content ourselves with momentary flashes of spiritual illumination, when we might walk day after day in the light of His presence."

My idea is that we should read the Bible by course, and it is a good plan when possible for several to read it together. When we cease to study the Bible by course, and study only by subject we shall have a dry theory. Studying by subject is largely for theory. When we study the Bible simply by subject, we secure a theory to give to some one else, and that is all we have to give; but when we read the Bible as the voice of God addressed to us, it opens our understanding, and he unfolds himself to us. Then we have something of our own that we can give to another. The stream can rise no higher than the fountain that supplies it.

Elder H. read again from "Gospel Workers," p. 135:—

"There are deep mysteries in the word of God, which will never be discovered by minds that are unaided by the Spirit of God. There are also unsearchable mysteries in the plan of redemption, which finite minds cannot comprehend."

Again on p. 137:—

"The gospel is a revelation to man of beams of light and hope from the eternal world. All the light does not burst upon us at once, but it comes as we can bear it. Inquiring minds that hunger for a knowledge of God's will are never satisfied; the deeper they search, the more they realize their ignorance and deplore their blindness. It is beyond the power of man to conceive the high and noble attainments that are within his reach, if he will combine human efforts with the grace of God, who is the source of all wisdom and power. And there is an eternal weight of glory beyond. 'Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'"

Elder H. then read the following, on p. 141:—

"The word and will of God are expressed in the Scriptures by inspired penmen. We should bind them as frontlets between our eyes, and walk according to their precepts; then we shall walk safely. Every chapter and every verse is a communication from God to man. In studying the word, the soul that hungers and thirsts for righteousness will be impressed by the divine utterances. Skepticism can have no power over a soul that with humility searches the Scriptures."

Elder H. also read the following from Testimony No. 32, p. 22:—

"'The great day of the Lord is near; it is near, and hasteth greatly.' Jesus says, 'Lo, I come quickly.' We should keep these words ever in mind, and act as though we do indeed believe that the coming of the Lord is nigh, and that we are pilgrims and strangers on the earth. The vital energies of the church of God must be brought into active exercise for the object of self-renovation; every member must be an active agent for God. 'For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit.' This is a particular work, which must be carried forward in all harmony, in the unity of the Spirit, and in the bonds of peace. No place should be given to criticisms, doubts and unbelief."

This study of the Bible, these truths we get from it, is the beginning of an education that will never end. The more interest we take in the study of these things here, the better prepared we will be to enter the same study in the future.

Again Elder H. read from Testimony No. 32, p. 57: —

"Jesus is waiting with longing desire to open before his people the glory that will attend his second advent, and to carry them forward to a contemplation of the landscapes of bliss. There are wonders to be revealed. A long lifetime of prayer and research will leave much unexplored and unexplained. But what we know not now, will be revealed hereafter. The work of instruction begun here will be carried on to all eternity The Lamb as he leads the hosts of the redeemed to the fountains of living waters, will impart rich stores of knowledge; he will unravel mysteries in the works and providence of God that have never before been understood."

How long then will we be getting our education? To all eternity. Christ will be unfolding these mysteries to us forever. All the mysterious providences of our lives that have seemed to us so dark and inexplicable will then be explained.

In the gospel is to be found every scientific subject. Everything to make us wise and to build up our characters. It is all in that book. My confidence in the book is increasing every day. It is full of information upon all kinds of subjects. It was written by men of all avocations; by philosophers, and by ignorant men; by learned, and illiterate men; by farmers, by fishermen. God lifted the curtain and revealed to these men of different capacities the truths of his word. It was written by all classes that it might be a benefit to all. They each illustrated the truth by things with which they were familiar, but they are the words of God just the same. If we read the Bible with this thought in our minds, we shall be surprised to see how much instruction we shall find in it upon a variety of subjects. There is information about farming. The wealthy but selfish farmer tears down his barns and builds larger that he may have room to save to himself all his plentiful harvest; the sower goes forth to sow the seed, with varying results of good and ill success; the vine dresser carefully prunes his vine that it may bring forth much fruit, etc. The Bible has much in it about agriculture. It is full of wisdom of every kind. Col. 2:2, 3. How much wisdom and knowledge is it to you, to me? We must decide this question for ourselves.

Let us go back to the beginning and read Gen. 2:5, "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground" etc. All these things were in the mind of Christ even before they grew. He knew every plant of the field and every herb before it grew out of the earth. There was nothing in the earth to make anything grow until God spake and made them grow. It was the power of God that made them grow. The same power makes them grow now. God gave everything power to reproduce its kind and man was to have dominion over all.

Then God made the garden in which he placed the man he had formed. In that garden was every tree that was pleasant to the sight and good for food, an example of what the earth should be under the subduing influence of man. God created man in his own image, which is not simply the form of God but of the nature of God in intelligence, and he said to man "Be fruitful and multiply and replenish the earth and subdue it."

He had given the man a sample of what he wanted the whole earth to be and expected him to make it so. Then God must have given him a knowledge of the nature of trees,—the nature of plants and their properties, and the art of cultivating them. If Adam did not have the knowledge, then God in commanding him to make the earth like Eden, was telling him to do what he could not do. This would have been as inconsistent as it would be to take a man from the city, who had never seen a farm and place him upon a large tract of wild but productive land and expect him to make out of it a landscape garden. Adam was indeed a landscape gardener in the highest sense of the word. How much intelligence then did Adam need, to rule over all the earth, and bring it into such a perfect condition? He knew enough on the first day of his existence to name all the beasts, fowls and every living creature. As primitive names are always expressive of the nature, appearance or habits of the thing named, Adam must have known of the nature of everything he named. He understood about the trees and shrubs. That is what we call botany. He knew all about the beasts, that is, he was a zoologist. As he would subdue the earth, his knowledge of what it contained, of its fruits, flowers and minerals, would have increased by his experience.

God made Adam perfect, physically and mentally. He was little inferior to the angels of God. Heb. 2:7. He was a specimen of the kind of men that God makes.

Now what is the object of the gospel? It is to restore us to the condition of the original man. The object of the gospel is twofold, to keep men from sinning, and to restore and bring them back to their original state of purity, to the likeness of the Infinite God. Sin took away the knowledge Adam had, and we have been on the down-grade ever since. The object of the third angel's message is to take us back again. The problem is being worked out to settle

the question for the inhabitants of unfallen worlds. Our relations to the truth and to Christ have an effect upon other worlds. Col. 1:18. Christ is preeminent in all things, everywhere. He is teaching the universe, and he wants us here to learn more of him. If anyone does not like to take the Bible and read it through, they need converting. When I hunger for righteousness for myself, to know what God will say to me, but not my choice, then God will give me all I need. Every day I shall be learning something of God.

Elder Haskell then closed by reading from "Patriarchs and Prophets," pp. 49, 50.

"God made man upright; he gave him noble traits of character, with no bias toward evil. He endowed him with high intellectual powers, and presented before him the strongest possible inducement to be true to his allegiance. Obedience, perfect and perpetual, was the condition of eternal happiness. On this condition he was to have access to the tree of life.

"The home of our first parents was to be a pattern for other homes as their children should go forth to occupy the earth. That home, beautified by the hand of God himself, was not a gorgeous palace. Men, in their pride, delight in magnificent and costly edifices, and glory in the works of their own hands; but God placed Adam in a garden. This was his dwelling. The blue heavens were its dome; the earth, with its delicate flowers and carpet of living green, was its floor; and the leafy branches of the goodly trees were its canopy. Its walls were hung with the most magnificent adornings,—the handiwork of the great Master-artist. In the surroundings of the holy pair was a lesson for all time,—that true happiness is found, not in the indulgence of pride and luxury, but in the communion with God through his created works. If men would give less attention to the artificial, and cultivate greater simplicity, they would come far nearer to answering the purpose of God in their creation. Pride and ambition are never satisfied, but those who are truly wise will find substantial and elevating pleasure in the sources of enjoyment that God has placed within the reach of all. . . .

"While they remained true to God, Adam and his companion were to bear rule over the earth. Unlimited control was given them over every living thing. The lion and the lamb sported peacefully around them, or lay down together at their feet. The happy birds flitted about them without fear; and as their glad songs ascended to the praise of their Creator, Adam and Eve united with them in thanksgiving to the Father and the Son.

"The holy pair were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring vail between. They were full of the vigor imparted by the tree of life, and their intellectual power was but little less than that of the angels. The mysteries of the visible universe—"the wondrous works of him who is perfect in knowledge"—afforded them an exhaustless source of instruction and delight. The laws and operations of nature, which have engaged men's study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all. They held converse with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters, to the insect mote that floats in the sunbeams, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all. God's glory in the heavens, the innumerable worlds in their orderly revolutions, 'the balancings of the clouds' the mysteries of light and sound, of day and night,—all were opened to the study of our first parents. On every leaf of the forest, or stone of the mountains, in every shining star, in earth and air and sky, God's name was written. The order and harmony of creation spoke to them of infinite wisdom and power. They were ever discovering some attraction that filled their hearts with deeper love, and called forth fresh expressions of gratitude."

THE STUDY OF THE TESTIMONIES.--No. 3.

ELDER J. N. LOUGHBOROUGH.

My mind is impressed this morning to read again Eph. 4:13: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." In my first talk I told something about the work of the gifts in producing unity; but that is not all there is to it, for our text says, "unto a perfect man, unto the measure of the stature of the fullness of Christ." And here is this little work of Sister White's, "Steps to Christ," which Brother Jones has called the "Gospel Primer"—yes, and it's a whole library—in what direction does it point? Is it not in this very direction of growing to the up full measure of the stature of Christ?

I have here Testimony No. 1,—a vision given Nov. 20, 1855, in the first Seventh-day Adventist meeting house ever built in Battle Creek. I read from the third paragraph. "Exaltation has come into the ranks; there must be more humility. There is too much of an independence of spirit indulged in among the messengers. This must be laid aside, and there must be a drawing together of the servants of God. There has been too much of a spirit to ask, "Am I my brother's keeper?" Said the angel, "Yea, thou art thy brother's keeper. Thou shouldst have a careful watch for thy brother, be interested for his welfare, and cherish a kind, loving spirit towards him. Press together, press together." There is the very root of order among us, laid right down in that testimony; and in the second meeting-house that was built definite steps were taken toward organization.

I want now to connect with my text another scripture found in the first chapter of 1st John: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life. . . . That which we have seen and heard declare we unto you, that ye also may have fellowship with us: And truly our fellowship is with the Father, and with his Son Jesus Christ." "If we say that we have fellowship with him and walk in darkness, we lie and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his

Son cleanseth us from all sin." Verses 6, 7. Then how is it we are to get this true harmony and unity? Why, the text tells us that our fellowship is with Christ and the Father; so if we all have the spirit of Christ in our hearts and have fellowship with him, there'll be no trouble about all having the same mind, and all being in unity. You remember the proposition in philosophy that "two things that are like the same thing are like each other," and it is just so here. Two minds that are like the mind of Christ will be like each other.

I have here a recent special testimony to brethren in responsible positions, and on page 11 I read these words: "Now is the time for God's people to take up the duties that lie next them. Be faithful in the little things; for on the right performance of these hang great results. Do not leave the work which needs to be done, because it appears to your judgment to be small and inconsiderable. Make up every waste place, repair the breaches as fast as they occur. Let all go to work to help some one who needs help. There is a cause for the great weakness in our churches, and that cause is hard to remove. It is self. Men have none too much will, but they must have it wholly sanctified to God. They need to fall on the Rock and be broken. Self must be crucified in every one who shall enter the gates of the city of God. The fierce spirit which rises up in the hearts of some in the church when anything does not please them, is the spirit of Satan, and not the spirit of Christ.

"Is it not fully time that we return to our first love and be at peace among ourselves? We must show ourselves to be not only Bible readers, but Bible believers. If we are united to Christ, we shall be united to one another. 'A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.' 'We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. For even Christ pleased not himself, but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus.' So then where is the working of the gifts to bring us?—"Unto a perfect man, unto the measure of the stature of the fullness of Christ."

I want now to read a few texts which speak more about this fullness. John 1:14, 16: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth." "And of his fullness have all we received, and grace for grace." Col. 2:9: "For in him dwelleth all the fullness of the Godhead bodily." Eph. 1:22, 23: "And hath put all things under his feet, and given him to be the head over all things to the church; which is the body, the fullness of him that filleth all in all." Also Eph. 3:17–19: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." As we behold and contemplate the infinity of God's love to us, and grasp it and take it in, we are filled with all the fullness of God. "And he [Christ] is before all things, and by him all things consist. And he is the head of the body, the church." Then if we are united to that Head we are filled with his fullness.

This is what the Bible teaches; and now let us see what the Testimonies teach. I thought I had read the Testimonies pretty thoroughly and understood what was in them, but now I begin to see things in them that I had never seen before. True, I had read these things, and thought they were very good, but somehow did not grasp the real point that was in them. This means that God is clothing his word with power. You can't separate the message from the Testimonies. Just as well try to get along without eyes or nerves or muscles in your body, as try to carry forward the message without them.

I read from Testimony No. 8, written in 1861: "We must study the life of Christ, and learn what it is to confess him before the world. In order to confess Christ we must have him to confess. No one can truly confess Christ unless the mind and the Spirit of Christ are in him. If a form of godliness or an acknowledgement of the truth were also a confession of Christ, we might say, Broad is the way that leadeth unto life, and many there be that find it. We must understand what it is to confess Christ, and wherein we deny him. It is possible by our lips to confess Christ yet in our works to deny him. The fruits of the Spirit manifested in the life are a confession of him."

I stated yesterday some points of comparison between ancient prophets and prophets of our own time; but here is a point I wish to mention, concerning the difference between the true prophets and the false. With the false prophets there was always flattery, but with the true ones there was never flattery, but always reproof. So, in the Spirit of Prophecy, you would expect to find reproofs. And that is just what we do find. There have been a great many people with broken heads, people who found fault with the Testimonies given to them because their course had been reproved, and they would talk about

them and say it was not true, and perhaps before they were through talking you would see from what they said that it was true. Notice what the Lord says in Jer. 44:4, 5: Howbeit, I sent unto you all my servants the prophets, rising early and sending them, saying, O do not this abominable thing that I hate. But they hearkened not, nor inclined their ear, nor turned from their wickedness, to burn no incense unto other gods." You see it did not say, Oh, you are a good fellow; you are just about right. O no, it was "Do not this abominable thing that I hate." There is shown the character of God's messengers.

Now how did the false prophets do their work? I turn to Jermiah, and read in chapter 23, verses 16, 17: "Thus saith the Lord of Hosts, Hearken not unto the words of the prophets that prophesy unto you; they make you vain, they speak a vision of their own heart and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, ye shall have peace; and they say unto everyone that walketh after the imagination of his own heart, No evil shall come upon you." Here you see the flattery that was a characteristic of their work.

I read now another text, 1 John 4:1, 3: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." I used to believe this meant that these false spirits had got to acknowledge the incarnation of Christ, but I bless God there is greater light coming to us, and now I believe it means to confess that Jesus Christ has come in our flesh. That is just how we are to overcome,—by Jesus Christ in our flesh, as the text says, "Greater is He that is in you than he that is in the world." "They are of the world, therefore speak they of the world, and the world heareth them. We are of God. He that knoweth God heareth us, and he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." 1 John 4:5, 6. Here is the contrast. They are of the world, but we are of God, and God is our strength. This is just what we find in the Testimonies all the way through.

At Rocky Hill, Conn., a circumstance occurred which brought these two opposite classes right together. A meeting was held at the home of one of our brethren, and there was a blind man there who claimed to have visions. Sister White had a vision in which she was instructed to tell this man and his wife that they should send for their daughter, who was away from home among strangers in New Britain, and have her return home right away, for she was in great danger, and that she had already taken an imprudent course. The blind man said, O no, the daughter would not do anything that was wrong, and he got up in the meeting and rattled off what he called his gift of tongues. There was quite a power went with it, and quite a number sympathized with him. Along about midnight there was a loud rap at Sister White's door, and the word came that the daughter wanted to see Sister White, for she was sick, and was afraid she was going to die. The outcome was that she confessed all that Sister White had said.

The next morning the man who claimed to talk with tongues was seen taking a hasty departure.

But some say, I never had any testimony of reproof sent to me. How is that,—never had any reproof? Why, you have all had reproof. Christ said, "If any man hath an ear, let him hear what the Spirit saith unto the churches." Just keep your ears open, and you will get the reproof.

We say to ourselves, O that testimony is for Brother J. That hits him. Yes, but quite likely it hits you too, and if it hits you it was given for you also. Some of these persons who were reproved used to try to keep their reproofs hidden from their brethren, so that it would appear that Brother and Sister White sanctioned their course. This is what first led to the publication of the Testimonies. I read from Testimony No. 14, paragraph 8:—

"I have finally decided that many of these personal testimonies should be published, as they all contain more or less reproof and instruction, which apply to hundreds of thousands of others in a similar condition. These should have the light which God has seen fit to give, which meets their cases; it is wrong to shut it away from them by sending it to one person or to one c ass, where it is kept as a light under a bushel. My convictions of duty on this point have been greatly strengthened by the following dream: 'A grove of evergreens was presented before me: several including myself were laboring among them. I was bidden to closely inspect the trees and see if they were in a flourishing condition. I observed that some were being bent and deformed by the wind, and needed to be supported by stakes. I was carefully removing the dirt from the feeble and dying trees to ascertain the cause of their condition. I discovered worms at the roots of some; others had not been watered properly, and were dying with drought; the roots of others had been crowded together to their injury. My work was to explain to the workmen the different reasons why these trees did not prosper. This was necessary, from the fact that trees in other grounds were liable to be affected as these had been, and the cause of their not flourishing, and how they should be cultivated and treated must be made known."

Yet the Lord deals with us gently, and does not wish to expose all our faults to others, to be a hindrance to us.

I read now from Testimony No. 15, paragraph 2. It tells of a dream that Sister White had which she thus relates:—

"I dreamed that a person brought to me a web of white cloth, and bade me cut it into garments for persons of all sizes and all descriptions of character and circumstances in life. I was told to cut them out and hang them up all ready to be made when called for. I had the impression that many for whom I was required to cut garments were unworthy. . . . I felt discouraged at the amount of work before me, and stated that I had been engaged in cutting garments for others for more than twenty years, and my labors had not been appreciated, neither did I see that my work had accomplished much good . . . The person replied, 'Cut out the garments; that is your duty. . . . The loss is not yours, but mine; God sees not as man sees. He lays out the work that he would have done, and you do not know which will prosper, this or that.' I then held up my hands, calloused as they were with long use of the shears, and stated that I could but shrink at the thought of pursuing this kind of labor. The person again repeated, 'Cut out the garments, your release has not yet come' With feelings of great weariness I arose to engage in the work. Before me lay new polished shears which I commenced using. My feelings of weariness and discouragement left me. The shears seemed to cut with hardly an effort, and I cut out garment after garment with comparative ease."

But now comes somebody and says, O yes, I guess it was all so, but there is a little something about this that I do n't understand. It is about that teaching of Sister White's that after the time passed, there was no more mercy for sinners. O, is that it? Well, bless your heart, Sister White did n't teach that. I will tell you how that teaching originated. Joseph Turner was the first one to advocate it, at South Paris, Maine, after the passing of the time; though the same idea had been held by others before the time had passed. I read from "Rise and Progress of Seventh-day Adventists," page 118: "Some of these fanatical and exclusive persons took the position that no one could be saved except those who had already identified themselves with the Advent movement. Shortly after the circumstances above mentioned, Miss Harmon returned to Maine and made a second visit to Paris, where she had a reproof for such extremists. Concerning this visit, I will quote from Mrs. Truesdail, who, as we have before said, then resided in Paris:—

"During Miss Harmon's visit in Paris, Maine, in the summer of 1845, I stated to her the particulsrs concerning a dear friend of mine, whose father had deprived her of attending our meetings, consequently she had not rejected light. She smilingly replied, 'God has never shown me that there is no salvation for such persons. It is those only who have had the light of truth presented to them and knowingly rejected it.'"

Eld. J. N. Andrews, who resided in Paris, Maine, in 1845, and who is wholly conversant with the people there, and with that of Eld. Jos. Turner, who taught there was no more mercy for sinners, says of Miss Harmon's position on the subject at that time, "Instead of the visions leading them to adopt this view, it corrected those upon it who still held to it." To this I will add a further testimony by Mrs. Truesdail:—

'Another occasion worthy of mention was a vision given in 1846, in Paris, Maine. Miss Harmon was shown that when Satan could not prevent the honest hearted from doing their whole duty, he would exert his skill in pushing them beyond duty. One good sister had been telling the churches that God had rejected them because they had rejected the message sent from heaven to save them. Sister Harmon was shown that there was no truth in her message, as there were many in the churches who would yet embrace the truth; that the good angels would leave her (this sister) at the door of the church if she went there upon such an errand."

Yes, but did n't she get hold of that idea afterwards? No, that won't do, for our enemies, who oppose the visions, say that she taught this from the very first. The people held to these doctrines, and whenever she would go to them and associate with them and hold meetings, she was charged with advocating their views; and this was how this shut door objection originated. She gave Joseph Turner a testimony, saying that he was corrupt at heart. Elder Turner had announced his intention of going to Portland, Maine, but this testimony said he had no call to go to Portland, and that his character would there be manifested. Then he turned against Sister White, and made the claim that she taught there was no more mercy for sinners. But at this very time, and later, people were being converted and brought into the light through her labors. Hiram Patch and his wife were converted in Oswego, N. Y., in 1848, by a testimony concerning a man who was conducting a revival. In this testimony Brother Patch was told to wait one month and he would see the true character of this pretended revivalist, and he did see it only about two weeks later.

In 1849 Sister White had a vision about these false shepherds who professed to have a travail of soul for sinners, and yet had rejected the truth, that the time for their salvation was past; and since then people have pointed to this and said that Sister White had claimed there was no more mercy for sinners. But with those who came out into the light, and were converted at that time, you can no more shake their faith in the Testimonies than you can blot out Bunker Hill Monument with a blow of your fist.

COUNCIL MEETING.—No. 3.

HEALTH AND TEMPERANCE WORK.

The council meeting Monday afternoon was conducted by Elder Olsen, the time being spent in the consideration of the health work among us as a people. The fact that this work has been connected with this people and this message from the early days of the message, and further, that the Lord has seen fit from time to time to give us instruction in regard to it shows that it is not one of insignificance or of little importance. The following testimony was read:—

"The health reform is closely connected with the work of the third message, yet it is not the message. Our preachers should

teach the health reform, yet they *should not* make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent.

"I saw that the reason why God did not hear the prayers of his servants for the sick among us more fully was, that he could not be glorified in so doing while they were violating the laws of health. I saw that he designed the health reform and Health Institute to prepare the way for the prayer of faith to be fully answered. Faith and good works should go hand in hand in relieving the afflicted among us, and in fitting them to glorify God here, and to be saved at the coming of Christ."— *Test. for the Church, Vol. 1, pp. 559, 561.*

The importance of this work and of looking after it to see that it receives its due attention, and that those especially engaged in it are devoted and properly connected with the general work, were dwelt upon at some length. The further extract was read touching this point:—

"In the vision given me Dec. 25, 1865, I saw that the health reform was a great enterprise, closely connected with the present truth, and that Seventh-day Adventists should have a home for the sick, where they could be treated for their diseases, and also learn how to take care of themselves so as to prevent sickness.

"I saw that a very extensive work could not be accomplished in a short time; as it would not be an easy matter to find physicians whom God could approve, and who would work together harmoniously, disinterestedly, and zealously, for the good of suffering humanity. It should ever be kept prominent that the great object to be attained through this channel is not only health, but perfection and the spirit of holiness, which cannot be attained with diseased bodies and minds. This object cannot be secured by working merely from the worldling's standpoint. God will raise up men and qualify them to engage in the work, not only as physicians of the body, but of the sin-sick soul, as spiritual fathers to the young and inexperienced."— *Test. for the Church, Vol. 1, pp. 553, 554.*

Whereupon the following from recent testimonies on "Health Principles," was read:—

"A responsibility to spread the knowledge of hygienic principles rests upon all who have enjoyed the benefits of health reform. This responsibility rests upon every man and woman who claims to be a Seventh-day Adventist, and much more by those who are connected with our health institutions. All should realize that this is an important part of the Lord's great work for the salvation of souls. Let it be the aim of all to be laborers together with God for the uplifting of humanity. All should be educators by precept and example. They should feel a personal responsibility to send forth fully instructed men and women who shall exert a direct and saving influence in the homes, the communities, and the churches to which they go. This would be the very best advertisement that any of our institutions could have."

"God's blessing will rest upon every effort made to awaken an interest in health reform; for it is needed everywhere. There must be a revival in regard to this matter; for God purposes to accomplish much through this agency. Present temperance, with all its advantages in reference to health. Educate people in regard to the laws of life, so that they may know how to preserve health. The efforts put forth at the present time are not meeting the mind of God. Drug medication, as it is generally practiced, is a curse. Educate away from drugs. Use them less and less, and depend more upon hygienic agencies, then nature will respond to God's physicians,—*pure air, pure water, proper exercise, a clear conscience.* Those who persist in the use of tea, coffee, and flesh meats will feel the need of drugs, but many might recover without one grain of medicine if they would obey the laws of health. Drugs need seldom to be used."

Elder Olsen remarked that the question of establishing health institutions and other institutions, is a very important matter, and should receive most careful consideration. He submitted the following extracts touching this matter, from testimonies lately received:—

"My mind is much perplexed, my soul is burdened, because I discern many things which our brethren do not see in regard to the prosperity of our institutions. The medical branch of the work is the most difficult matter now before us. I have received letters from Presidents of Conferences and from men of property, and have also had interviews with these brethren, in reference to establishing health institutions in different States. I could not encourage this without a careful consideration of the wants of the cause of God in every branch. I have brought before their minds the difficulties we have had to meet in the institutions already established, the discouragements that came in because there was such a dearth of men of piety, of principle, of unswerving integrity, of well balanced minds, of unselfish interest,—men who were wholly consecrated to God. Men of this character are the only ones that should have a controlling power in our institutions.

"I have been shown that the matter of establishing and conducting health institutions should come under the supervision of the General Conference. Such institutions should be established, only when after careful and prayerful consultation it is decided to be essential for the advancement of the work of Bible hygiene and temperance, for the good of suffering humanity.

"Our schools are under the supervision of the General Conference. This body decides as to the advisability of establishing new schools, as to how much means it is wise to invest, and also as to the educational force to be employed. Our medical institutions should stand in the same relation to the General Conference and the great whole. The establishment of a health institution is too important a matter to be left to the independent management of a few interested individuals. If the enterprise is under control of the General Conference, the way is open for deliberate counsel and a careful consideration of the matter, and if it is undertaken, there will be a united force to give it influence and standing, and this will contribute largely to its success. Under such management, a class of workers could be enlisted that otherwise could not be secured, and thus the enterprise would prosper when it would prove a failure in ordinary hands. And furthermore, there must be an authority to guard such an institution, so that persons who are not qualified shall not be allowed to grasp responsibility through selfish ambition in their professional line as physicians.

"The Christian physician cannot maintain a supreme regard for his own individuality, acting in his profession without reference to his fellow-physicians, and indifferent or careless in regard to his accountability to God, or the relation he sustains to the cause of God at large. He should not enter upon important enterprises, such as the establishment of a Sanitarium upon his own independent judgment, pleading his desire to serve the cause of God, but in his works serving himself."

The question of the relation that physicians and medical workers should sustain to the work in general was touched upon. Elder Olsen said he saw no reason why the worker in this line should not sus-

tain the same relation to the work in general as that of other laborers. He called attention to the temptation and tendency of unconsecrated individuals coming to our health institutions and engaging in the work long enough to gain an experience and education in this line, and then leaving them to go into the work upon their own responsibility and for personal interests only, though using their former instruction and connection with our health institutions as capital to work upon. He raised the question why physicians among us should not receive and carry credentials from the General Conference as duly accredited laborers in this line of work and this feature of the message as well as ministers. He thought the Conference should speak more decidedly upon this subject. Some seem to think or act at least as though the health and temperance work was of little importance. Some ministers even are not by instruction and example ensamples to the flock and fit representatives in this matter. The speaker expressed it as his intention to do what he could to raise the standard in this respect. He said it was important that everyone should be true to principle and walk orderly. He submitted the following extracts, also from late testimonies relating to this point: —

"I have hsen shown that the physicians in our health institutions should feel that they are under the same obligation to follow Christ in all their devising, and in their connection with their medical line of work, as are the workers in our colleges or publishing houses. Not the least selfishness should be practiced in any one of these instrumentalities of God. Human reason and the world's customs are not to be followed.

"Men who are controlled by selfish desires should not remain connected with our institutions, and their course of action would better be exposed, that every church of Seventh-day Adventists may know what principles govern these men. This would be a wise and just precaution; for through their medical profession this class take advantage of interests which the Conference has built up at great labor, and sustained at great expense. Under the name of Seventh-day Adventists they establish themselves among our people, and represent themselves as working for the good of the cause. They are accepted as Christian physicians, and there is need that men and women should go forth into these various places, and act as missionaries in the capacity of Christian physicians; but they should be under the direction of the Conference. The people are so anxious to have institutions established, that they may encourage men who come among them to take upon them the responsibility of building institutions. But there are many who are practicing physicians who do not work with an eye single to the glory of God, but for the sake of gain to themselves."

He then gave extracts from late testimonies, showing the *importance* of this line of work, reading as follows: —

"I am much perplexed in regard to many matters concerning the education of men and women to become medical missionaries. I could wish that there were one hundred nurses in training where there is one. It ought to be thus. Both men and women can be so much more useful as medical missionaries than as missionaries without the medical education. I am more and more impressed with the fact that a more decided testimony must be borne upon this subject, that more direct efforts must be made to interest the proper persons, setting before them the advantages that every missionary will have in understanding how to treat those who are diseased in body, as well as to minister to sin-sick souls. The double ministration will give the laborer together with God, access to homes, and will enable him to reach the higher classes of society. An intelligent knowledge of how to treat disease upon hygienic principles, will gain the confidence of many who otherwise would not be reached with the truth.

"I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer: 'If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word. I would advise young men and women to give heed to this matter.'

"Guilt rests upon us as a people who have had much light, because we have not appreciated or improved the light given upon health reform. Through misunderstanding and perverted ideas many souls are deceived. Those who teach others and who should be shepherds of the flock will be held accountable for their willing ignorance and disregard of nature's laws. This is not a matter to be trifled with, to be passed off with a jest. As we approach the close of this world's history, selfishness and violence and crime prevail as in the days of Noah, when the old world perished in the waters of the flood. As Bible believers, we need to take our position for righteousness and truth.

"As a people, we are not doing one fiftieth of what we might do as active missionaries. If we were only vitalized by the Holy Spirit, there should be a hundred missionaries where there is now one. In every city there should be a corps of organized, well disciplined workers; not merely one or two, but scores should be set to work. . . . More attention should be given to training and educating missionaries with special reference to work in cities."

In closing he remarked that one reason some have fallen out by the way of late, was because they had not been instructed in all points of the truth; they did not accept nor heed the testimonies. But not one principle, not one truth God has given, can be ignored with impunity. Unbelief makes the long, tedious road through the wilderness, and prevents our entering the promised land.

THE PROMISE OF THE HOLY SPIRIT.—No. 1.

PROF. W. W. PRESCOTT.

AT 7:00 o'clock P. M., Prof. Prescott commenced his discourse upon the promise of the Holy Spirit. He read as a foundation Luke 11:5–13. He said: The study we are to take up is the study of the Holy Spirit. Ever since this subject was assigned to me, I have been thinking about it, how it could be studied in a way most practical. It will be my plan to move along by easy steps to receiving the Spirit, and when the Spirit is received it will teach us more about itself that we can learn in any other way.

I shall not take up any theory, for it would be all wrong. It is not theory we want so much as experience. This scripture I have read says if we knew how to give good gifts unto our children how much *more* shall your heavenly Father give the Holy Spirit to them that ask him. We do know that it is a pleasure for us to do that. And he is not only *as* willing to give his Spirit, but he is *much more* willing to give it to those who ask him. You think how much joy it gives you to bestow good gifts to your children, and then remember that God is *much more* willing to give the gift of the Spirit to you. Why do we not have it? Let us see if we can find the reason. Prof. Prescott then read John 14:14: "If ye shall ask anything in my name, I will do it." Notice the expression "in *my name.*" Read verse 26. "The Comforter which is the Holy Ghost, whom the Father will send in *my name.*" The Comforter is sent in Christ's name. We read also in John. 15:16, "that whatever ye shall ask of the Father *in my name* it shall be given you."

Whatever we ask in Christ's name we shall receive. What then is it to ask in Christ's name, if all our petitions are to be presented thus? Let the following from "Steps to Christ," p. 117, answer:—

"Jesus said, 'Ye shall ask in my name: and I say unto you that I will pray the Father for you, for the Father himself loveth you.' 'I have chosen you, . . . that whatsoever ye shall ask of the Father in my name, he may give it you.' But to pray in the name of Jesus is something more than a mere mention of that name at the beginning and the ending of a prayer. It is to pray in the mind and Spirit of Jesus, while we believe his promises, rely upon his grace, and work in his works."

Now we see what is meant by asking in Christ's name. It is to pray in the mind and the Spirit of Christ, while you believe in his promises and rely upon his grace to work in his works. When we have this mind in us, we expect what we ask we shall receive. Then suppose we ask and our request has not been granted to us? What then? We should go back to the word and ask in *his name*, in the mind and in the Spirit of Jesus, while we *believe* his promises and work in his works. We must do it while believing his promises; must ask in living faith, the faith that makes every word of God a living reality to us. That will make us living representatives of God: that makes Christ take us and do the works through us. Those who thus believe on him have that grace which is an active agency that works in us.

To ask, then, on this basis means that Christ must dwell in us. We can truly ask in the name of Christ only when he dwells in us. Faith is the gift of God, and grace is the gift of God, and it can only be wrought in us when Christ dwells in us and works the works of God. Everyone who asks according to the true meaning in the expression receives the Holy Spirit. If we have asked and have not received it, there is a reason on our part, and not on God's part.

We should find out what is in the way of the pentecostal season, and then we want to remove it. This is the most important thing before us. There is nothing that my soul longs for more than that the baptism of the Spirit shall rest upon the services of God at this time. Let us address ourselves to find out what it is that hinders, and then by the help of God remove it. This will not come to us in our way. It will not come to us in any easy, passive manner. We must have experiences like removing right eyes and cutting off right hands. Everyone who wants that experience, wants to be ready to give everything, even life itself, to God. [Murmurs of Amen.] And we should remember that it is easier to say Amen than it is to *do* what God says.

Let us now look for the reason: We read in Rev. 7 that there are to be 144,000 who will have the seal of the living God. The same company are again brought to view in Rev. 14, and it is said of them in verse 5, they are *without fault* before the throne of God. The same expression is again used in 1 Peter 1:19, *without blemish.* Again in Jude 24, *faultless.* And again in Col. 1:22, it is *unblamable.* The thought is that as Christ is without blemish so we are to be.

Prof. Prescott then read Rev. 18:1. We all understand that this refers to the closing work of the third angel's message, when it will go with a loud cry. And now I will read from an article from Sister White in the REVIEW of Nov. 22, 1892:—

"Let everyone who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the Holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom he hath sent. Search for the truth as for hidden treasures, and disappoint the enemy. The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."

Now that angel of Rev. 18 is the angel that is to join the third angel and swell the message into a loud cry. And this message from Sister White says it has *already* begun to shine. What, then, is our duty at this time? It is to go out and *give the* LOUD *cry of the message to the world.* Prof. Prescott then read from "Historical Sketches of Foreign Missions," p. 155.

"Our only safeguard against the wiles of Satan is to diligently study the Scriptures; to have an intelligent understanding of the reasons of our faith; and to faithfully perform every known duty.

The indulgence of one known sin will cause weakness and darkness, and subject us to fierce temptation. . . . Are our supplications ascending to God in living faith? Are we opening the door of the heart to Jesus, and closing every means of entrance to Satan? Are we daily obtaining clearer light and greater strength, that we may stand in Christ's righteousness? Are we emptying our hearts of all selfishness, and cleansing them, preparatory to receiving the latter rain from heaven?"

We must overcome the disposition to sin or we cannot receive the latter rain. The light that is to lighten the earth with its glory has already begun to shine. What does this mean to us practically? It means that the shaking time is here and that God is going to make a separation in his own people, and those who do not have Jesus living in them will not be permitted to take any part in the work of God when it swells into a loud cry. To my mind God has begun to deal with his people in dead earnest. It is no time to dally with God; no time to spend in idleness. If ever God's people should walk carefully and softly before him it is now. His people at this time should wait for the power of God.

Rev. 3:18. What is the counsel of the faithful and true witness? It is to be either cold or hot. God wants us to be *something*. He wants us to be one thing or the other. The gold tried in the fire is the faith and love; the clothing is the righteousness of Christ, and the anointing is the unction of the Holy Spirit. The preaching of this will cause the shaking among God's people. Standing this side of events that have taken place the last four years we ask, Has it been fulfilled? Some think they do not need the righteousness of Christ, and others oppose it.

As many as he loves he rebukes and chastens. Last year at the week of prayer the especial testimony to us was, "Be zealous, therefore, and repent." Many more people than we imagine are longing for Jesus Christ. The loud cry and the latter rain go together. As the time has come for the loud cry it has also come for the latter rain, and we are to ask for it.

The first work of the Spirit of God is to convince us of sin, and it will be the same here. If we do not say *yes* when the Spirit convinces us of sin, it will not convince us of righteousness.

The Lord has long been waiting to give us his Spirit. He is even now impatiently waiting that he may bestow it upon us. How much longer shall he have to wait?

Now we have been accustomed to turn to pentecost as the time when the Lord did the greatest work he ever did for his people. But now a work that will be greater than pentecost has begun, and there are those here who will see it. It is *here*, it is *now* we are to be fitted for the work. We have not a moment to lose; not a moment to waste.

THE THIRD ANGEL'S MESSAGE.—NO. 2.

ELDER A. T. JONES.

I will take a text to-night that will last a week at least. It is a familiar statement to all, I think. It is as follows:—

"The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented before the people."

To-night, to begin with and to lay the foundation for what is to come, we will look at the situation as it exists to-night before us in the United States government. And for this reason I shall relate the experiences of the hearing that took place lately in Washington; beginning with that, and simply state the facts as they are before us to-night, and then afterward we can find out the bearing of the facts that already exist.

When the first movement was made for religious legislation by Congress in the United States, you will remember that we began to circulate a petition, which was, in effect, a remonstrance against anything of the kind, containing these words:—

"To the Honorable, the Senate of the United States:—

"We, the undersigned, adult residents of the United States, tweaty one years of age or more, hereby respectfully, but earnestly, petition your Honorable Body not to pass any bill in regard to the observance of the Sabbath, or the Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the National Constitution that would in any way tend, either directly or indirectly, to give preference to the principles of any religion or of any religious body above another, or that will in any way sanction legislation upon the subject of religion; but that the total separation between religion and State, assured by the National Constitution as it now is, may forever remain as our fathers established it."

And the Sunday closing of the World's Fair, when that came up, this was likewise brought before Congress under this protest:—

"We the undersigned, citizens of the United States, hereby respectfully, but decidedly, protest against the Congress of the United States committing the United States Government to a union of religion and the State in the passage of any bill or resolution to close the World's Columbian Exposition on Sunday, or in any other way committing the Government to a course of religious legislation."

The Breckinridge bill was protested against in the same way; the bill to stop the delivery of ice on Sunday, last year, in Congress, was protested against in the same way; so that our protest in this respect has been against Congress touching the subject in any way at all: but it did do it, as we expected always, of course, that it would.

While we were circulating these petitions men would not believe that there was enough of importance in it to sign their names to the petitions, even

when they believed that the petition was all right in itself. Men would admit that that was all right. They would say, "I believe all that; but it is not of enough importance to pay any attention to; I would not take the time to sign my name to it, although I am in favor of all that you are saying. No such thing as that will ever be done." And because there were so many of that kind of people who did not believe that it would ever be done, it was done. And when they found out it was done, they began to try to have it undone. They began to wake up to see that they were mistaken, and that it had been done; and then seeing their mistake, they began trying to retrieve it by asking that the World's Fair should be open on Sunday. And the reasons they urge for the opening of the Fair are precisely the same reasons that were given for closing it.

This movement for opening, originated in Chicago. The Chicago *Herald* started it, and the city council of Chicago took it up, and drafted a memorial to Congress, which the city council, with the mayor at its head, as representatives from the city of Chicago, took to Washington, and presented the first day of the four days' hearing. Some of the reasons that were given upon which they asked that the Fair should be opened on Sunday, I will read:—

"The wish of the Council is,—

"That the gates of the world's Columbian Exposition be not closed Sunday.

"That all machinery be stopped, and that noise be suppressed that day, to the end that quiet may prevail, which is in keeping with the Sabbath."

That recognizes Sunday as the Sabbath, and of course there is a certain quiet that becomes it; and they wanted it open with the machinery stopped "that the quiet may prevail." That is the same reason that the other folks want it shut on Sunday. They want the same thing.

"That suitable accommodations be provided within the Exposition grounds for holding religious services the Sabbath day, to the end that all the denominations may have worship conducted according to their several customs without obstruction or hindrance."

That is the same reason that the other folks wanted it shut—so that they could have religious services in their churches.

"We recognize and rejoice in the fact that our country is and always has been a Christian Nation." . . .

And the leading reason urged by the churches for closing it is that "this is a Christian Nation."

"We are of the opinion that more good will be accomplished by permitting these people and all others who desire it, to visit the inside of the grounds than will follow from keeping them out. . . . We believe that the United States, as a Christian country, should open the gates Sunday as a recognition of the fact that in no branch of human interest or thought has there been more progress during that four hundred years of time than in the Christian Church."

That is exactly the reason that the other folks gave for shutting it: that the United States, as a Christian nation, should shut the Fair on Sunday as a recognition of the advancement made in Christian ideas.

"Would it not be a good thing to throw the sanctify of religious worship about the great temple dedicated to the things of use and beauty?"

And the reason given for shutting the Fair was that it would be a good thing to throw the sanctity of religion over the whole Fair.

So you can see the reasons that were given for opening it are precisely the reasons that were given for shutting it.

The Chicago *Tribune*, in mentioning the letter that Cardinal Gibbons wrote on the subject, introduced it in this form, in its issue of Dec. 3, 1892:—

"There is a strong and growing sentiment in some religious circles in favor of the repeal of the World's Fair Sunday closing act. One eminent divine after another is coming out in favor of this liberal movement. The possibilities for a series of religious demonstrations at the Park become more and more manifest. With the leading religious and moral teachers of Europe and America to conduct services every Sunday, with sacred music produced by choruses embracing, perhaps, thousands of trained voices, Sunday at the World's Fair will be one of the grandest recognitions of the Sabbath known to modern history."

So the other folks said if the Fair be closed on Sunday, and the solemnity of the Sabbath overspreads it, and this nation sets the grand example of the recognition of the Sabbath, it will be "one of the grandest exhibitions of the Sabbath known to modern history."

More than this: those who worked for the opening of the Fair pandered to the church interests precisely as the others did in working for the shutting of it. As soon as these things appeared in print I wrote a letter to Brother A. Moon, sending him these marked passages, and I said to him, "You can readily see that the reasons that are given by these people for opening the Fair are precisely the reasons that were given for shutting it. Now that being so, for us to join with them would be to recognize the legitimacy of the legislation and the reasons for the legislation, whereas every one of these reasons is directly against everything that we have been working for all these years in Congress. So this makes it plain enough that we can not put a single one of our petitions along with theirs. We can not take a single step along with them; we can not work with them at all, or connect with them in any way, in the way they are working or upon the reasons which they give for opening the Fair. We will have to maintain the position that the legislation is not and never was right at all. The only thing we can do therefore is to hold that the thing ought to be undone. The only position which we

can take is that the Sunday part of the legislation should be unconditionally repealed."

Brother Moon immediately replied that he had seen these statements, and had already taken the position that I spoke of in my letter. You will remember that about the same time I wrote an article which appeared in the *Sentinel* setting forth the same facts and taking the same position; saying that we did not care a turn of the hand whether the Fair was opened or shut on Sunday; but we did care more than could be told whether the subject should be dealt with at all by Congress. Therefore Brother Moon told the Chairman of the Committee, and the gentlemen who were managing that side of the question in Washington, that neither we nor our petitions could be counted at all in connection with that movement. The Chairman of the Committee asked Brother Moon what our position was. He told the Committee what our position was, and how many petitions there were there. Of course all the names that were gathered upon that first petition, nearly four hundred thousand, are just as good today as they were then, whenever any Congressman chooses to call them up and present them. They are everlastingly against the whole thing. Therefore the Chairman, when Brother Moon told him what our position was, and the reasons for it, said to him: "You write out your position as regards this legislation, and I will present it as a bill, in the House, so as to give you a basis upon which to present your petitions, and for your arguments to be heard." Brother Moon, in that room, dictated to Mr. Thompson of Chicago, what we desired, and Chairman Durborow introduced it with his own name on it. Following is the bill: —

52D CONGRESS, 2D SESSION. } H. RES. 177.

In the House of Representatives, December 20, 1892. Referred to the Select Committee on the Columbian Exposition and ordered to be printed.

Mr. Durborow introduced the following joint resolution: —

Joint Resolution to repeal the religious legislation pertaining to the World's Columbian Exposition.

Whereas the United States Constitution specifically states that "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof;" Therefore be it —

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the act of Congress approved August fifth, eighteen hundred and ninety-two, appropriating five millions of Columbian half dollars to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus by holding an international exposition of arts, industries, manufactures, and products of the soil, mine, and sea in the city of Chicago, in the State of Illinois, on the condition that the said exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and also that section four of "an act to aid in carrying out the act of Congress approved April twenty-fifth, eighteen hundred and ninety, entitled 'An act to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus, by holding an international exposition of the arts, industries, manufactures, and products of the soil, mine, and sea in the city of Chicago, in the State of Illinois,'" be, and the same is hereby, amended so as to leave the matter of Sunday observance entirely within the power of the regularly constituted authorities of the World's Columbian Exposition.

Then that being understood that that was introduced with the understanding, and for the express purpose of opening the way for us to present our petitions and to be heard upon the question, we proceeded upon that idea. The arrangement for the hearing was made. Brother Moon tells me that if the hearing could have been had before Christmas he is perfectly satisfied that we would have been heard; but the hearing was not appointed until after the holidays, and Congress took a recess during the holidays, and when Congress reconvened it was discovered that the Chairman of that Committee was another man altogether. I was informed that he had a dinner with Elliott F. Shepard in the mean time. Whether that had any effect upon his digestion or some other part of his make-up I do not know. At any rate that or something caused him to repudiate all that he had done, and shut out the principle which he had embodied in that resolution and presented in order that we might be heard.

Dr. Lewis, the Seventh-day Baptist, went to Congress to be heard. He told me that he went to Mr. Durborow, the chairman of the committee, and asked to be heard. Mr. Durborow asked him what he represented, and what his argument was to be. Mr. Lewis told him that it would be upon the point of the unconstitutionality of the legislation already taken by Congress. Mr. Durborow told him that the Committee had decided not to hear any arguments at all upon the principle, but only upon the policy of the legislation; not to consider any question at all as to whether it was constitutional or not, but that Congress had done it, and it was presumed that Congress had the right to do it. And any mention as to the propriety of the legislation would be entirely left out, and it was only considered now as to whether it would be better policy for the country, to open the Fair or shut it on the Sunday that had been adopted by Congress.

When that was done Dr. Lewis had nothing at all to say, and made no calculation to say anything. But the third day and among the last minutes of the day, Mr. Durborow called upon him to speak, giving him five minutes. Dr. Lewis told him that he did not have anything to say, that he did not have his documents with them, and that he had no intention to speak under the circumstances. But Mr. Durborow rather insisted that he should, that he had

five minutes to occupy if he chose. So he occupied them though in rather a perfunctory way.

Samuel P. Putnam was there for the same purpose, having several thousand of petitions in his pocket. He is president of the Free Thought Federation of America. He went to Mr. Durborow for a portion of time to be appointed him, and he received the same information; that any arguments as to the constitutionality of the question, or the principle involved, was not to be considered at all, but only the policy of the legislation. That being so, Mr. Putnam made no further request. But he likewise was called upon to speak, but was given only a very few minutes, which he occupied as best he could.

I did not get there long enough beforehand to find all that out. Brother Moon knew it, but I did not have a chance to talk with him. My train was late, and I arrived there in time, by hurrying, to get to the committee room as the argument was opened. So I did not have time to learn anything about the situation at all. After the hearing Mr. Thompson of Chicago came to me and asked me if I would take the balance of the time that day,—the last half hour. I had written to Brother Moon that whatever arrangements they should make I would conform to when I got there. I supposed that was the arrangement. I told Mr. Thompson if they thought best I would speak that day, but I would like to wait until after the American Sabbath Union had spoken; but if they would rather, I would take the time. And so when I began I began on the only thing I knew. It was to call in question the legislation; but that was the thing they had decided not to have discussed. I noticed immediately that they were restless. The chairman was very restless. But I did not know what was the matter.

So I will take up the question right there now. It is true that the chairman made a statement in opening the hearing that I understand now, but did not then. He said:—

"The meeting to-day will be held for the purpose of giving a hearing to those favoring the legislation that is before the Committee. I think it would be proper to state to the Committee that the present case is somewhat different from the case as presented a year ago; and that the proposition before the Committee is to *modify existing* law, not *create* law, as was the proposition a year ago. Therefore the discussion before the Committee on this occasion it is expected *will be held very closely* within the lines of *modification* presented in the resolution before the Committee, copies of which are on the desk, and which can be furnished to you, which provides for *the modification* of the closing of the gates of the Columbian Exposition on Sunday, by permitting them to be opened under restrictions as stated in these resolutions."

That expression, "Not to create law," was the statement that I did not understand then, but do now.

Well, it was fortunate in another sense that I spoke that half hour, because there was no time afterward when I could have had a half hour. The longest time occupied by anybody after that was about twenty-five minutes, and the most of the fifty-seven speakers had only an average of about ten minutes allowed them.

Although the chairman shut out the argument I was making upon the constitution, yet other members of the Committee asked questions until the whole half hour was consumed, and every one of their questions was presented in such a way that I was compelled to strike the constitution and the unconstitutionality of what they had done, in answering the questions. And so the argument they wanted to shut out was presented in spite of the efforts of the chairman. And the very things that he refused to listen to from us, were presented by others, in a great deal stronger way than we should or could have stated them. My argument before the Committee is as follows:—

Mr. Durborow.—You have just thirty minutes left, Mr. Jones.

Mr. Jones.—Mr. Chairman, I expect to speak in favor of this legislation that is now before the Committee for a larger number of reasons than could be given in the half hour which I may have to speak; but I shall endeavor to touch upon such reasons as have not been dwelt upon very particularly hitherto. I shall start with one that has been touched by Mayor Washburne, to some extent, but which may be referred to a little more fully, and then I shall go from that to the consideration of other points.

My first point is that this subject, of whether the gates of the World's Fair shall be closed or opened on Sunday, is a subject with which the national government has nothing at all to do. It is entirely beyond its jurisdiction in any sense whatever. There are three distinct considerations—

Mr. Robinson.—What church do you belong to?

Mr. Jones.—I do not see what that has to do with the question.

Mr. Durborow.—The gentleman certainly has the right to ask the question.

Mr. Jones.—Is he a member of the Committee?

Mr. Durborow.—Yes sir.

Mr. Jones.—Very well; I beg your pardon; I did not know that the gentleman was a member of the Committee. I am perfectly willing to answer the question, though I cannot see what bearing it has upon this discussion. I am a member of the Seventh-day Adventist Church. But I speak here to-day as a citizen of the United States, and upon the principles of the government of the United States. And I may say further that in the way that Congress has touched this question, I may probably speak upon it as a Seventh-day Adventist; as Congress has entered the

field of religion already, we have the right to follow it there, if necessity should require.

What I was about to say is that three distinct considerations in the Constitution of the United States forbid Congress to touch this question. The first is well defined by George Bancroft in a letter which he wrote Dr. Philip Schaff, Aug. 30, 1887, which reads as follows: —

"My Dear Mr. Schaff: I have yours of the 12th. By the Constitution no power is held by Congress except such as shall have been granted to it. Congress therefore from the beginning was as much without the power to make a law respecting the establishment of religion as it is oow after the amendment has been passed. The power had not been granted, and therefore did not exist, for Congress has no powers except such as are granted; but a feeling had got abroad that there should have been a Bill of Rights, and therefore to satisfy the craving, a series of articles were framed in the nature of a Bill of Rights, not because such a declaration was needed, but because the people wished to see certain principles distinctly put forward as a part of the Constitution. The first amendment, so far as it relates to an establishment of religion, was proposed without passion, accepted in the several States without passion, and so found its place as the opening words of the amendments in the quietest manner possible. . . .

"GEORGE BANCROFT."

This is shown by the Tenth Amendment to the Constitution which says that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." As no power has been granted to Congress on the subject of religion, *that* is reserved to the States or to the people. That is where we ask that this shall be left,—just where the Constitution has left it. It is a question reserved to the States. It is for the State of Illinois alone, so far as any State can have anything to say upon the subject, to say whether that Fair shall be opened or shut on Sunday. If the State of Illinois should not say anything on the subject, it is still left with the people. It is for the people in their own capacity as such, to act as they please in the matter, without any interference or dictation by Congress.

Not only is that so on that point, but if the Constitution had not said a word on the subject of religion, there would have been no power in Congress to touch this question. But the people have spoken; the Constitution has spoken, and denied the right of the United States government to touch the question, and has reserved that right to the States or to the people. Not only did it do that, but it went further, and actually prohibited the government of the United States from touching the question. This lack of power would have been complete and total without the prohibition, because the powers not delegated are reserved. But they went further, and not only reserved this power, but expressly prohibited Congress from exercising it. It is trebly unconstitutional for Congress to touch the question. It was so at the beginning of the government, and this is why we insist that this legislation shall be undone, and leave it where the Constitution has left it,—to the States or to the people.

Mr. Houk.— The language of the Constitution, I believe, is that Congress shall make no law respecting the establishment of religion.

Mr. Jones.— I am going to follow this question a little further, and notice that amendment. The amendment does not read, as it is often misquoted, "Congress shall make no law respecting *the* establishment of religion;" but "Congress shall make no law respecting *an* establishment of religion, or prohibiting the free exercise thereof." There are two meanings in this clause. When the Constitution was made, all that it said upon this subject was that "no religious test shall ever be required as a qualification to any office or public trust under the United States." Some of the States had established religions at the time; I think all except Virginia. Virginia had released herself in a campaign directly touching this question. The first part of the clause was intended to prohibit Congress from making any law respecting any of these religions which were established already in those States, and the second part of the clause prohibits Congress from touching the subject of religion on its own part, in any way. In the State of Virginia from 1776,— with the exception of the interval when the war was highest,— to Dec. 26, 1787, there was a campaign conducted over the same question that is now involved in this legislation.

The English Church was the established church in Virginia, and the Presbyterians, the Quakers, and the Baptists sent a memorial to the General Assembly of Virginia, asking that as the Colonies had declared themselves free and independent of British rule in civil things, so the State of Virginia should declare itself free from British rule in religious things, and that they should not be taxed to support a religion which they did not believe, nor even any religion which they did believe. And the English Church was disestablished. Then a movement was made to establish the "Christian religion," and to legislate in favor of the "Christian religion," by passing a bill establishing a provision for teachers of that religion. Madison and Jefferson took the opposition to that bill, and by vigorous efforts defeated it, and in its place secured the passage of a bill "establishing religious freedom in Virginia," which is the model of all the State Constitutions from that day to this, on the subject of religion and the State.

Now then, that campaign in Virginia against the establishment of the Christian religion there, embodied the same principle that is involved in this legislation of to-day, and as that was distinctly shut

out, so we ask that this shall be also, and Congress and the government step back to the place where it was before and where it belongs. Madison went right out of that campaign into the convention which formed the Constitution of the United States, and carried with him into that convention the principles which he had advocated in the campaign, and put those principles into the United States Constitution; and the intention of all was, and is, that Congress shall have nothing at all to do with the subject of religious observances.

Washington in 1797, made a treaty with Tripoli, which explicitly declared that "The government of the United States is not in any sense founded upon the Christian religion." And when Congress has legislated upon this question with direct reference to the Christian religion, therein again it has gone contrary to the express intent of those who made the Constitution and established the supreme law, as expressed in their own words. And for this reason we ask that the thing shall be undone, and Congress put the government right back where it was before that legislation was established, and leave the question where it belongs.

Mr. Durborow.—Your objections are simply constitutional?

Mr. Jones.—There are some others, but the foundation of all is the unconstitutionality of it. Those who sent up the petitions here, and those who worked for the movement in this Capitol, knew that it was unconstitutional when they asked it. A gentleman who spent six months at this Capitol for this legislation, has argued for more than twenty-five years, in print and in speech, that any Sunday legislation by Congress, or legislation in behalf of the Christian Sabbath, would be unconstitutional. And yet he worked here six months to get Congress to do that without any change in the Constitution. For twenty-five years, he, with the Association to which he belongs, has been working to get an amendment to the Constitution recognizing the Christian religion and making this a "Christian nation," so that there would be a constitutional basis for Sunday legislation. But now in the face of that twenty-five years' history and work, and in the face of their own arguments, they have gone right ahead, and got Congress to do it, when they knew it was unconstitutional.

Another reason why we ask the repeal of it is that it was secured upon false representations. The representations which they made to Congress in order to secure this legislation, were all false. They represented before Congress that the mass of the people of the United States were in favor of their cause, which has been demonstrated over and over to be false. It was forcibly demonstrated in the city of Chicago not quite a month ago. There the American Sabbath Union held a convention,—a national convention. They had four mass-meetings the first night of the time in which the convention was held. One of those mass-meetings I attended. It was reported in the Chicago papers, of which I have copies here. I will read the Chicago report of it, so that it will be seen that I have not put any of my feelings into it. The Chicago *Tribune* of December 14, 1892, had this report:—

"IT WAS VOTED DOWN.

"The American Sabbath Union suffered a defeat last night at one of its meetings which so surprised the leaders present, that the incident was a veritable sensation. It was an unexpected blow, and the more grievous because it was administered by one of the most sabbatarian of all Christian denominations."

Mr. Jones.—This was not the first instance of the kind, as some present here will remember.

Rev. W. F. Crafts.—That 's a good joke.

"The Union opened a national convention here yesterday afternoon, and made arrangements for four mass-meetings throughout the city last night to forward the movement. One of these meetings was held at the M. E. Church, South Park Ave., and 33d St. It was a small mass-meeting, but everything went on smoothly for a time, and the 'American Sabbath' had everything its own way. Dr. H. H. George, a leader in the movement, Mr. Locke, and others advocated the closing of the World's Fair on Sunday, and vigorously denounced the efforts of the directors and of the mayor and city council to have Congress repeal the closing act. These speeches were warmly if not unanimously approved by frequent amens and clapping of hands. No one looked for any opposition, and so the following resolutions were drawn up in a confident and emphatic manner:—

"'*Whereas*, We are informed by the Chicago press that our City Council through the influence of Mayor Washburne has appointed a committee of its members to go to Washington for the purpose of influencing Congress to reverse its action with reference to closing the World's Fair on Sunday; and,

"'*Whereas*, The Chicago directors have opened headquarters in Washington for the same purpose, notwithstanding the acceptance of two and one half million dollars' appropriation from Congress on the express conditions that the gates should not be opened to the public on Sunday; and,

"'*Whereas*, There are seven thousand saloons running open every Sunday, contrary to the State law; therefore, be it—

"'*Resolved*, First, That we enter a most earnest protest against such official action on the part of the mayor and city council in using such measures in opposition to the action of Congress and spending the people's money in attempting to reverse the very conditions upon which the appropriation of Congress was received.

"'*Resolved*, That we deprecate and condemn the action of the directors, who received the money from Congress upon condition that the Fair should not be opened Sunday (a *bona fide* contract), and are now using all possible effort to influence Congress to set aside said condition.

"'*Resolved*, That in our judgment it would be more proper for the mayor and city council to close the saloons on Sunday in accordance with the State law, than to endeavor to influence Congress to open the Exposition Sunday, contrary to law.'

"There was applause at the end, and then the chairman of the meeting, Rev. H. H. Axrell, put the resolutions to vote. To his and others' suprise the 'Ayes' and 'Noes' seemed equal, with the volume of tone apparently in favor of the latter. The chairman then said, that a rising vote would seem to be in order, and he requested all in favor of the resolutions to stand up. The Secretary counted thirty on their feet.

"All opposed will arise."

"The rest of the audience, with the exception of four who seemed to have no opinion on the matter, stood up, and the secretary looking astonished at the evident majority paid little attention to counting heads, and declared that there were at least thirty-five against the resolution, and what seemed strangest was that many of them were women.

"After a moment of wonder the chairman said he would like to have some explanation for the action of the majority."

Mr. Jones.— I was there and gave the reason why we were opposed to the resolutions. The next day in their convention this thing was called up, and quite fully considered. And so I read the report from the Chicago *Times* of the following day: —

"Gloom pervaded the meeting of the American Sabbath Union yesterday morning. The unexpected set-back received at the meeting held at the South Park Methodist Church the evening before had dampened the ardor of the delegates, and only a baker's dozen were in their seats when the presiding officer of that session, Dr. H. H. George, of Beaver Falls, Penn., called the meeting to order. The cause of the depression was the outcome of the meeting the night before. Four mass-meetings were held Tuesday night. At the first three, resolutions were adopted in favor of Sunday closing of the World's Fair. At the last the resolution was defeated, the attendance, it is now claimed, being principally of Adventists. That was the reason of the gloom which pervaded the South Park Church yesterday.

"The committee appointed to prepare a telegram to Congress reported the following: —

"'The National Convention of the American Sabbath Union, meeting in this city, respectfully request our Congress, and especially the Committee on the World's Fair, that no action be taken to repeal the Sunday closing law. Mass-meetings were held in four different parts of the city last night to protest against this repeal as an act dishonorable to Congress and the nation.'"

"Dr. Mandeville was on his feet in an instant.

"That should not read, four mass-meetings, for one meeting was opposed to the resolutions," he said "It should read three mass-meetings."

"'Yes,' protested the committeeman, 'but our resolution covers that point. It says the meetings were held to protest — it does not tell what they did.'"

"But Dr. Mandeville would not be hoodwinked by any double dealing of the sort, and the resolution was made to say that three mass-meetings vigorously protested against the repeal of the Sunday closing law."

And the Secretary of the American Sabbath Union for the State of Illinois wrote a correction to the Chicago Evening Post, in which he denounced those who voted against their resolutions as "brass interlopers," and for having "massed their forces to defeat the object of this mass-meeting." That opened the way for me to reply, which I read here as a part of my argument, and which explains this point a little more fully before this Committee:—

"CHICAGO, DECEMBER 17.—*Editor of the Evening Post:*—I would not needlessly add to the afflictions of the American Sabbath Union, but in justice to the people denounced in Rev. Mr. McLean's letter in the Evening Post of Thursday, as well as to bring that letter within the boundary of facts, Mr. McLean's correction needs to be corrected. That he should not have a clear understanding of the situation at the South Park Church mass-meeting of Tuesday night, is not strange. He was not there. I was there, and, therefore, beg a little space to correct his correction. He states that the Seventh-day Adventists, 'evidently supposing it would be a fine stroke of policy, in order to defeat the object of the meeting, massed their forces,' from the region of the meeting, 'with the result as published.' This is a total misapprehension. There was not a particle of policy about it; there was no thought beforehand of defeating the object of the meeting; and our forces were not massed. That there was no massing of forces will readily appear to all from the fact that while there are one hundred and ninety-four Seventh-day Adventists in this quarter of the city, there were only about forty at the mass meeting. And whereas, there are fully three hundred Seventh-day Adventists in the other three divisions of the city — west side, north side, and Englewood — there were none in attendance at the Sunday Union mass-meetings in those three quarters. If we had done as we are charged with doing, at least three, instead of only one, of their mass-meetings would have been carried against their resolution. Mr. McLean ought to be thankful that we are not so black as he has painted us, and that they escaped as well as they did"

"But why should they denounce us? Was it not * — "

The Chairman (Mr. Durborow).— I do n't want any more of such stuff as that. I do not see what bearing that has on this question. Please confine yourself to proper lines of argument.

Mr. Jones.— It shows this, that their representation of forty millions of people — the masses of the country — is not true. When forty people can go to a mass-meeting and outvote them it shows that the masses are not with them.

Mr. Durborow.— We are here on a matter of changing some legislation. I think we might as well drop that. The congressmen undoubtedly knew what they were doing when they passed that bill.

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* What I was going to read further was this: —

"Was it not advertised and held as a mass-meeting? Had we not a perfect right to attend it? And had we not a perfect right to vote against any resolutions that might be offered? When we went to the meeting, as the masses were expected to go, were we to keep still when called upon to vote? And to remain silent when directly called upon, both by the gentleman who offered the resolutions and by the chairman, to explain our vote? In view of these facts, is it the fair thing for them to denounce us as "atheists," "religious anarchists," "brass interlopers," etc., as they have done? What kind of a mass-meeting did they expect to hold, anyhow? More than this, what kind of a mass-meeting is that wherein forty people can "mass their forces" and defeat the object of the meeting? In all their meetings they missed no opportunity to proclaim over and over that forty millions of the American people are on their side of the Sunday question. In the meeting that night Dr. George vehemently declared that on their side were forty millions, while there were only about twenty-five thousand of the Seventh-day Adventists in the United States. 'Forty millions of us,' he shouted, 'and we are not afraid. Forty millions of us and we have the government on our side, and we are not afraid of anything that the Adventists can do.' Now if the people were so overwhelmingly in favor of the work of the American Sabbath Union how would it be possible for a few, in porportion of only one in sixteen hundred, either to pack their meeting or defeat their resolutions? If their own representations were true, they would have had the house full and the galleries packed with people in favor of the work of the Sunday Union, and it would be literally impossible for all the opponents that could be "massed" to defeat the object of the meeting. But when the facts demonstrated that their own mass-meetings were so slimly attended that forty people could largely outvote them and kill their resolutions and 'defeat the object of the meeting,' this in itself demonstrates that their claim of an overwhelming majority of the people in favor of Sunday closing of the World's Fair is a downright fraud. And this is what hurts them. As long as they can go on unmolested and uncontradicted in their misrepresentations they are happy. But when an incident occurs that exposes the fraud in their claims it grinds them."

Mr. Jones.— I am not casting any reflection upon Congress in this. I am not saying that the Congress knew that these representations were false. But is it not possible for congressmen to be deceived, and seriously to consider representations which were false?

Mr. Durborow.— I don't think your whole argument is very respectful to the Congress of the United States.

You see he shut me off from showing that these representations were false and said he did not "want any more of that stuff;" but he got it. Rev. H. W. Cross, a Presbyterian minister from Ohio went to Washington to make a five minutes' speech. And the third day of the hearing he set forth this matter stronger than I could have done. I think I had better give his speech right here. It is as follows: —

SPEECH OF REV. H. W. CROSS, BEFORE THE COMMITTEE.

Mr. Durborow.— Rev. H. W. Cross of Ohio will speak for five minutes.

Rev. H. W. Cross.— Mr. Chairman and gentlemen of the Committee: The real object of my being here to speak a word, is in favor of intellectual honesty on the part of the orthodox churches. I am a minister of an orthodox church. I notice in my territory that these church petitions are exceedingly delusive as to the number of those that sign them or vote for them.

Now for example, in one instance in our State the Presbyterians passed a resolution, saying that we represent so many, aggregating a certain membership; and then the Christian Endeavor Society, composed of many of the same church members alluded to by that Presbyterian church, will pass a like resolution, and say we represent fifty, seventy, or one hundred members. And then it will be brought before the Sunday-school. And many of the persons who are counted as voting for the resolutions will have been counted three, four, or five times; and it is almost on the principle of voting early and often — which is so much opposed in secular politics. I am a witness to this fact. There was one petition claiming to represent eighty church members that signed the petition to Congress but they were not present at all. It was at a Sunday-school, and the vote was taken by the Sunday-school superintendent, and there were children that voted for those resolutions that were not old enough to know whether the expression "World's Fair" meant the pretty girls in the next pew or the Columbian Exposition in Chicago.

I deem it my duty to inform this Committee of the facts in that case. The real animus of these petitions is religious. But you cannot tell by the wording of the petitions just what they mean; it is the spirit back of them that shows this. The columns of the religious press, and the exhortations of class leaders and Sunday-school superintendents, — it is what they say to the few that were voting, that tell what these petitions mean. I deem our legislators thoroughly competent, intellectually and morally, to decide this question without any imperious dictation from any sect or group of sects, as to whether this opening of the great educational exposition is consistent with the civil Sabbath. I notice a tendency in my own church papers and in other orthodox church papers to gloat over the fact that "we (that is this group of denominations having this common idea) have been strong enough by our own strength, to grasp Congress; we have hurled Congress against the Seventh-day Adventists, against the Seventh-day Baptists, and against the Roman Catholic citizens, and against various other of our citizens." Now it seems to me that is hardly a desirable thing to do in this country.

I cannot speak to you, gentlemen of the Committee, in the manner and to the extent that I had prepared myself, owing to the fact that I have but five or six minutes allowed me; and so I have simply presented these two points: that these petitions are exceedingly delusive as to the number who sign them, inasmuch as one and the same identical people have spoken many times, and in a great variety of instances, at conventions as individual signers, at Sunday-schools, as members of the Society of Christian Endeavor,— the same persons have voted again and again. And when you come to figure out the vast aggregate it is exceedingly delusive, and if the interests of the civil Sabbath —

Mr. Durborow.— Mr. Cross, your time has expired.

Mr. Cross.— Very well, then; I will leave my sentence unfinished. I bow to the decision.

Another speech which most powerfully set forth this that the Committee refused to hear from me, was that of Mr. Thomas J. Morgan, a laboring man from Chicago. He had his speech written out to be read. But after hearing some of the church representatives, he was so stirred by their misrepresentations, that he, when he came to speak, forgot all about his written speech, the passing of time, and everything else, till the Chairman told him his twenty-five minutes were gone. I will give his speech here also. So I read: —

SPEECH OF THOS. J. MORGAN.

After stating whom he represented, and that he had received word "from 375 labor organizations, coming from every town and city in the United States, in which there is sufficient industry carried on to promote or encourage the organization of a body of workmen," and covering up to date "thirty-three States of the Union," he said: —

Now Mr. Chairman, having stated the authority that is vested in me, I wish to say that I appear before this Committee under very great embarrassment. I did not know until two hours before I took the train that I should be able to reach this Committee. I arrived here at eleven o'clock last night, and being in a new place, in unaccustomed conditions, I lost my sleep. In addition to that I am just from the bench. You see [holding up his hands] I am a workman; there are the callouses and corns that are a necessary incident to manual labor. I come unprepared by education, to meet the arguments presented here, or to present my case with the force and fluency that gentlemen in the opposition have, having been forced by my condition to labor all my life-time since nine years of age, without a single vacation; absolutely denied the opportunities of education except that which was wrested from my sleeping hours.

I am also embarrassed by the fact that I find myself, for the first time in my life, in the midst of a lot of friends of labor, whose existence I never before was aware of; and I am absolutely astounded as well as embarrassed at the statements they make. They not only claim to speak in the name of labor, such as we have it in the United States; but, lo and behold, they speak with the voice of authority from my fellow-workers in Great Britain, from which country I came. Not only that, but they take the name of a man whom I honor more, possibly, than any other, and hurl authority from that source at this Committee; — that man is Karl Marx. They speak in the name of the Social Democrats of

Germany also; and I, being a Social Democrat, being an Englishman, and associated intimately with the reform movement of that country, and being here in the United States for twenty-three years an active labor reformer,— why, you can imagine my embarrassment and astonishment when I find myself in the presence of these advocates and friends of Karl Marx, the Social Democrats of England, and the friends of labor reform here in the United States. [Turning to the Clergymen.] I regret exceedingly that I cannot grasp your hands in fraternal friendship. I am sorry that I have to say, Oh, save us from our friends. I am embarrassed in being compelled to say that I am here with authority to absolutely repudiate you, and charge you with false representation.

When I heard the statements they made, I thought I will approach this matter with kindness, gentleness, etc.; I thought to myself, I hope I will have the power to deal with this question in the same spirit; but I am afraid I have overstepped the limits already. I have this thing so dear at heart that ordinary composure is absolutely destroyed when I find that we are attacked, that our interests are so misrepresented, that our desires and wants are so distorted, by these men who claim to speak with authority.

[To the Clergymen]. You bring men's names from England, who are absolutely unknown. What is the matter with Joseph Arch? What is the matter with Tom Mann? What is the matter with Ben Tillott? Can you speak in their names? No; you bring some unknown names here to add force to your misrepresentation. You have never been the friends of labor, and at this time you have no right to speak in that sense.

When you brought your references here my mind ran back at once to England, to Joseph Arch, a layman in the church, whose zeal for the Christian religion was too great to be contained. As a layman he taught, under the hedge-rows, the moral truths that Christ enunciated, and he found in his efforts to lift up his class that the whole array of clergymen of Great Britain were against him, as we find the whole array of the clergy of the United States except the Catholic Church arrayed against us.

[Voices from the clergymen expressing disapproval.]

Possibly that statement I made that the *whole* clergy was arrayed against us is not strictly true. I hope to save myself from any statement that is not absolutely based upon facts. Possibly I would be right if I said that the evangelical churches of the United States, as here represented, are absolutely opposed to us and to our interests Probably I should except the Catholic Church; possibly I will admit that. I tell you I am embarrassed. Possibly you will give me some consideration at least in that respect. I wanted to undo the work that you have been doing here, and I will do it to the best of my ability.

Joseph Arch, to whom I referred who now lives, and from whom you have got no word, who was lifted from the hedge-row into the House of Parliament, was placed there by the people, and he promised to make it possible for them to live in decency and respectability. After he had accomplished that, the clergymen of Great Britain called him to a great meeting in Exeter Hall, at which there were present two hundred clergymen. They asked him to explain the purposes of his organization, and he did so. It was to lift the people out of absolute ignorance, into the comforts and decencies of manhood; it was to kill the saloon, to empty the jail to give men in the agricultural districts a chance to live, as decent human beings. He had accomplished a great deal in that direction, and he not only told the ministers, "We not only did it without your help, but we did it in the face of your absolute effort in antagonism." And he said, "After we have accomplished this work you call us to account! We give you the results of our work. We did that without your help. We will go right along. All that we ask you is that if you can not see your way to help us, get out of the way and leave us alone to do our work." This is my answer to your English production.

You speak here of the Social Democrats of Germany. What right have you? You have no authority at all. You go to work and take this little bit and that little bit from the work of Karl Marx, the Social Democrats, and the result of their convention, and present it here with authority. I am a Social Democrat. I belong to that organization, and have done all I could to proselyte, in my humble way, the minds of the workmen of the United States, to the principles they hold. And I want to tell you clergymen that the principles held by the Social Democrats of Germany are the principles enunciated by Jesus Christ, and which you do not understand.

[Voices: "Hear, hear."]

Mr. Chairman, I not only speak with this authority that I have expressed, but I want to call attention to the relative position that we occupy toward this World's Fair matter, in comparison with this body of clergymen organized like a machine,— [turning to the ministers] — I want to call up one after another to do his portion of the work.

Mr. Durborow.— Mr Morgan, the Committee is at this end of the table.

Mr. Morgan.— My general statement as to my unfitness for this kind of work will excuse me, I hope. If the friends of the Church had been kinder to me when I was a child, had they taught me to read and write, I possibly would have been able to follow all the requirements of refined and common etiquette and society. Thanks to them, possibly I shall make some bad breaks, for which I ask to be excused

I was going to say, Mr. Chairman, that in addition to the authority that I have here set forth, I wish to say that we workmen of Chicago particularly and especially demand the right to be heard with more consideration than our opponents. As soon as the word went forth that it was proposed to have an exposition, a world's exposition, in the United States, the labor organizations everywhere responded with gladness to that proposition; and as soon as it was settled that the World's Fair should be held somewhere in the United States, Chicago workmen put forth their claim to Chicago as the proper geographical point to have a world's exposition located. They backed up their request that Chicago should be the place, with petitions from labor organizations throughout the United States, to such an extent that Congressman Hawley was able to stand up in the Congress of the United States and say, "I hold in my hand petitions from organized labor from every State in the Union, except New York, asking that the Fair shall be located in Chicago." That Fair was located there. But even before it was located there, the demand was made by Congress that Chicago should show its ability to conduct that Fair, by subscribing for ten millions of her stock. The workmen put their hands into their pockets, and with dimes and fifty cent pieces and dollars subscribed for half a million of her stock.

What did the Church do? Did the Church demand that there should be an exposition of the world's products and man's ingenuity? If they did they did it silently. The workmen responded in this substantial fashion; and since then they have built the Fair, and consecrated it with their blood. Hundred and hundreds of workmen have been killed and maimed in the construction of that mighty work. And I think that because of these reasons what we have to say should have additional weight attached to it.

Not only that; but giving all due credit to the master minds who designed and planned that wonderful exposition, — giving them all due credit, — the products exhibited there come from this kind of hands. [Holding up his own labor-hardened hands.] And after we have built the Fair, sacrificed our lives in doing so, after we have contributed by our ingenuity and labor in placing there the exhib-

its, these men, who had no hand in it, neither in designing, constructing or in anything else connected with it, have come and shut the gate and turned the lock on us workmen! And then they come here with the miserable plea that they are instructed, that they are justified in speaking for labor! It is absolutely astounding, the assumption these men have in making their plea. I can not comprehend how they could risk their reputation for veracity, for honesty, and for truth, — and that is all the stock in trade that the clergy have, and if that is lost they are gone, how they could risk their veracity and honesty in making these statements. One of them comes here this morning, and says, "I hold a petition from a labor Union in New York City." What labor Union?

Rev. Mr. W. F. Crafts.— The engineers of the United States.

Mr. Morgan — Who?

Mr. Crafts.— The Brotherhood of Locomotive Engineers.

Mr. Morgan.— No! Look here; that claim, that statement that is made, that they do not duplicate things is basely, maliciously false. They do duplicate things. And they bring in a single petition from one of the local Unions in the State of New York, and you make people believe you have got another organization.

Mr. Crafts.— O no.

Mr. Morgan.— Well, of course my comprehensive faculties are not equal to grasp your way of managing these things. Another statement is made that because the engineers of the United States speak, that settles the question; that they are the most intelligent of all workmen in the United States. I absolutely repudiate that statement.

[Here Mr. Morgan spoke a few words touching some rather personal matters between the organization which he represented and the organization of engineers, which we think it best for us not to seem to take any part in by printing and circulating as widely as this document will be spread.—PUBLISHERS.]

Then the plea is made that the opening of the Fair will necessitate extra work upon the part of the engineers. Let me call your attention to this fact, that if the World's Fair is closed on Sunday people will be absolutely prohibited from enjoying its privileges on that day. That day will be given to traveling. Men will start on Sunday, reach Chicago Sunday night or Monday, spend the week at the Fair, take the train at the latest hour Saturday night or the earliest hour Sunday morning.

Mr. Durborow. — Mr. Morgan, you have been speaking just twenty-five minutes, and have consumed the time allotted to you. I understand that you desire Mr. Askew to follow you, and unless you give way to him, of course you would occupy his time.

Mr. Morgan.— O, excuse me, Mr. Chairman; I did not think I had been talking so long. But really I would like to have a little more time. I have a paper here which I would like very much to present.

Mr. Durborow.— If you have the consent of the other speakers, of course it will be all right.

Dr. W. H. Thomas.— I will give you my time.

Mr. Durborow.— Simply state a synopsis of your paper if you can, and give it as quickly as possible.

Mr. Morgan.— I will read it as rapidly as possible, and you can read it at your leisure.

(Reading.) In regard to the religious side of this matter, I wish to say that the working men attribute the action of Congress in closing the World's Fair on Sunday to the activity and influence of the Protestant evangelical church, and that in the accomplishment of its purpose the representatives of these churches assume to be the guardians of the economical and moral interests of the working people, and in their name and behalf urge Congress to close the gates of the World's Fair on Sunday.

We are here duly authorized by the only organized and formal movement made by workingmen in relation to the closing of the Fair on Sunday to absolutely deny the right of these churches or their representatives to speak or act for us in this matter, and to prove to you by documentary evidence we present that all such representations made to Congress by these churches were willfully or ignorantly frandulent.

In this connection we desire to call the attention of congressmen who may have been influenced by the action of these churchee, and who are sincerely interested in the religious side of this question, to the fact that the indifference or active antagonism of the working classes toward the Church is at present, and has been for years past, a subject of the most serious consideration by the clergy. We respectfully represent that one of the principal causes of this latent and active hostility to the Church is due to the fact that its representatives are so far removed economically and socially from the wage-working classes as to entirely fail to understand their wants, desires and aspirations, and hence as a result, when they do speak in our name, they misrepresent us, as they have in this case. This has occurred so frequently and universally that the respect and reverence for the Church held by the working people in the past, has been destroyed to such an extent that the Church itself has become alarmed. With a few exceptions, and upon rare occasions, a suggestion to have a clergyman open or participate in our conventions or mass-meetings would be met with contemptuous ridicule. Tens of thousands of wage-workers who like myself have passed from infancy to manhood within the folds of the Church, and in being forced from it have retained a fervid love for the moral principles taught by the Carpenter of Nazareth, realize not only the wickedness embodied in the acts of the clergy in shutting the workers out of the fair, but also understand the effect it will have in further alienating the working classes from and intensifying their hostility toward the Church.

Speaking as we do, with this intimate personal knowledge, we respectfully, but most earnestly, urge congressmen who have been influenced by religious considerations to undo this ill-advised and injurous act of the Church.

Rev. Mr. Martyn, in advocating the closing of the Fair on Sunday, declared that neither literature nor art had any effect whatever upon the moral status of the people. Our reply is that this statement is a libel upon literature and art and a monstrous insult to all scholars and artists, and an absolute denial of the advantages of secular education; whereas we insist that every advance in general knowledge is necessarily an advance in public morals, and that the knowledge of individuals, and hence their moral status, is affected largely by their environment.

Place a workingman within the gates of the World's Fair, bring him in contact with the wonders of nature as there shown, and the marvels of man's production gathered from the whole world, and in open-eyed wonder he will be lifted out of his ordinary self, all his lowest and basest instincts and habits will be for the time submerged, and deep into his mind and heart will be pressed, as never before, a comprehension of nature's varied resources and the limitless ingenuity and power of the human mind, which will ever after be a profitable source of reflection, a subject of conversation, instructive alike to himself and his associates, that must necessarily make him a better man, a more skillful, and hence a more valuable, worker and a more useful citizen.

These conclusions are reached not from abstract reasoning, but through practical personal experience, and were I a clergyman or an active member of the Church, having the moral welfare of the

people at heart, I would consider it an imperative duty not only to open wide the gates of the fair on Sunday, but to advocate the organization of special means to bring the masses within its intellectual and moral influences on that particular day.

In the consideration of the moral side of the subject I asserted that the influence of a visit to the World's Fair would make the laboring man a more skillful and hence a more valuable worker. To the great army of unknown inventors a day in the World's Fair would be an inspiration of inestimable value, not alone to themselves, but to the nation and to the human race. Again I speak from actual experience, being personally benefited by visits to expositions similar in character to the World's Fair, but in size and scope comparatively insignificant.

Those guarding the industrial and commercial interests of Great Britain and France thoroughly understand this view of the case. In Birmingham, England, where I came from, one of the greatest manufacturing towns in the world, such exhibits on a small scale were permanent institutions. Special delegations of workers were regularly sent to the world's expositions of London and Paris, and from personal conversation with one of the French workmen delegated to visit the centennial and exposition at Vienna, I learned that the French people were equally alert to the importance of this particular matter.

I am also advised by one of my associates, actively interested and aiding in this work of opening the gates of the World's Fair on Sunday, that in Germany in the industrial towns along the Rhine the workingmen's societies regularly sent delegations to both London and Paris to report upon the exhibits relating to their particular trades; and that such visits were so arranged, for economical reasons, that the delegates reached Vienna or Paris on Saturday night or Sunday morning, visited the exposition during Sunday, and departed for home Sunday night or Monday morning.

Comparatively few of the workers in the United States have had the advantage of those stimuli to thought and invention, nor have the manufacturing and commercial class as yet reached a full realization of its importance. Hence I press this view of the matter, hoping that it may aid in opening the gates of the World's Fair on Sunday to the hundreds of thousands of workers in Chicago and its neighboring towns, and to encourage by that privilege the visits of as many wage-workers throughout the nation as may by months of self-denial and sacrifice save sufficient to pay the expenses of a visit to the World's Fair, such visit being necessarily limited to a few days.

Now I return to my own speech, where it was interrupted by the Chairman of the committee.

Mr. Jones.— Well, very good. I will take it, then, that Congress knew what they were doing. Here is the record of it in the Senate; that is where this part of the legislation began; because the legislation in the House touched only the closing of the government exhibit, and passed the House that way, and said nothing about closing the Fair on Sunday. When it came to the Senate, there this part of the legislation originated. I shall read from the *Congressional Record* of July 10, 12, and 13.

Mr. Durborow.— Well, it is no use to read that here. We are more familiar with that than you are yourself. What we are after is modifications of the existing law.

Mr. Jones.— Certainly.

Mr. Durborow.— Now if you will argue on the point of the modification of the law, the benefits why this law should be changed and modified in accordance with the resolutions that are before this Committee — that is what this Committee has these hearings for.

Mr. Jones.—Well, that is what I am doing. I have given the Constitution as it provides, prohibiting this legislation; and when the Constitution prohibits it, then ought not the legislation to be undone?

Mr. Durborow.—This is not the place to argue that question.

Mr. Little.—I think you perhaps misunderstand the legislation that has already been taken. I agree with you as to the Constitution. But this legislation makes an appropriation, and accompanies the appropriation with the condition that the Fair should be closed on Sunday. For instance, you have no right to say to a gentleman walking along the street, You shall not go into that saloon; but if you give him five dollars you have the right to connect with it the condition that he shall not spend it in the saloon.*

Mr. Jones.— I see your point. The argument has been made, and it was made when the legislation was before the Senate, that as Congress was appropriating the money, it had the right to put whatever restrictions it considered proper upon the use of the money.

Mr. Little. — But they were not forced to take the money.

Mr. Jones. — Certainly. But I deny that proposition. Congress had the right to put whatever *civil* restrictions she pleased upon the use of the money; Congress had no right under the Constitution to put any *religious* restriction at all upon the use of the money.

Mr. Little. — Is it a religious restriction?

Mr. Jones. — Yes, sir; it is religious legislation entirely.

Mr. Houk. — Do you believe that it would be right for Congress to say that the Fair should be closed one day in seven?

Mr. Jones.— No, it would not be proper, for it all rests upon religious ground, and that is the only ground upon which Sunday observance or Sunday recognition rests. And the claim that the legislation was in the interests of the workingmen is contrary to the proceedings of the Senate. Senator Hawley said plainly, "Everybody knows what the foundation is; it is founded in religious belief." Senator Peffer said, "To-day we are engaged in a theological discussion as to the observance of the first day of the

* This is not admitted. For we have no right to bribe a man, even not to drink. And if Congress did this act upon this principle, as is here suggested, then it did add to the other evils of this legislation the element of bribery. And in fact this is precisely the view of it which has already been held by the American Sabbath Union. The President of the Sabbath Union has published that this act of Congress "puts a preminm of $2,500,000 on doing right. It proves in a concrete way that 'godliness hath great gain.'" And this whole idea we rupudiate with all the rest of the evil thing.

week." So that they considered it as religious, and religious only. Now, I repeat, they had no right under the Constitution to put any religious restriction upon it. When they put that restriction there, and said that the directors should sign an agreement to close the World's Fair on Sunday, on the "Christian Sabbath," as Congress declared Sunday to be, before they could receive any money; they had just as much right to say that the World's Fair directory should sign an agreement to submit to Christian baptism before they could receive any of the appropriation.

Voice.— Or try Dr. Briggs.

Mr. Jones.— Yes. When Congress put upon this appropriation the condition that the directory should sign an agreement to shut that Fair on the "Lord's day," as Congress declared Sunday to be, before they could receive any of the money, Congress had just as much right to require that the World's Fair Committee should observe the Lord's supper before they could get any of the money. Hence, if Congress can define what the Christian Sabbath is, they can require anything else in the Christian religion.

Voice.— That is so.

Voice.— Is not this a Christian nation?

Mr. Jones.— No, of course not.

Mr. Jones.— When they go beyond the Constitution in one point for religion's sake, they can go beyond it on every point. What Congress has done in this respect in favor of Sunday only opens the way to do whatever else may be demanded by those who have secured this. And it will be demanded, for the *Christian Statesman*, whose editor is in the hall, has said that "the great Christian majority has learned, by response to its great petition, and its host of letters with reference to the World's Fair, that it can have of national and State governments whatever legislation against immorality it will ask unitedly and earnestly." And a preacher in Pittsburg, as soon as this bill had passed Congress, declared in a sermon: "That the Church has weight with great political or governing bodies has been demonstrated most effectually in the late World's Fair matter, when the United States Senate, the highest body in the country, listened to the voice of religion and passed the World's Fair five million appropriation bill with the Church-instituted proviso that the gates of the great Exposition should not be opened upon Sunday. That grand good fact suggests to the Christian's mind that if this may be done, so may other equally needful measures. The Church is gaining power continually, and its voice will be heard in the future much oftener than in the past."

Voice.— The statement of an individual.

Mr. Jones.— No, not the statement of an individual only; it is representative, because those who secured the legislation, those who presented the petition,— they did it as a grand combination, not as individuals, but as a combination. The National Reform Association, the American Sabbath Union, and the whole combination put together,— they worked for it for religious reasons; they demanded it upon religious grounds only, and did it as religious. The basis of it was declared to be the fourth commandment, when Senator Quay sent up his Bible to the Secretary of the Senate to be read there. Here it is in the *Record.* Who will deny that the fourth commandment is religious? Who will deny that the fourth commandment as given in the Bible is religious, and that the Bible itself is religious? I appeal to this Committee: Has the Congress of the United States a right to put that Bible into its legislation and to make *that* the basis of legislation in this government? — No, sirs; the CONSTITUTION is the basis of legislation by Congress, and not the Bible. And the Constitution has shut religious questions from the consideration of Congress, and therefore has shut the Bible out of legislation by Congress. But the Bible was sent up that day, and this is the record: —

"*Mr. Quay* — On page 122, line 13, after the word 'act,' I move to insert:—

"'And that provision has been made by the proper authority for the closing of the Exposition on the Sabbath day.'"

"The reasons for the amendment I will send to the desk to be read. The Secretary will have the kindness to read from the Book of Law I send to the desk, the part inclosed in brackets.

"*The Vice-President.* — The part indicated will be read.

"The Secretary read as follows:—

"'Remember the Sabbath day to keep it holy.'"

Mr. Jones. — You know the fourth commandment; I need not read it.

Voice. — Read it all.

Mr. Jones. — "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Voice.— Is that the seventh day or the first day?

Mr. Jones.— The commandment says the seventh day; but in the face of this plain declaration of the Lord that the seventh day is the Sabbath of the Lord, the Senate has put its own interpretation upon that commandment, and has declared that the statement that "the seventh day is the Sabbath" means "the first day of the week, commonly called Sunday." Thus the Congress of the United States has taken the fourth commandment from the Bible and put it into its legislation, and has put its own inter-

pretation upon that statute. If Congress can interpret the Bible in one point, it can interpret it on every other point. So that when it went beyond the Constitution of this country in this thing, it has put itself and the government in line with all the Church-and-State governments that have ever been, and has assumed to itself to be the interpreter of the Bible for all the people in the land, and for all who come into the land. That is what has been done.

Mr. Houk.— Your argument is, then, that the quotation of that commandment by Senator Quay, and the insertion of that, incorporates the fourth commandment and the whole Bible into the legislation of this country?

Mr. Jones.— In principle it does. (Laughter.) Why not? What is to hinder it? When they can incorporate one part of the Bible for this occasion, what is to hinder their incorporating every other part of the Bible as other occasions may be presented? And therefore it is true that the incorporation of this part of the Bible here, does in principle incorporate the whole.

Mr. Houk.— That is a kind of general way to get God into the Constitution.

Mr. Jones.—Exactly. And that is what these are rejoicing at who have wanted all these years to put God into the Constitution. And that is why they say now, "We can have all we want, when we ask unitedly for it." And this is true. This does give them all they wanted; for when Congress can do that in one point, who will deny its right to do it in any other point? When the principle is once established, the thing is all done. But it did put the fourth commandment there as giving the reasons why the Fair should be closed Sunday, and as forming the basis of the legislation upon this question.

Mr. Durborow.— Now was the reading of that commandment an organic act of the Senate, of Congress, in doing any such thing as that?

Mr. Jones.— It was the organic act of Congress, because it was an inseparable part of the legislation itself: it was given as the basis of the legislation, and as containing the reasons for it.

Mr. Houk.— Then anything that a member says incorporates it in the act?

Mr. Jones. — Oh no, not necessarily. But let us consider how this was brought in. Senator Quay proposed an amendment. The House had passed a bill to close the government exhibit, letting the Fair alone. When it went to the Senate, Senator Quay introduced an amendment to close the whole Fair. His amendment was "That provision has been made by the proper authority for closing the Exposition on the Sabbath day." That was the first step taken in Congress on the subject of closing the Fair, not the government exhibit, but closing the Fair. The Senate took that step, and in the taking of it, the fourth commandment was quoted by him who offered the amendment, and was adopted by the Senate as the basis, and as giving the reasons for the amendment. Now when this commandment was given by him, and read afterward by the secretary from the desk, as the basis of that amendment, and as containing the reasons for the legislation that was in the amendment, and when the Senate adopted that amendment by changing it to the first day of the week and calling it Sunday, and then the House confirmed their decision,— then it is as plain as day that the fourth commandment is put there and embodied in the legislation of the country by the definite act of Congress.

[The clock struck 12, the time expired.]

Mr. Durborow announced that the time had expired, and said, "This will bring the discussion to a close for this day."

That closed the hearing for that day. The Chairman had shut out the constitutional argument and refused to have that go before the Committee; but the questions that were asked brought all that out, until the time was consumed. The American Sabbath Union knew that their cause was safe, and after the hearing was over, they simply stepped outside the door in the entry way, and called a meeting of their Union, and passed a vote of thanks to the Lord for preserving the American Sabbath. They knew that when the constitutional argument was shut out, they had all they wanted.

The next day Elliott F. Shepard made the opening speech, and note how he started. The only thing that makes a congressman is the Constitution of the United States. He has no authority in this world but such as the Constitution gives him, and he has no right to listen to any argument that would not come within the Constitution. But they shut that out, and now see what they did listen to in the first speech that followed:—

OPENING REMARKS OF COL. E. F. SHEPARD.

"I approach this subject with great reverence. When we come to deal with heavenly things, we should put aside earthly things, and should do very much as the Jews used to do in the temple at Jerusalem; before they made their offerings, before they entered upon the service, they prepared themselves by ablution and by prayer for the proper discharge of their duties. Now when we come to consider the Sabbath, that it rests upon the law of God, that it is a revelation to mankind which no one would have thought of, that we owe it entirely to our Father which is in heaven, we ought therefore to come with the same reverential spirit to its consideration ourselves. . . .

"We have resolved not say one single word as to the constitutionality or unconstitutionality of this law before this Committee; for to claim that it is unconstitutional here would be a reflection upon the Committee, upon both Houses of Congress, and upon the President of the United States who approved this law. And you yourself very wisely took that last consideration entirely

out from before the Committee when you stated that this was not the place to argue that question. Therefore we dismiss it without saying a single word."

Mr. T. A. Fernley, in his speech, told the Committee that there was no authority for reconsidering the question because there was no new evidence presented; that there was not a single new reason before the Committee for opening the Fair on Sunday. And he said that the only possible ground upon which you can reconsider that question is its unconstitutionality. So that confirmed the position that he had refused to hear from us; so that everything they objected to from us they got from somebody else. They went on — not with heavenly arguments by any means — but they proposed to consider heavenly things; and they reined the Committee up before death and the Judgment, stating that when they came to die it would be a consolation to them to know that they had acted right on the maintenance of the Sabbath.

Others would bring up and threaten the wrath of God upon the nation if it did not preserve the Sabbath. A man was there from Asia Minor, and he wanted the World's Fair closed on Sunday as a stimulus to missions; and if the World's Fair should be opened on Sunday it would be the greatest set-back to the missionary cause that ever could happen to it. And thus they would bring the Judgment before the Committee, and the presence of death, and threaten them with the wrath of God and the Judgment of God if they did not do so and so. In an editorial in the REVIEW not long ago there was a quotation referring to this point; that these men would go to Congress, speak for God, and threaten these things if Congress did not do so and so. (See REVIEW of Oct. 25, 1892.) That has been done.

Here is an argument from a lawyer, a judge, Judge S. B. Davis, of Terre Haute, Ind., that was sent up there, and distributed by the hundreds, and lying in quantities on the table of the Committee, in which is said: —

"The Supreme Court of the United States says, 'This is a Christian nation,'"

and goes on from this to argue for national and State recognition of Sunday. Yes, "this is a Christian nation." That was the grand chief argument of all. This is a Christian nation; the Supreme Court of the United States has said so. If there are any of the brethren here who doubt whether the decision of the Supreme Court means anything, I wish they had been there and seen what it meant there.

What is the situation now as the legislation stands to-night? As it stood then? What is the situation since? Here is an article from the Chicago *Herald* of Jan. 14, 1893, that gives the situation, and so I read it here:—

"It is anything but an encouraging prospect which the friends of Sunday opening of the World's Fair have before them. . . . The hearings which have taken place during the last four days have greatly hurt the Sunday opening cause. Not that the advocates of closing have had the best of the argument, for they have not; but the publicity given to the matter throughout the country by this agitation has brought down upon Congress an avalanche of protests and appeals from religious people and church organizations all over the country.

"The churches and the ministers are at work again quite as earnestly as they were a year ago, and with equal effectiveness. . . .

"General Cogswell, who was counted upon till to-day, is now wavering. The Methodist Episcopal Church has brought some influence to bear upon him which he finds it difficult to resist. . . . The trouble is that a large number of members who believe in Sunday opening on principle and as a matter of right are too timid to vote their convictions in the face of organized opposition from the churches and ministers. These statesmen argue that the men who want the Fair open on Sunday are reasonable men who will not permit their judgment or their votes to be affected by failure to get what they want. While on the other hand the Church people who are for Sunday closing will, if their wishes are thwarted, lose their tempers and at the next election make trouble for those who vote against them.

"This sort of cowardice or caution, combined with the fact that the ministers who are making Sunday closing a sort of stock-in-trade have no hesitancy about bulldozing their congressional representatives, or any one else they can get hold of, offers an explanation of the changed condition of affairs with reference to this question."

I read here the closing statement of Rev. Joseph Cook in his speech before the Committee:—

"Sunday is the tallest of the white angels now entering foreign lands. Shall we consent to allow Chicago now to rise up and stab this angel in the back, in our country? And shall we call down the goddess of liberty from the Capitol to assist at the murder? God forbid."

In whose hands is the government of the United States? — The churches. Who owns Congress? — The churches. Who is using it? As that gentlemen from Ohio said: "We have been able by our strength to use Congress as we choose." — The churches. These are the facts.

These are some of the things that are taking place before us. Now the study will be what is soon to come upon us from what is now taking place before us. When we see that, as the testimony has said, we will see the necessity, recognize the necessity, that the Holy Spirit shall be recognized, received, presented to the people. And that is where we are, brethren, as Brother Prescott has said. The only question is, Shall we seek God for the power of his Holy Spirit? The country is sold into the hands of a religious hierarchy, and that is sold into the hands of the devil.

CORRECTION. — Beginning with the 12th line of second paragraph on page 14, it should read thus: "Persecutions will come more definitely and decidedly upon the people of God, because the godly are seeking for uprightness and holiness, and the disobedient are in sin."

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THE STUDY OF THE BIBLE.—No. 4.

ELDER S. N. HASKELL.

FROM the revelation which we have brought forward there are several important considerations that must impress themselves upon our minds, and one is that all the revelation that we have, that is divine revelation—is simply a revelation of the Gospel of Jesus Christ from the first line of Genesis to the last testimony we may have of the voice of the Spirit of God. It is simply a revelation of the Gospel of Jesus Christ. Second, the revelation of that gospel is the only revelation of Christ, and when we take Christ into our hearts, we have taken the gospel into our hearts, which is the power of God unto salvation unto every one that believeth, and we receive that gospel by faith in the testimony itself. Third, If we have Christ in the soul, there will be no rising against any new revelation that comes from the same source. Now what do we mean by that?—Everything that that expression implies. We may not understand all at a glance; but the same Spirit that changes the heart will recognize everything that comes from the same source. That is the divinity of the Christian religion.

Another thought: The Spirit is a unit, and in the unity of the Gospel is a system of truth; and this system all centers in one—the Lord Jesus Christ. So that an individual who really embraces Christ or the gospel of Christ, embraces that system of truth, and the light received, however small may be the ray at first, will lead the individual on step by step into the light of the Lord Jesus Christ.

Now I wish to read two or three paragraphs from "Gospel Workers," page 122:—

"A careful study of the Bible will not necessarily exclude all other reading of a religious nature; but if the word of God is studied prayerfully, all reading which will have a tendency to divert the mind from it will be excluded. If we study the word of God with interest and pray to understand it, new beauties will be seen in *every line*. God will reveal precious truth so clearly that the mind will derive sincere pleasure, and have a continual feast as its comforting and sublime truths are unfolded."

That is what the Lord would have every one of us experience. It is the revelation of Jesus Christ that he gives to every converted soul.

Now another sentence, from page 166:—

"It was not his design that man should be content to remain in the lowlands of ignorance, but that he should secure all the advantages of an enlightened, cultivated intellect. Every man and every woman should feel that obligations are resting upon them to reach the very height of intellectual greatness. While none should be puffed up because of the knowledge they have acquired, it is the privilege of all to enjoy the satisfaction of knowing that with every advanced step they are rendered more capable of honoring and glorifying God. They may draw from an inexhaustible fountain, the source of all wisdom and knowledge.

"Having entered the school of Christ, the student is prepared to engage in the pursuit of knowledge without becoming dizzy from the height to which he is climbing. As he goes on from truth to truth, obtaining clearer and brighter views of the wonderful laws of science and nature, he becomes enraptured with the amazing exhibitions of God's love to man. He sees with intelligent eyes the perfection, knowledge and wisdom of God stretching beyond into infinity. As his mind enlarges and expands, pure streams of life flow into his soul. The more he drinks from the fountain of knowledge, the purer and happier his contemplation of God's infinity, and the greater his longing for wisdom sufficient to comprehend the deep things of God."

Now you notice that the more we get of Christ and the gospel, the more we will want of it. The more beauty we see in the word of God, the greater will be

the desire of the soul to grasp the infinite treasures of knowledge that are hid in Christ Jesus our Lord.

Another thought:

"Search, study, pray; . . . Do not, then, continually dwell upon this one point, concentrating all the energies of the mind upon it, constantly urging it upon the attention of others, but take another subject, and carefully examine that. Thus mystery after mystery will be unfolded to your comprehension. Two valuable victories will be gained by this course. You have not only secured useful knowledge, but the exercise of the mind has increased mental power. The key found to unlock one mystery, may reveal also other precious gems of knowledge heretofore undiscovered."

There is another expression that I will read on this point, in "Testimony 32," page 44. Redemption itself is a *science;* all sciences are embraced in it. "But the theme of redemption is one that the angels desire to look into; it will be the science and the song of the ransomed throughout the ceaseless ages of eternity. Is it not worthy of careful thought and study now? Should we not praise God with heart and soul and voice for his 'wonderful works to the children of men'?" Then the beginning of the study of the Scriptures is simply a preparatory step to entering upon the future state, where the mind will continue to go on and expand, and take in more and more of God.

Yesterday morning, we made a proposition that all true science was found in the Gospel; and what is not found in the Gospel, is "science falsely so called"; and we called attention to the testimony that the apostle Paul gives in Col. 2:3 in speaking of Christ, "in whom were all the treasures of wisdom and knowledge." Then we went back to creation, to take up the creation of man — of Adam — to show that he was a perfect being — came such from the hand of his Creator. He was created to rule, to have dominion over all the beasts of the field, the air, and every creeping thing; and consequently he must have understood the nature of all these animals. Then they were brought before him, and he named them all. He could see as they passed before him, the nature of every animal and every bird, so that he could give it a proper name; and they received from him names appropriate to the animals themselves, showing that he saw the very nature of the animals. He was also to subdue the world. He was placed in a house which God prepared for him. Heaven was its covering, and the earth was its floor. But there was in the garden of Eden, every tree that was pleasant to the sight. That was the home of Adam, and his descendants would make their homes after the pattern that God had given Adam. And I think from this that Adam was a first class landscape gardener. He understood the nature of plants; knew how to cultivate them, and to bring them to a state of perfection; and God placed him on the earth for that purpose. In every sense, it was directly from the hand of the Creator. There is where we were yesterday when we closed.

I wish to read David's description of Adam as he was when God placed him in the garden. We have it in the eighth Psalm, beginning with the third verse. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: [Then he understood how to rule,— how to govern] All sheep and oxen, yea, and all the beasts of the field; the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea. O Lord, our Lord, how excellent is thy name in all the earth!"

But man did not retain his possession. Paul speaks of this in the second chapter of Hebrews, calling out the same thought to which we called attention in the eighth Psalm. Beginning with the eighth verse, I read: "Thou hast put all things in subjection under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

When man lost his dominion, his intelligence began to wane, and it decreased as sin came into the world, increased and prevailed in man. Christ came as the great Restorer, to restore back to man all the intelligence that he had lost, as well as the dominion, and to bring man himself back to the original state, and place him not only as Adam *was*, but as he would have been if he had continued faithful to God. This is the work of Christ; and his mission to the world is but faintly understood by many who believe in Christ, or profess to believe in him. He is a "restorer"; he is the "healer"; he came to lift up the fallen, and to forgive sins. To every one who will accept him as a Saviour he is a Saviour. His name is called Jesus, because "he shall save his people from their sins."

Paul goes on to speak further of Christ: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. . . . Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of

death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Then this is the gospel which reaches out to take the veriest sinner in the world, if he will accept it, and bring him back to where he was in the beginning, in Christ. All the intelligence, and all the knowledge, was in Christ; and the revelation of the gospel is to reveal that knowledge in Christ, and take man and restore him, and place him where he can go on to all eternity.

Now, do you comprehend that, brethren? If that is true; and it is true, for I read it out of the Bible, then there is in Jesus Christ, and in the gospel of Christ, every saving knowledge that ever came to any intelligent being ever created. It is in the Gospel —and that is Christ. And the revelation of the Gospel is a revelation of Jesus Christ; and the thirty-three years he walked upon this earth was a concentration of every ray of light that God has ever given to man, revealed and placed in humanity that we might see and behold it in our midst. It was the perfection of all this knowledge in our Lord Jesus Christ. I hardly know what expression to use unless I should say it was "boiled down" in the manifestation in humanity in the thirty-three years of Christ's life. O, I praise God that we have such a Saviour as this, and such a Gospel as this. This is the Gospel o Christ.

"Well," says one, "I like the teachings of the Bible; but I do not believe all that the prophets say. I do not think that that is very important." In this, you reject Jesus Christ just as much as if you should say, "I do not believe in Him." "Well," says one, "I do not believe in the law of Moses." Well, then, you do not believe in Jesus Christ. You have not a word in that Bible but what is Jesus Christ; and the sooner we can settle down in our hearts that this book is God's book, and his voice to man; and take it and read it in that light, the sooner we will get salvation to our souls. It is not enough to take one particular part of it, and get salvation in that way; but we must take *any* part of it; and the moment you take the first line of that book on the authority of God alone, you have taken the whole book. You may not see the whole book, but you have taken it and said, "Yes, Lord, I will have it." And then God begins to unfold it. Why, the whole Gospel is in these words that the Saviour said to Satan; that the seed of the woman should bruise the serpent's head, and it should bruise his heel. I understand that he said that to Satan in order that the devil might know his destiny; and he said it in the hearing of man that man might have hope. The very voice of God (I do not care how it comes) brings hope and salvation to the one who will hear it. And God said that to Satan, meaning to place before Adam a ray of hope and light and life, which he would take hold of; and it doubtless, proved, his salvation.

Now, I want to go farther with the subject, carrying it from just where we left it the other day; and I want to identify this wisdom which God gave to Adam, with the wisdom that he has always been giving to man. Turn with me to 1 Kings 4. When Solomon was about to become king, he felt the responsibility laid upon him, and thought the matter over, and he said, "How can I go in and out before this people? I am but a child." And don't you know, that is where we found we all had to come in order to receive wisdom from Christ? We must become as a child, and not have our own ways and plans. And so the Lord saw how dependent Solomon was, and that he realized his dependence, and he gave him wisdom. Now, what do you suppose would be the character of the wisdom Solomon would get? It would be of the same character as the wisdom Adam had. Adam had wisdom from God; had intellectual power from on high. Now, you will find that this wisdom given to Solomon was of the same character; it embraced the knowledge of all true science.

In the fourth chapter of first Kings, beginning with the twenty-ninth verse, I read: "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore." To my mind there is something very forcible in this figure, sand upon the sea shore. He does not say that he gave him wisdom and largeness of heart like a great mountain, as though he was great, and had a wonderful understanding upon one particular subject and that is all; but he gave "largeness of heart and wisdom exceeding much, like the sand upon the sea shore," like the thousands of grains upon the sea shore; so his wisdom takes in thousands of things,— everything. Now notice the nature of the wisdom (30th verse): "And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt." You know Egypt was the wisest nation of the earth in those days. The alphabet came from the Egyptians, and the knowledge of certain sciences. The knowledge of astronomy, music, and some other sciences, was carried into India from Egypt; and from India they came over to Europe, and we think we are the wisest people in the world because we have a knowledge of some of the sciences that came in this round-about

way. But Solomon's wisdom was greater than all the wisdom of the Egyptians. "Well," says one, "he knew just how to serve God; and I would like to know in how extensive matters he did serve God." It was in everything that related to this life.

Notice what comes further: "For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol; and his fame was in all nations round about. And all nations came to him because of the wisdom he possessed." "And he spake three thousand proverbs; and his songs were a thousand and five." He must have been a literary man. "And he spake of the trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall." This is some of the same kind of wisdom that Adam had. He must have known about the trees. We read you from "Patriarchs and Prophets" that he received instruction from every leaf. "He spake about the trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall." It must be that he understood botany. How many trees did he write about? It is said that there are about ten thousand varieties of trees at the present day; but the Bible speaks of nearly one hundred and fifty kinds; and Solomon wrote on all these trees, from the cedar even unto the hyssop.

"He spake also of the beasts, and of fowl, and of the creeping things, and of the fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." Now this was what God gave Solomon. It was wisdom of the same character, embracing this general knowledge, that God gave to Adam.

In the eighth of Proverbs Christ is spoken of under the name of wisdom, and through Solomon this wisdom was revealed. Beginning with the fourteenth verse: "Counsel is mine, and sound wisdom; I am understanding; I have strength. By me kings rule, and princes decree justice." Then he understood civil government. "By *me* kings rule." By whom? — Christ. It was what Solomon received especially from God.

"By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and those that seek me early shall fine me. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of rightousness, in the midst of the paths of judgment: That I may cause them that love me to inherit substance; and I will fill their treasures. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or even the earth was. When there was no depths, I was brought forth; when there was no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the earth. When he prepared the heavens, I was there; when he set a compass [or circle; margin] upon the face of the depth."

Then the world is round. You know, it took man thousands of years to find out that scientific truth; but God revealed that to Solomon, and that was wisdom; and that is in the Bible. In fact, there is no light; there is no knowledge that will elevate the human race; no truth, but what its elements are found in the gospel of Jesus Christ. The gospel embraces every good thing, and not a single bad thing; and outside of the gospel of Jesus Christ, there is not a single good thing. "Well," says one, "is it not a good thing to have wisdom to acquire property in this world? Yes, but who gave it to you? It was Christ. Who led you to come to repent of your sins? It was Christ that put the spirit of repentance in the heart. In the heart of man dwelleth no good thing at all; but in Christ dwelleth every good thing; and every ray of light that comes to us is from our Lord Jesus Christ.

"When he established the clouds above: when he strengthened the foundations of the deep; when gave the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth, then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him. Rejoicing in the habitable part of his earth: and my delights were with the sons of men." Then this wisdom was with the sons of men: and more than this, God placed it in his law; and it is all contained in the law of God. Turn with me to the fourth chapter of Deuteronomy and the fifth verse. Here we have the same thought. God says, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep them, therefore, and do them; for this is your wisdom and understanding in the sight of the nations, which shall hear all these statutes, and say, surely this great nation is a wise and understanding people."

Now this is in the sight of the nations; the nations that have so much wisdom, knowledge, understanding, and science. And now God says that in his statutes is wisdom, and these nations will come and acknowledge you to be a wise people. "What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Then I would like to know how much wisdom there is in that law. I tell you, brethren, there is everything in it; and you cannot leave out any portion of it. "Why," says one, "I do n't

believe I care much about the law." Christ was in the law. It is Christ; and there was not a single ceremony in that law that did not reveal some lesson concerning our Lord Jesus Christ. And if they had adhered to that law, and studied it as they should when God gave it to them, it would have made them such a wise people, and such an understanding people, that the nations of the earth that have such great knowledge and wisdom in their own estimation, would have come and said, "What a great and wise people this is!" It was because the wisdom of God was there. Health reform, and everything else was there. It was the perfection of our Lord Jesus Christ, revealed in types and shadows.

I believe, my brethren, that we have lost greatly because we have not taken the whole Bible. We may say that we are interested in a certain portion of the Bible; but, brethren, why not be interested in the whole of it? Why not begin and read the Bible through carefully and critically, and see what God will do for you. You may say, "I want to read by subjects." You cannot read the Bible through carefully and critically without studying it by subjects. You will always come out that way, though you may not think so. Because it looks so beautiful, you bring certain texts of Scripture together; and it looks very nice, and perhaps you can set up a nice argument—intellectually,—and it can be presented, perhaps, in a way that will silence an opponent; but that does not convert the heart. We will have to take something that comes from the Spirit of God into our own hearts in order to communicate that to others, and touch their hearts. And when we take the Bible and read it through by course, and do it so often that we will not lose the connection but remember what we read, we will find that the Spirit of God will soon open our understanding, so that we want to study here and there. We will think that yesterday we read a text that will throw light on this; and this will throw light on something else, and so in that way we will go back and forth through the Bible. Therefore, I say, men cannot read the Bible carefully and critically through by course and not study it by subjects. And when you have done this, you will have something in your heart that you can give to others with whom you come in contact; and unless you do this, brethren, you will fail to see and partake of the righteousness of our Lord Jesus Christ.

I want to read you the text that gave me an understanding of the doctrine of the righteousness of our Lord Jesus Christ, some four years ago. It is in the Old Testament. The text struck me with such force that I had to get down on my knees and cry; but God let that light into my soul. The text is the twentieth verse of the fiftieth chapter of Jeremiah. What made it strike my mind with such force was the fact that God had told Jeremiah not to pray for that people at all; for they were so wicked, and had sinned and broken his commandments so much that he would not forgive them; and would send them down to Babylon. But this is what He said because they prayed: "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." You will notice the force of this expression. It says, "The iniquity of Israel shall be sought for." Somebody will go around and try to find it, to hunt up their iniquity; but "there shall be none; and the sins of Judah, and they shall not be found." I praise God. When God forgives sins, he forgives sins; he does not hold them over your head everlastingly; but just forgives you, and sets you free. And what is that? That is the "loud cry of the third angel's message." How did I find it? I found it by reading my Bible through, of course; by reading it carefully, verse by verse; and taking the connection as I read it, it struck me with such force as I never felt before in all my life. I have great faith in reading the Bible through.

Some of you will say that the Bible is such a big book that it will take a long time to read it through. If you should study ten hours a day, how long do you suppose it would take you to read it through? Ten days. This is a problem that you can easily demonstrate. You have a thousand pages in your Bible, and by reading ten pages an hour, ten hours a day, for ten days, you will have read it through. Now, why is not the Bible interesting to you, brethren? You do not read it enough to get the connection. You ought to read enough of the Bible every day so that you could remember to-day what you read yesterday, and you will then get hold of the principles that underlie all this science and knowledge. It is all there in the book, and you can bring it all out. But one ray of light will strike one mind, and another ray will strike another mind; and just as is the condition of your mind when you read the Bible, just so will the Spirit of God impress the truth upon your mind. If you are weighed down because of your sins, or by some dark shadows which Satan has thrown across your pathway, the moment you begin to read your Bible, there will be a ray of light thrown into your heart which will give peace and joy,—just the very thing you need. It is God from Genesis to Revelation; it is a voice that comes to the soul, and the very God who gave the Bible, is talking to you through the sacred volume.

"Well, says one," did not Moses have wisdom which he learned from the Egyptians? Yes, he did; and it took the Lord forty years to get it out of him.

Twelve years of instruction by his mother before he entered the school of the Egyptians, planted seeds in his heart that lived and grew, but when he got through the school of the Egyptians, he was all ready to fight; so he slew an Egyptian, and thought that his brethren would understand that he was all ready to head an army and bring them out of their bondage. Then the Lord took him off by himself into the wilderness for forty years, and taught him in his school. Then the Lord came to him one day and said, Moses, go down and deliver my people, for I have heard their prayers; but Moses said, "I cannot go, for I am slow of speech, and of a slow tongue." He had lost some of his self-sufficiency, and some of the knowledge that had so puffed him up.

I do not say that there is no information that men can get from other sources; but I say that you have it all in the Bible; and there are principles in the Bible that will make a people right all the way through. Brethren, we do not read the Bible half enough. I want to read something here from the REVIEW of November 22, which brings out this thought, showing the importance of searching the Bible, and how much it should be studied. "Let every one who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living." Satan has set his snares before the feet of every soul in this house, and in this world, and especially before the feet of every Seventh-day Adventist. He has woven a net to entangle our feet in some way if possible. What is our safeguard? The Scriptures. "Let every believer take up his Bible with earnest prayer, that he may be enlightened by the Holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom he has sent."

That is what we want; that is the information we need. We want to know more of God and of Jesus Christ whom he hath sent. "Search for the truth as for hidden treasures, and disappoint the enemy. The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer." Then search the Scriptures as never before. "This is the beginning of the light of the third angel, whose glory shall fill the whole earth." Now, notice what follows: "For it is the work of every one to whom the warning message has come, to lift up Jesus, to present him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to his disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures, for they are they that testify of him." I would like to know how much Bible is left outside of that. Just think of the amount of Bible reading necessary in order that we may lift up Christ properly.

If ever there was a time since man fell that the Bible should be a safeguard, it is in the year 1893, and we should not feel that we have a theory, and understand the truth, and all this, and therefore do not need to study the Bible. We need to study it. There is no man that lives who can live a Christian life and not study it. We feed on the Bible that is, upon Christ. When we begin to consider what the word teaches, and let it be engrafted in the soul, our characters become symmetrical, and then we begin to grow up into Christ, and into his perfect character. We take Christ into our souls to begin with; and he becomes in us a well of water, springing up unto everlasting life. Then we are prepared to search the Scriptures, which is the Spirit of revelation that is given to us; and it will fit us to stand in the coming storm, and will shield us from every snare that Satan has set for our feet, so that when the storm does come, we will be shielded and enabled to endure it, and then we will be saved in God's everlasting kingdom. May he give us of his Spirit, that finally we may each one be gathered to stand on Mount Zion.

THE STUDY OF THE TESTIMONIES. — No. 4.

ELDER J. N. LOUGHBOROUGH.

IN the first eight verses of the first chapter of 1st Corinthians, we find what we may call a dedication of the epistle to several classes of people. It was, first, "unto the Church of God which is at Corinth, to them that are sanctified in Jesus Christ, called to be saints;" then also to "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." So we might say this epistle is dedicated to everybody that has a love for the truth. But I read further: "I thank my God always on your behalf for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you; so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." So then the epistle is also dedicated to us.

He says, "In everything ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you." Then what is it that prepares the way and acts a prominent part in fitting up a people in all things to be ready to meet Christ? — It is the testimony of Christ.

You find it mentioned again in Rev. 12:17, "And

the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Also Rev. 19 : 10, where the apostle John saw an angel and was about to worship him, and was told, "See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Here is given an inspired definition showing just what the expression means; and the remnant church is to have this "spirit of prophecy," and it will be confirmed in them,—that is, manifested, and understood, and its workings demonstrated as the genuine work of God.

God began to manifest this gift in the first message, before the time passed, as early as 1842. William Foye, of Boston, was given three visions, showing the pathway of the Advent people; and he went from place to place relating them. He saw the people being brought on to three different platforms, one following another. Some dropped through the first and went out of sight, and the others went on to the second one. Some dropped through this and disappeared, and the remainder went to the third. Still others disappeared through this, and then the remainder went on to the city of God. In another vision he saw a mighty angel come down from heaven, and a voice cried and said, "This angel has yet three steps to take." He didn't understand anything about it; but is there any one here to-day who doesn't know what that meant? He lived to hear Sister Harmon relate her first vision, and to testify that the two were identical.

In 1844, just before the time passed, a young man living at Poland, Me., (Mr. Edward Foss) was given a vision showing the journey of the Advent people to the city of God, with their dangers. He was also given some messages of warning to deliver, and was shown the trials and persecutions that would follow if he was faithful in relating what was shown him. He refused to give the reproofs and was given another vision, in which he was told that if he did not tell them, the work would be placed on another person, the weakest of the weak. He still refused, and then another vision was given him and he was told that he had been released. This aroused him, and he said that he would relate what had been shown him. So he gave out an appointment and the people gathered to hear, and he began to tell his experience, and how he had refused to relate what had been shown him, and he came to the point of relating the vision, when lo, he was as silent as a statue, and there he stood, not able to remember a single word! Then he exclaimed in great anguish, "God has fulfilled his word; he has taken the vision from me!" He lost hope and went into despair. Afterward he heard Sister Harmon relate the vision that had been given her, and he said it was as near like what had been shown him as two persons could tell the same thing.

I referred yesterday to some testimonials of physicians concerning Sister White's condition while in vision. Some who oppose her work have told about a testimonial from a Dr. Russell. I have yet to learn about any such doctor ever treating Sister White. "Doctor" Russell may have been some one about as near to being a doctor as a bath hand, or something of that sort, but he never saw Sister White in vision. And it is a point to be noticed, that none of our opponents ever saw her in vision. D. M. Canright testified before a large audience that he never saw her in vision.

When going into vision, she gives three distinct shouts of "Glory!" at intervals of a few seconds, each more thrilling, though fainter, than the one preceding. The first one seems to come from about the height of the ceiling of the room; the next seems much farther off, and the third seems to be far up and away in the distance. I will read some testimonials from physicians who have seen her in vision and who gave her at the time a careful examination.

The first is from M. G. Kellogg, M. D., who refers to the first vision given in Michigan, May 29, 1853, at a meeting held in the barn of Wm. Dawson, in Tyrone, Livingston Co. He says:—

"Sister White was in vision about twenty minutes or half an hour. As she went into vision, every one present seemed to feel the power and presence of God, and some of us did indeed feel the Spirit of God resting upon us mightily. We were engaged in a prayer and social meeting, Sabbath morning at about nine o'clock. Brother White, my father, and Sister White had prayed, and I was praying at the time. There had been no excitement, no demonstrations. We did plead earnestly with God, however, that he would bless the meeting with his presence, and that he would bless the work in Michigan. As Sister White gave that triumphant shout of 'Glory! g-l-o-r-y! g-l-o-r-y!' which you have heard her give so often as she goes into vision, Brother White arose and informed the audience that his wife was in vision. After stating the manner of her visions, and that she did not breathe while in vision, he invited any one who wished to do so to come forward and examine her. Dr. Drummond, a physician, who was also a First-day Adventist preacher, who [before he saw her in vision] had declared her visions to be of mesmeric origin, and that he could give her a vision, stepped forward, and after a thorough examination, turned very pale, and remarked, '*She does n't breathe!*'

"I am quite certain that she did not breathe at that time while in vision, nor in any of several others which she had when I was present. The coming out of vision was as marked as her going into it. The first indication we had that the vision was ended, was in her again beginning to breathe. She drew her first breath deep, long, and full, in a manner showing that her lungs had been entirely empty of air. After drawing the first breath, several minutes passed before she drew the second, which filled the lungs precisely as did the first; then a pause of two minutes, and a third

inhalation, after which the breathing became natural." Signed, "M. G. Kellogg, M. D., Battle Creek, Mich., Dec. 28, 1890."

The second testimonial relates to a vision given to Mrs. White, in Hillsdale, Mich., February, 1857: —

"We were present when (in February, 1857) Sister E. G. White had a vision in Waldron's Hall, Hillsdale. Dr. Lord made an examination, and said, 'Her heart beats, but there is no breath. There is life, but no action of the lungs; I cannot account for this condition.'" Signed, "A. F. Fowler, Mrs. A. F. Fowler, Hillsdale, Mich., Jan. 1, 1891."

Here is given another statement concerning the same vision:—

"I was present when Sister White had the above named vision in Waldron's Hall, Hillsdale. In addition to the above statement, I heard the doctor say that Sister White's condition in vision was 'beyond his knowledge.' He also said, 'There is something supernatural about that.'" Signed, "C. S. Glover, Battle Creek, Mich., Jan. 19, 1891.

Here is a third statement on the same case:—

"This is to certify that we were present in Waldron's Hall, Hillsdale, Mich., in February, 1857, when Mrs. E. G. White had a vision and while in that condition was examined by Dr. Lord, and we heard his public statement respecting the case, as given above by Brother and Sister Fowler." Signed, "W. R. Carpenter, Eliza Carpenter, Noblesville, Ind., Aug. 30, 1891."

The following statement is from an individual who witnessed a medical examination of Mrs. White while in vision at Stowe, Vermont, in the summer of 1853. He says: —

"A physician was present, and made such examination of her as his wisdom and learning dictated, to find the cause of the manifestation. A lighted candle was held close to her eyes, which were wide open; not a muscle of the eye moved. He then examined her in regard to her pulse and also in regard to her breathing, and there was no respiration. The result was that he was satisfied that it could not be accounted for on natural or scientific principles." Signed, "F. C. Castle."

Here is a description of a test applied while Mrs. White was in vision at Buck's Bridge, St. Lawrence Co., N. Y.: —

"June 28, 1857, I saw Sister Ellen G. White in vision for the first time. I was an unbeliever in the visions; but one circumstance among others that I might mention convinced me that her visions were of God. To satisfy my mind as to whether she breathed or not, I first put my hand on her chest sufficiently long to know that there was no more heaving of the lungs than there would have been had she been a corpse. I then took my hand and placed it over her mouth, pinching her nostrils between my thumb and forefinger, so that it was impossible for her to exhale or inhale air, even if she had desired to do so. I held her thus with my hand about ten minutes, long enough for her to suffocate under ordinary circumstances; she was not in the least affected by this ordeal. Since witnessing this wonderful phenomenon, I have not once been inclined to doubt the divine origin of her visions." Signed, "D. T. Bourdeau, Battle Creek, Feb. 4, 1891."

I will mention another medical examination that I witnessed at Parkville, St. Joseph Co., Mich., Jan. 12, 1861.

At the close of an exhortation given by Sister White to a large congregation that had assembled at the Adventist meeting-house, the blessing of God rested upon her in a remarkable degree, and she was taken off in vision while seated in her chair. There was present a Doctor Brown, a hale, strong man physically, a spirit medium. He had said that her visions were the same as spirit mediumship, and that if she had one where he was, he could bring her out of it in one minute. An invitation was given for any who desired to do so to come forward, and by examination satisfy themselves as to her condition while in vision. The Doctor came forward, but before he had half completed his examination, he turned deathly pale, and shook like an aspen leaf. Elder White said, "Will the Doctor report her condition?" He replied, "She does not breathe," and rapidly made his way to the door. Those at the door who knew of his boasting said, "Go back, and do as you said you would; bring that woman out of the vision." In great agitation he grasped the knob of the door, but was not permitted to open it until inquiry was made by those near the door, "Doctor, what is it?" He replied, "*God only knows; let me out of this house!*"

It was evident that the spirit that influenced him as a medium was no more at rest in the presence of the power that controlled Sister White in vision, than were the demoniacs in the days of the Saviour, who inquired, "Art thou come hither to torment us before the time?"

I want now to call before you a living witness here in this house. Brother Lampson, will you please step forward and relate to the audience what you saw during one of Sister White's visions where you were present?

[Brother Lampson.] "It was in 1854, at the home of Brother White in Rochester. I was then seventeen years old. It seems to me I can almost hear yet those three thrilling shouts of 'G-l-o-r-y!' which she uttered. Then she sank back to the floor, not falling, but sinking back gently, and was supported in the arms of an attendant. Two physicians came in, an old man and a young man. Brother White was anxious that they should examine Sister White closely, which they did. A small looking-glass was brought, and one of them held it over her mouth when she talked; but very soon they gave this up and said, She does n't breathe. Then they closely examined her sides to try to find some evidence of deep breathing, but they did not find it. When the examination was over, she rose to her feet, and then had a view of some things connected with the seven last plagues. She put her hands up to her hair, and Brother White and Brother Andrews tried with all their might to keep her hands down, but they could not move them, nor keep her fingers from opening and closing, and she tore out locks of her hair. Then she saw the triumph of the saints, and her shouts of triumph I can seem to hear even now."

In Miles Grant's book, and H. E. Carver's and D. M. Canright's books the claim is made that mir-

acles are always given in the Bible as a test by which to know a true prophet. But I never found any such rule laid down in the Bible, and the fact is, there is no such rule given. Let us look at two or three scriptures bearing on this point. Matt. 11:9–12, where Christ speaks of John the Baptist: "But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. . . . Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." Luke 7:26, "But what went you out for to see? A prophet? Yea, I say unto you, and much more than a prophet." John 10:41, "And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true."

And what did Mr. Canright say to this argument when he was compelled to meet it? He said, Oh, it is well known that John was n't a prophet(!) So, at the debate out in California where this happened Brother Healey said, Mr. Canright has said himself that when a person lets go of the testimonies he goes right into infidelity, and here you see it, for he refuses to believe the Bible.

Jan. 12, 1861, just three months to a day before the first gun was fired on Fort Sumpter, the Seventh-day Adventist meeting-house in Parkville, Mich., was dedicated. At the close of a discourse by Elder White, Sister White gave a stirring exhortation, after which she took her seat in a chair. In this position she was taken off in vision. The house was crowded with people, and it was a most solemn place to be in. After coming out of the vision, she arose, and looking about the house she said: —

"There is not a person in this house who has even dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina, but I have just been shown that a large number of States are going to join that State, and there will be a most terrible war. In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of the cannon, and saw the dead and dying on every hand. Then I saw them rushing up engaged in hand-to-hand fighting [bayoneting one another]. Then I saw the field after the battle, all covered with the dead and dying. Then I was carried to prison, and saw the suffering of those in want, who were wasting away. Then I was taken to the homes of those who had lost husbands, sons, or brothers in the war. I saw there distress and anguish."

Then looking slowly around the house she said: —

"There are those in this house who will lose sons in that war."

Many of the leading journals of the North at that time, particularly Horace Greely's paper, the *New York Tribune*, made sport of the idea of there being any war, and said that "if a few old women with broomsticks should go down to South Carolina, they could quickly quell all the rebellion there is there." But how was it? Just one year from that time I was preaching in that same house, and there sat before me in the audience two men who were present at the dedication, and who had expressed to me their disbelief in what Sister White had said. I alluded to the subject of spiritual gifts and spoke of what had been said in that house just one year before, and as I did so, both of those men buried their faces in their hands, and one of them began to sob aloud. And no wonder. Six weeks before he had buried his only son, brought home from the war a corpse, and the man beside him had lost one son in the war and had another one in a rebel prison. Brother Kinne said there were at least five persons in the house that day of the dedication who afterward lost sons in the war.

Now turn to the forty-eighth chapter of Isaiah, and we will see how God works in the case of a true prophet. Verses 3–7: "I have declared the former things from the begining; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass. . . . I have even from the beginning declared it to thee; before it came to pass I showed it thee: least thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them."

The Lord tells something that is going to come to pass suddenly, which the people don't know and don't expect. That was just the way it was with what Sister White was shown about the war. It is one of God's signs, that you may know when he has spoken. I thank God that the God of heaven deigns to speak to his people. Some persons may be glad they are not associated with people that have this manifestation amongst them, but from the depths of my heart I am glad that I am associated with people that have such a gift.

STATE AGENTS' CONVENTION.— No. 3.

At the third meeting of the State Agents' Convention, held at 4:30 P. M., January 31, W. L. Killen and W. R. Burrow were enrolled as delegates at large, as they are expected to take State agency work in some of the Southern States. Capt. C. Eldridge, Manager of the Central Publishing House, and C. F. Curtis, of the Atlanta branch, were also present.

C. M. Everest read the following paper: —

HOW TO KEEP CANVASSERS IN THE FIELD.

It is of the greatest importance that only those who are consecrated to God, and desire to do all they can to bring souls to a saving knowledge of the truth, should be selected as canvassers; and they should be thoroughly instructed. Where possible, hold a canvassers' school in which they can be given a thorough course of study in the Bible and the Testimonies of the Spirit, in relation to the work before them, and an institute in which they can be instructed in practical canvassing, and become familiar with the contents of the book. See that they are started well. Go with them into the field yourself, if possible, or send out with them a successful and experienced canvasser to give them a good start. Send two into the same field and advise them to meet Friday afternoon, and spend Sabbath and Sunday together, as it strengthens and encourages them. Have a personal interest in each one, and take time every day to ask God's blessing on each one; for "the effectual fervent prayer of a righteous man availeth much." Write to them often, advising and encouraging them, and keeping them well posted about their fellow laborers, and the progress of the work. Visit them often; canvassers like letters and visits, and are much encouraged by them.

But in order to do this, it is necessary that the canvassers should report directly to the State Agent, each week, so that knowing the location and circumstances of each one he can keep in touch with all and give intelligent attention to all their affairs.

Where canvassers are not able to pay cash for books, have some way provided to furnish them with the books they need and yet maintain the business on a good financial basis.

Furnish them with our periodicals free, as they come out from week to week.

These are some of the principles which seem to me from what experience I have had, should be regarded, to keep canvassers in the field.

RECAPITULATION.

1. Care in selection.
2. Thorough instruction.
3. Start them well.
4. Work in companies.
5. Keep in touch with them.
6. Deal with them on a cash basis.
7. Keep them out of debt.

Some time was spent in considering questions that were asked by members upon different points mentioned in the paper. (1) Institutes and canvassers' schools: A canvassers' school may be held for such a length of time as can be arranged, to close with an institute proper, of longer or shorter duration. (2) Length of term of canvassers' school: In some States the term is three months, in others, less. The longer the term of such schools, the better prepared are the canvassers for the work.

(3) The "C.O.D.," two or three box system of shipping books: Does it not drive some canvassers out of the work? One member said his experience was that it did not drive out those whom it was really desirable to keep in.

The advantages and disadvantages, of this system were quite freely discussed. Those who have given it a good trial, generally spoke in its favor, although there are some quite objectionable features. Several members offered decided objections to the system, and thought there was a better way. The idea was advanced that it would be preferable to have some method whereby the churches to which canvassers belong, could bear some responsibilties in the matter of going security for such as are not prepared to pay cash for their books when ordering.

The discussion closed with remarks by Captain Eldridge, in which he emphasized the necessity of protecting and promoting the interests of the individual canvasser, in order to secure the success he must have to enable him to continue the work. The usual C. O. D. system often works hardships and expense to the canvasser. The "Letter of Credit" system is far preferable. If persons entering the canvassing work are not situated so as to pay cash for their books when ordering, or supply the necessary security otherwise, let them procure from brethren who are acquainted with them, a "Letter of Credit," which, if satisfactory to the Tract Society or publishing house, will enable them to go forward with the work, and readily procure such books as they need. The adoption of such a system would necessarily enforce particular care in the selection of canvassers, and would result in bringing the brethren and sisters generally more thoroughly into sympathy with the canvassers and awakens an interest in their work.

The remarks were received with much interest, and several expressed themselves as desirous of having further consideration given to this subject.

THE PROMISE OF THE HOLY SPIRIT.—No. 2.

W. W. PRESCOTT.

HEB. 1:9: "Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." This scripture of course refers to Christ, and we wish to note one or two things about it before we take the general meaning. "Thou hast loved righteousness, and hated iniquity." This word iniquity

is the same word that is in 1 John 3:4,—transgression of the law—"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law," or iniquity, or lawlessness. Thou hast loved righteousness, and hated the *transgression of the law*, or hated lawlessness; "therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Fellows. This word "fellows" is found in the seventh verse of the fifth chapter of Luke where it is translated partners. "And they beckoned unto their partners, which were in the other ship." *Their partners.* Now I will read the verse a little different. Thou hast loved righteousness and hated sin, iniquity, transgression of the law, "therefore God, even thy God, hath anointed thee with the oil of gladness above thy partners." Who are the partners? Why, we are the partners; we are workers together with God, we are laborers together with him, we are God's fellow-workers.

Now turn if you please, to Acts 10:37, 38: "That word, I say ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." You will remember the testimony that was borne about Jesus by Nicodemus, as recorded in the third chapter of John and the second verse. "For no man can do these miracles that thou doest, except God be with him." Read in Mark 16:17, 18: "And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Now it is said of Christ, "How God anointed Jesus of Nazareth with the Holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." This is the anointing spoken of in the first text. "God hath anointed thee with the oil of gladness above thy fellows." It is very easy to see without taking any length of time to explain it, why this is spoken of in this way. That anointing oil with which the priests were consecrated we find here, and why it is called the oil of gladness, we learn from Rom. 14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." So it is called anointing with the oil of gladness.

But the objective point that I want to note is the reason why he was anointed with the "oil of gladness," above others, his partners, his fellow workers, his fellow laborers. The reason is because he loved righteousness and hated sin, hated iniquity, and hated every thing different from God. That was the reason. He loved righteousness and hated sin, hated iniquity. And hating iniquity, as it is spoken of in this text, means more than a mere passing dislike for it, feeling a little uncomfortable under it. A perfect hatred for sin! And in this very fact is seen a wondrous trait in the character of Christ. So in the work that he did for us here, although he hated sin with a perfect hatred, *hated*, yet he gathered to himself all the results of sin; put himself right in the place of the sinner, to bear the results of every sin; and not simply that way, but he took those things right to his very soul; and he endured, in taking upon himself the consequences of sin, what we cannot possibly comprehend, because we cannot understand the perfect hatred with which he regarded sin. The fact is, our minds have become blunted and dull, and we have become accustomed to sin, and sin has left its impression upon our minds.

Sin is a perfect horror of blackness; sin is the horror of great darkness, and yet we have become so accustomed to it that it makes little impression upon our minds. We cannot understand, we cannot appreciate the feeling with which Christ regarded sin. Sin is being contrary to God. Now when Christ, who had been one with the Father, one in every thought and purpose, in every work, thus voluntarily put himself in that attitude where he must suffer the consequences of sin, put himself in the place of those who were out of harmony with God, he voluntarily put himself out of harmony with God, by taking this sin; although he hated iniquity and loved righteousness, he came to this world, put himself right in the sinner's place for our sakes; (and we cannot begin to appreciate what this meant to him)—all this was done that we may appreciate how God looks upon sin.

Sin is not simply doing a thing; it is being in that condition. Sin in the character, is being out of harmony with God, is being different from God. Now, Christ voluntarily put himself there, although there was that perfect union between him and the Father, and since that perfect union was the same in thoughts, purposes, and plans, yet he put himself where of necessity God must treat him as though he was out of harmony with him; and it was that experience that brought out that cry of anguish: "My God, my God, why hast thou forsaken me?" But for this experience here upon earth, because he loved righteousness and hated iniquity, God anointed him with the oil of gladness above his fellows, or above his partners.

The same idea is expressed in different words in John 3:34: "For he whom God hath sent speaketh the words of God: for God giveth not the spirit by

measure unto him." A bountiful pouring out of it, no measure at all, a perfect, bountiful pouring out of it and anointing above his fellows. Why? Because he loved righteousness and hated iniquity; because he spoke the words of God. That is why God dealt with him in that way. So in John 6:27, we have the expression "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." God anointed him with the oil of gladness,"—a simple figure of expression for the giving of the Spirit to him, and the figure of anointing the priests with the oil. He gave the spirit to him by no measure, because he spoke the words of God, because God dwelt in him, and he yielded himself to God that He himself might appear in him, and that his character might also appear, and so had God the Father sealed him.

Now I do not intend to undertake to take up at any length the idea of what it is to be sealed, but just refer to two or three scriptures, and leave that subject till later. Eph. 1: 13, and also 4: 30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." 2 Cor. 1: 22, "Who hath also sealed us, and given the earnest of the Spirit in our hearts." It is evidently in connection with this sealing work, and we read some scriptures last night in regard to this sealing, receiving the seal of God in the forehead, and the number that was sealed, and how that the four winds were held while this sealing work was going on, that the Holy Spirit must appear in this way, and that it is that by which we are sealed to the day of redemption. So God sealed his Son by giving to him the Holy Spirit. Now, the Holy Spirit is given in a greater or less degree to every one because it is the agency through which God works and draws us to himself, to work with us in this way.

But you understand that our study just now is upon the special outpouring of the Spirit; more than the ordinary outpouring of the Spirit—the *special* outpouring of the Spirit, and the task to which we have applied ourselves, is to find out what hinders it, and so remove it. Not that the Spirit of God has not been given in any degree to his people, here and elsewhere, for which we are all thankful, but it is time for more than the ordinary display of his power, it is time for the special outpouring. Now, we want to know what hinders its taking place immediately. Now we want to know what hinders that it does not take place right here. In the first text that I read, we find, because "Thou hast loved righteousness and hated iniquity." That is why God gave Christ the Spirit without measure, and I say that the presence of sin and the practice of iniquity is what hinders it.

Now I want to show you that it is the mercy of God that this special outpouring of his Spirit does not come upon those who are cherishing sin. I want you to note that point when praying for the outpouring of the Spirit, and I want you to see that it is the special mercy of God that he does not directly answer these prayers to any one of us who are cherishing sins. In the twelfth chapter of Heb., and the twenty-ninth verse, the statement is made, "For our God is a consuming fire," and you remember in the record of Ex. 19 when God came down upon Mt. Sinai, the strict commands concerning the people's approaching near the mount, and we read in verse 18, "And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."

In Ex. 24: 17, we read "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel," and you remember how the people were frightened, and the explicit commands given them by God that they should not step beyond a certain line, and that they should not come into his immediate presence, and that if they did, they would be destroyed at once. When Moses came down from the mount, the people could not look at his countenance in their sinful condition.

Turning to Acts 2:2–4, we read concerning the special display of the outpouring of the Spirit of God, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak in other tongues, as the Spirit gave them utterance."

Now, what was the experience they had preparatory to that day of Pentecost, before receiving the Holy Spirit? We read in John 20: 22, "Receive ye the Holy Ghost." That was several days before this experience. But the day of Pentecost was the time for the special presence of God, and the outpouring of his Spirit. His special power was manifested in the forked flames of fire. Those darting tongues of fire appeared there, and sat upon them. Now those disciples would have been consumed by that very display, and so would you and I, if this same experience came to us with sin about us. I say, it is a very solemn thing in more ways than one to ask God for the special outpouring of his Spirit as on the day of Pentecost. Everyone who asks for this and is cherishing known sins, is asking for his own destruction, as Ananias and Sapphira were destroyed. It is the great long-suffering of God that such prayers are not im-

mediately answered, and He waits that they may be answered without destroying us.

God's purpose is that sin should be destroyed, and his presence, unveiled, destroys sin always and everywhere. Sin cannot come into the presence of God. It is entirely impossible that it should do so; and with whomsoever sin is found in the presence of God, in destroying that sin, the person himself is destroyed, because sin is through and through him; it is his very being, from the crown of his head to the soles of his feet, and throughout. Now it is utterly impossible for us to separate sin from ourselves. God can do that thing; God can take sin from us, but he will not take that from us contrary to our will. When he tells us that that is sin, and that He wants to remove it, we must consent to it, or it will not be removed. When fire and brimstone is called down from heaven, it will be simply the glory of God's presence that will destroy sinners. They cannot stand before him.

Read Isa. 33 : 13–16, and see what experience is necessary in order that we may stand in such circumstances: "Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure." Now that experience is necessary.

What was the experience of the disciples as a preparation for this outpouring? Let us read a brief statement concerning it: —

"For ten days the disciples prayed before the Pentecostal blessing came. Then it required all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus, and becoming changed into his image."— *Special Test., No. 2, p. 19.*

Now I want you to think of this. Those disciples had been with Christ for three and a half years, had seen him after his resurrection, sat and spoke with him, but had not yet received the Holy Ghost, and even after his ascension, before this special blessing could come upon them, it required ten days of confession and repentance in order not to be consumed by that blessing.

Now, if that was the case with them, what shall we say of ourselves? To my mind, the worst feature of the whole situation is just what the Laodicean message says, and the worst is we do n't see it. Now, if we do n't see it, let us take the word of God as it is, and say it is so, let us so continue. We have sinned and done iniquity, and there is no good thing in us. Day by day let us draw near to God by repentance and confession, and God will draw near to us with mercy and forgiveness. Now that is the point that I want to dwell specially upon, that the reason why the special outpouring of the Spirit of God does not come upon his people, is that they must repent, else they would be consumed by it. Let me read just a word here to show the relation of repentance and confession and the removal of sin to this outpouring of the Spirit: —

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul-temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."— *Test. 31, p. 210.*

Now, there is the whole matter in a few words; and I say we must face this now. It is no use to let these things slide easily. Now, these things are for me, and these things are for every one here, as the solemn message of God to his soul. Not one of us will ever receive the seal of God while our characters have one spot or stain upon them.

Thou hast anointed him with the oil of gladness above his fellows. Why? — Because he loved righteousness and hated iniquity. "It is left with us to remedy the defects in our characters, to cleanse the soul-temple of every defilement." And there is no question about it. "Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost." Now, that is just as simple and plain a statement as can be. What is the thing for us to do? It seems to me, for me personally, and for every one who desires this experience, that it is to begin to confess our sinfulness to God with humility of soul, with deep contrition before God to be zealous and repent. Now, that is the only message that I can bring to-night. It is just that.

Now the question as to whether there is any need of it. Suppose we say we do not see anything to confess at all. That does not touch the matter in any way. When God sends us word that we are sinful, it is for us to say we are so, whether we can see it or not. That should be our experience. We feel rich and increased in goods, and know not that we are wretched and miserable and blind and naked. This is just our condition exactly, whether we can see it or not. When God sends us a message and tells us to believe it, it is time for us to be about it. When he sends out these instructions, it is time that we should confess our sins, and set about to remove them, and to see how long a time it will take, just notice this example in 2 Sam. 12, where the Lord

sent the prophet Nathan to David, who said "Thou art the man." In verse 13 we read, "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord hath also put away thy sin; thou shalt not die." Now, that is the length of time that it requires. But, until we come to that point where we can say personally, "I have sinned against the Lord," he will not put away the sin, because, in the order of his plan, he will not remove sin from us contrary to our acknowledgment; all that he asks of us is to acknowledge sin.

Notice this in Jer. 3:13: "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." Read also verse 12: "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever." Simply acknowledge the iniquity, the sin; that is what he asks, and, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Now we have come to this time when the light has begun to shine, that is, the light which is to light the earth with its glory; and the angel has descended to unite with the third angel to swell this "loud cry." We found last night that only those would be permitted to take a part in this work during the "loud cry" who have resisted temptation in the strength of the Mighty One; and that is simply another expression for those who have cleansed their souls from defilement; that is, they have repented of their sins, and God has removed them.

I do n't know what it will take, I am sure, but it seems to me sometimes that there will be something to awaken us to the way that God looks at sin, and the way he looks at us. But we have refused the warning of the Spirit, and the instruction that he has sent, and the testimonies that he has sent us again and again right on this point: "Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place." For years this has been the warning, repent! repent! repent! But we have not heeded this testimony, but have come to that point where we say: "I am rich and increased with goods, and have need of nothing." And yet I say that if ever there was a needy company, it is this company.

Now God has made it just as plain as can be, just as plain as that two and two are four, and this instruction is not one that has come to us a long while ago, either. Let me read:—

"I have been shown that impure practices, pride, selfishness, self-glorying have closed the door of the heart, even of those who teach the truth to others, so that the frown of God is upon them. Cannot some renovating power take hold of them? Have they fallen a prey to a moral disease which is incurable because they themselves refused to be cured?"

That is the point; God can cure it, unless we refuse to allow him to take hold of the case. Read further on:—

"O that every one who labors in word and doctrine would heed the words of Paul, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.'"

Again, under an article of the same date:—

"We have been asked why there is so little efficiency among our teachers. The answer is that it is because known sin in various forms is cherished among the professed followers of Christ, and the conscience becomes hardened by long violation."

Notice that it is not sins of ignorance. It is because, in spite of all the light that has come to us, all the reproof and instruction, we cherish *known sins.* I say, we do that and yet are praying for the special outpouring of his Spirit upon us when it would mean death to us. Now, I say it is a solemn thing, and we stand in a solemn place. There is sin cherished among us; there is no question about it. We are cherishing known sins. Now, we may go on cherishing these known sins, and if God heard our prayers and made this special outpouring of his Spirit as upon the day of Pentecost upon us, it would bring death upon every one who is in that condition. If we go on without that special outpouring and without that Spirit, and still cherish those known sins, the glory of God when he comes would cause our death then, just the same, to say nothing about the second death. Now, if we are ready to die to-night, we may live in Christ Jesus. But those who presist to hold to sin, they shall surely die a little later, and that involves the second death also.

Now I am perfectly aware that I am speaking with great plainness, and I do not speak this without thought and prayer. I speak what I believe to be the message of God to our souls, mine and yours. I say that it is time for us to be zealous and repent that God's special outpouring of his Spirit may come upon us without destroying us. If we do n't make this matter a matter of earnest prayer, I say it simply means death to you and to me. And it seems to me, that the laborer who would go out from this Conference without a special experience in the blessing and power of God through repentance and acceptance of Christ, and the special presence of God with him, would as it were, go to his very death then, because the power of Satan is to be manifested in a wonderful manner. We are beginning to see that that is so. Now the only thing that preserves any one who goes out in the glorious cause of truth, is the special power of God manifested in his behalf, to

keep him physically I mean, from calamity and destruction, because Satan aims to destroy every one who would attempt to enlighten the people at this time.

As we are now just at the close of time, and the light has come to enlighten the world, Satan's purpose is to destroy physically, and cause the death of every messenger of the cause who goes out to give light. And it is just because the angels of God are commissioned to take care of these messengers of truth, that they are not destroyed; and when we go out to give the light with the special protection and power of God with us, we may stand against the power of Satan. Another feature: That is, the ones who have gone out in this work have obtained power. There is no question about that. Now no one can go out with the message, to meet that power which springs up from beneath, unless they have received the new light and life and power which has descended from on high, and taken possession of God's people who are not dead, as many now are, in trespasses and sins. I say, we might just as well look the matter right in the face, and do as the disciples of old did, tarry till we are imbued with power from on high. It is no use to go this way any longer, and my advice is most solemnly to every one who cannot go out now imbued with power from on high and bear this light from heaven, and to do the work that God has to be done now, *stay at home.*

Now I know that this is very severe. But I tell you, brethren, something must come to us, something must take hold of us; we cannot linger any longer or go on in a careless, easy-going manner. We cannot come to this assembly, this institute and Conference and go day after day in an easy-going manner. It is time for every one to be trembling in earnest for his own soul's salvation. Now just see what the instruction is; it was given and printed ten years ago. "We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost." Note what constituted prayer on that day of Pentecost. "It required all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus, and becoming changed into his image." Now I do not think that his great blessing will come to you and me individually, except we listen to this instruction. There is an individual work for every one of us to do in connection with this gathering, and that means solemn heart-searching before God, taking his word and repenting, that we may receive this power.

Now, to my mind, it does not mean that we can come here and go on as usual: get up in the morning, after breakfast have a social chat, come to this service and listen to it, talk and visit, come down at 2:30 and hear some more, and at 7:00 come and hear more; and come back and do the same thing again the next day. I tell you that will not bring it. *It will not do it.*

God is sending a special call to his people at this time. It is: Be zealous and repent, "or else I will come unto thee quickly, and will remove thy candlestick out of his place." Now, that is the simple situation that faces you and me to-night. The question is, What are we to do about it? What are you and I going to do about it, right here, now, at this Conference? That is the practical question, and the whole purpose of this instruction is to bring us face to face with that question. Again I say, What are we going to do about it?

We do not need new instruction so much as we do to act on the instruction that has already been given. I enjoy the seasons of coming together, and of listening to these instructions, and the explanation of God's word. This I enjoy very much. But I tell you, we might come and go here, week in and week out, year in and year out, and yet not meet the mind of God concerning this time. Take this word:—

"O, how we need the divine presence! For the baptism of the Holy Spirit, every worker should be breathing out his prayers to God. Companies should be gathered together to call upon God, for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work. Especially should men pray that the Lord will choose his agents, and baptize his missionaries with the Holy Spirit."—*Special Testimony, No. 2, page 19.*

Now here is the simple statement of it.

At this time we expect to select men for various fields of labor, to send them out to the ends of the earth, to carry *what?* To carry the "loud cry" of the "third angel's message." It is no use for them to go, unless they have a message with the power of God's Spirit to go with them. The word is, that God's people should be meeting together in companies, calling upon him for special help, power, for the outpouring of his Spirit, as the disciples did on the day of Pentecost. Are we doing it? How long has this instruction been given us? It has been over six months (July 15, 1892), and I would like to know how many have taken this and acted upon it who are now at this Conference. I say it is no use trying to get ourselves into the notion that we may call upon God for his Holy Spirit while we neglect the plain instruction given as to how to prepare for it.

Let us look this right in the face. This is not a mere sentiment nor feeling; God wants to do this work right here and now, and he has sent us his instruction in every particular to tell us just how we may prepare for the outpouring of his Spirit. We

do not need so much new instruction given us as we do to act upon the instruction that we already have. I say it is time for us to begin now on these things. There is not a day to lose. Companies should be meeting together. We have not an hour to spend in visiting. God has not given us these privileges to use in that way. He has called us here together for a special thing, and he wants to bestow his Holy Spirit upon this people, as he did upon the disciples; and as it began at Jerusalem first, so he wants Battle Creek to receive the outpouring of his Spirit during the Institute and the Conference. And it is for you and me to say whether it shall be so or not. That is the plain statement of the case, and the lesson that I want to enforce. And it is a fact that because known sins are cherished by you and me that the power of God's Spirit cannot come upon this people. God is calling upon us to confess those sins and to yield up these sinful desires, that he may remove them from us, even though it is like tearing the right hand from us. This is the experience that God is waiting for us to have.

Heb. 10: 26, 27, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Dr. Young translated it, "For if we sin wilfully, after that we have received the full knowledge of the truth." If we sin wilfully, then comes this experience.

Let us see how this compares with the testimony dated Aug. 20, 1892: —

"My brethren, we are living in a most solemn period of this earth's history. There is never a time to sin; it is always perilous to continue in transgression; but in a special sense is this true at the present time. We are now upon the very borders of the eternal world, and stand in a more solemn relation to time and to eternity than ever before."— *Special Testimony, p. 6.*

While we stand here in the blaze of the light of the Spirit that God is sending us, it is a heinous thing in his sight to indulge in known sin, and even more so than before, because of the opportunity and the light that he is giving us. Again: —

"Now let every person search his own heart, and plead for the bright beams of the Sun of righteousness to expel all spiritual darkness and cleanse from defilement. 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'"

Well, it is simply a question of time, and, although I had a great deal more to present, I might as well stop here. But brethren, think about these things, pray about these things, let us do some serious, solemn work before God.

THE THIRD ANGEL'S MESSAGE.— No. 3.

ELDER A. T. JONES.

I WILL take up the subject where we stopped last night, and read just two sample statements of those we had in mind when the hour closed last night. Here is one: —

"Mr. Chairman and gentlemen of the Committee, and the friends and opponents of this measure: Allow me to call attention to one thing, and that is a fact to which we all assent. None of this company will be here in 1993. At that time all of us shall be of one mind in regard to the value and sacredness of the Lord's day; for the sentence has gone forth, against every man, 'Set thine house in order.'

'How fast they fall!
Those we have known,
As leaves from autumn branches grown,
Are quickly seared.'

"But while men die, the Nation lives. May the God of nations so guide us and our posterity that 'America' may be sung until the end of time."— *From the speech of C. B. Botsford, before the House Committee on the World's Exposition.*

Another one: —

"There is just one general reason, Mr. Chairman and gentlemen of the Committee, I would like to give why this Fair ought to be kept closed on the Sabbath. If these gates are open on the Sabbath it will be perilous to us as a nation, and it will be perilous to Chicago, and to the interests of the Fair. There is one thing we are to remember; and that is, that God still reigns, God is still on the throne. God has not abdicated; and he has declared that the nation or the country that will not serve him shall perish. And more than this, we are to remember that the ten commandments are the very basis of all our laws, National and State, which subserve our liberties and our rights. Take the fifth commandment; take the sixth commandment against murder and protection to life, protection to person; it is based on that sixth commandment; take the seventh commandment. All of our laws, National and State, with reference to social purity, the marriage relation, polygamy, are based on that commandment. Now here is the fourth commandment in the very heart of these ten commandments, and that has never been repealed any more than has the fifth commandment, or the sixth commandment, or the seventh commandment, or the eighth commandment. And therefore we are to remember that if we touch this commandment of God, standing thus in the very heart of these ten commandments, we touch the honor of God, we touch the law of God; for Christ has emphasized that fourth commandment. He said 'The Sabbath was made for man.' What did he mean by that? He meant thereby that it was not made for the Jew only, but for man everywhere, in every age and in every condition. He said the Sabbath was made for man. It was made for man in all ages, in all time. He said the Sabbath was made for man; it was made for man's highest good in every age of the world, for his good morally and physically.

"And therefore it is, dear friends, if we touch that fourth commandment, which lies at the very root of all the other commandments, we touch the honor of God and the commandments of God. It has never been repealed and *if we touch that God will bring a curse upon us as a nation*, because he distinctly told his people anciently that he would punish them for the profanation of his Sabbath day. And therefore it is, dear friends, that we as a nation cannot afford

to touch this commandment. What it becomes us to do is, therefore, to set to the nations of the world a good example of the American Sabbath; set them an example of the Christian Sabbath; set them an example of the Sabbath as God has ordained it.

"A heathen prince once visited Queen Victoria, and desired the Queen to give him the secret of the government's greatness. Queen Victoria sent for a Bible, and handing that to him said, There is the secret of the nation's greatness.' And the secret of our greatness as a nation is the Bible that is enthroned in all the laws on the line of the Sabbath. That is the foundation of our laws."—*From the speech of Rev. F. A. McCarrel, before the House Committee on World's Fair, Jan.* 11, 1893.

I read these simply as samples of the arguments that were presented to the Committee to persuade Congress to stand fast in the position where the government has been placed.

Now brethren, you remember I took a text last night that was to last a week. To-night I want to read another passage in the same line. It is this: —

"Brethren and sisters, would that I might say something to awaken you to the importance of this time, and the significance of the events that are now taking place about us. I point you to the aggressive movements now being made for the restriction of religious liberty."

That is what we want to study to-night. And as I, with the help of the Lord, shall bring before your minds things that *are*, I want you to be as anxious to receive and see these things as God is that we shall, in order that we may see and meet his mind in this respect.

There are doubtless people in this house who were here about three years ago when a subject was given me, which was, I think, "The Present Crisis." Those who were here will remember that in referring to our work at that time, which was petitioning Congress and remonstrating against all this legislation, I called attention to the fact that that was our work at that time. It was to circulate these petitions everywhere through all the land, that by this means we might waken the minds of the people of the United States against that matter, and to have their petitions go to Congress in such abundance that Congress might see what the principle is, and that we might perhaps delay that legislation. The idea was that of getting the truth before the people by that means. And you will remember that I called attention to this thought: that that work would continue only until Sunday had been adopted, until some Sunday law should be passed, and then all our petitioning would be past, and our work in that direction would be stopped, because it would be of no use for us to protest against Congress doing a thing which was already done.

Well, we are there now. We are now in the place that I referred to that night about three years ago. From the evidence that was given last night, it is clearly seen that the government of the United States is now in the hands of a hierarchy, and no longer in the hands of the representatives of the people. Government as our forefathers established it, is gone, irretrievably gone, now. Government of the people, by the people and for the people is gone. The authority of the government from the people, expressed in the Constitution, and the government to be conducted according to the Constitution, is gone. The constitution has been overridden, and now it is ignored. It was ignored by the Committee the other day; in fact shut out entirely, and a hierarchy heard, upon hierarchical positions, giving hierarchical arguments only. When that is so,—when the Constitution itself is shut out from before, and from the consideration of, a committee of Congress, whose only authority is the Constitution, and this other matter is received instead,—then where has the government gone? Do you know? Where has it gone?

[Answers from the audience: "Into the hands of the churches."]

Well, from the extracts I read last night, it is confessed that Congress dare not act according to their own view, according to the principles which they themselves hold, for fear of what the churches will do; and that they dare not act in a way that fair-minded men desire them to act, because of a fear of what the churches will do in creating more mischief and more trouble to the nation than if they acted the other way. That is precisely the reason that Judge Hammond gave in justifying his decision, in an article which was printed afterward in the same paper in which his decision was printed; that when churches demand legislation of that kind it was correct statesmanship to grant it, because Protestants were a fighting people and if they did not give them what they wanted, they would cause such trouble in the nation that the State would perish. That is the thought. What is that but just simply saying that the principles that actuate the professed Protestant churches of the United States are identical with the papal principles from beginning to end? And the reason which they gave for the legislation at the first is simply papal principles outright. That resolution which the churches sent up to Congress demanding this legislation, is as follows: —

"Resolved that we do hereby pledge ourselves and each other that we shall from this day henceforth refuse to vote for or support for any office or position of trust, any member of Congress either Senator or Representative, who shall vote for any further aid of any kind for the World's Fair, except on conditions named in these resolutions."

Richard W. Thompson of Indiana, who was Secretary of the Navy under President Hayes's administration has well said: "To allow any church to

dictate beforehand what laws should or should not be passed, is to deprive the people of authority of government which they ordained in their own hands, and to transfer it to such church." And that is so. That has been done; and from the words that they have spoken, and the representations which we read last night, it stands as a literal fact before the world to-night that the government of the United States is no longer a "government of the people, by the people and for the people," as our fathers made it, but the *subjection* of the people by the churches and for the churches. The Church rules the government; she has it in her hands, and she is holding it there, and she proposes to hold it there.

Now when that had been done, it was perfectly proper for us, or anybody else, and all the people, to demand that it should be undone. Having done it even for the reasons for which it was done, Congress could have undone it, could have opened its eyes and stepped back again precisely where it was before. Congress could have undone this thing, and left it where they should have left it at the first, and then the churches would have had to make another effort to gain possession of the government. But instead of listening to that demand upon the only basis they have a right to consider any question—the basis of the Constitution—they shut out the Constitution and all argument upon the Constitution, openly refused to hear it, and played into the hands of the churches which had already secured this, and thus fixing indelibly in the legislation of the country that thing which has been done.

Then that is virtually the second step. When the first step was taken the next step could have been taken backward, that would have undone it. But instead of taking that step, what is being done is only to confirm what has been done, and then the thing never can go back.

Now what errand have we to Washington any more? What place have we in Washington any more with petitions or hearings protesting against religious legislation? None at all. We have no more such errands to Washington. There is no place for any of our petitions there any more. That is the situation as it is now.

Some have asked, "Well, suppose new legislation comes up can't we send up a protest against that and go and ask a hearing upon that?" What would be the basis of our argument? What would be the basis of our protest? That it is unconstitutional? But the Constitution has been overridden in this; and we would be met with the reply that it has been done already, and that this is constitutional. That has been declared. And when this is taken as constitutional everything else follows. When I presented the idea that they might have been mistaken in the representations which were made to them, I was met with, "Your argument is not respectful to Congress."

Elder Fifield.—Suppose another National Sunday bill comes before another committee, might not that committee listen to a constitutional argument?

Elder Jones.—Well suppose they did, what would be the force of it? The Constitution has been overridden already. This thing is unconstitutional. Sunday legislation is all unconstitutional. But all that has been done. And what would be the force of any argument against any other Sunday bill, that is, on the ground of its unconstitutionality? Where is the force of it? There would be simply none at all.

So you can see that everything is gone, brethren. That is what I want you to think of; that the thing is gone. And the basis, the only basis which we ever had a right to go there upon—the Constitution—is taken from us. We had the right to go there upon that basis because the Constitution is God's idea in government. The principle of the government of the United States is God's idea for governments. And when we were holding up the Constitution and the principles of it as the idea of God, as we did every time, and as the right idea, that was the thing that we had to do. God had given that as an example to all the world, and as a light to all the world, as the right ideas in government, and we had the right to appeal to it.

They wanted us to argue the other day against shutting the Fair on Sunday. You see we could not do that. And more than that, we can't argue against it being shut on Sunday for the reason that Sunday is not the Sabbath of the fourth commandment; because to argue that way would be simply allowing and admitting that Congress had properly incorporated the fourth commandment into legislation; and that if they would only recognize the *day* of the fourth commandment instead of Sunday, we would not have anything to say. But we have everything to say against that. That would be only to give away everything. Consequently we could not leave our position on the Constitution. But when they shut us out, they shut out the Constitution. I say always we are in splendid company, for in being shut out by that committee from any constitutional argument, we are in splendid company, for we are in the company of the Constitution of the United States, and in order to get rid of us they had to shut out the Constitution. That is the company in which we belong.

So the sum of the whole matter is, we have no more errands to Washington such as we have had. Of course whenever there come up other such questions, that will be a good place to put our principles before Congressmen, as we spread the truth before all

the people. But we have no more errands there with petitions or protests against religious legislation. That thing is gone. Well, in this work which is now past, what were we working against? Against something that was *done*, or against the *doing* of something? — Against the doing of something. Why did we protest against the doing of that thing? What did we say that the doing of that thing would be? — Forming a union of Church and State — Making an image to the beast.

Now that thing *is* done, and there is no more protesting against the *doing* of it. But is all our work done now? Have we nothing more to do in the world? Does all our work stop now, and we have nothing more to do in the world? — No. Our work is *not* stopped. We have a work to do, but our work can not be done in that way any more. Then what is our work? — To warn against what is already done. But that which is done, is the making of the image of the beast. Then does not that bring us face to face with the third angel's message as it reads in words? Does not this bring you and me, and shut us up, to the third angel's message as it reads? There is no outlet but that, to speak the third angel's message as it reads in words, against the thing that has been done. The third angel's message reads in words, "If any man worship the beast and his image and receive his mark in his forehead or in his hand." Then does not that show, in itself, that the image is there, and the mark is set up to be received?

I say again we cannot protest against the *doing* of the thing, because it has already been done. We cannot go to Congress and use constitutional arguments against religious legislation, we cannot protest against the making of the image to the beast. We cannot protest against the government recognizing the false Sabbath. That is set up, and it is put in place of the Sabbath of the fourth commandment, by the definite act of Congress itself. Then that action has put the government of the United States into the hands of the churches. It has established the mark of the beast as the Sabbath of the nation and for all the world, and it has done it in place of the Sabbath of the fourth commandment in express words in the legislation.

What was the papacy? It was not simply the union of religion and the State; that was there in paganism. The papacy is the church ruling the State, the Church in possession of the State and the powers of the State and using them to enforce church decrees. It is a literal fact that the government of the United States is now confirmed in the hands of the professed Protestant churches; and that they are using it to enforce a church decree above all other decrees. That is what they did it for. That is what they are now doing. Is that like the papacy? Does that look like the papacy? Yes sir. So I say again, we are therefore shut up to the third angel's message. The facts are before our faces and we are shut up to that as our only work.

If we are to have any connection at all with public affairs we have got to have it in some other way than that in which we have had hitherto; and the only way in which we can have any connection with them at all is just simply to warn people against the thing that is done, against receiving or admitting the rightfulness of the thing that is done.

We are shut up to that one thing and there is no other way out. Every man from this day forth, who professes to work in the third angel's message, can carry that message or give that message in no other way than in the words which that message speaks, "If any man worship the beast and his image."

But never before 1892 had one of us the right to say that, and warn the people against the worship of the image, because the image was not yet made. We have told the people that it was coming, and that when certain things came, the image would be made, and the warning then would be, Do not you worship it. That has been our message, but that is not our message any more. We cannot tell them that now. We cannot protest against the making of it; we cannot do that now; that thing is done. We are shut up therefore to this one thing. I say again, There is no way out but to preach the third angel's message as it reads: "If any man worship the beast and his image." But there is a word there that comes just before that: "The third angel followed them, saying with a *loud voice*." What is that, then, but the loud cry of the third angel's message coming right in now. Does not that show us that when the time comes for the message to be given directly as it reads in words, that the loud cry is right at that time? We have had enough before us in all these other things to show that: but is it not there in the words of the message itself, that when the message goes to the world in the words in which it is given, that is the loud cry? for it goes that way, with a loud voice.

Now another thought: How many of the nations of the earth besides this were there until this time that had no union of religion and the State? — None. How many nations at all are there now that have it not? — None. But a union of religion and the State, a union of Church and State,—that is Satan's way of doing things. Paganism was Satan's way of doing things, and so was the papacy. And what is this now in our own nation? — The image of the papacy.

Through what instrument did Satan make war against the church of God when Christ was born?

—Through paganism. Through what instrument did he make war against the church in the wilderness? — Through the papacy. Through what instrument does he make war against the remnant? — Through the image of the papacy? See Rev. 12. But until now the image was not made. Now it is made. Until now he did not have the government of the United States in his hands to wield against the truth of God. He has it now. How much then of the power of the world has Satan now in his hands to wield against the church and the Sabbath of God? He has it all. Has n't he?

Now you and I are pledged by years of profession to stand by the Sabbath of the Lord. We are pledged to that. But now opposed to this is every particle of power that this earth knows, with Satan the chief to wield the power. Then are we not brought face to face with this fact: that as certainly as we maintain our allegiance to the Sabbath of the Lord we shall have to do it in the face of all the power that this earth knows? Then does it not follow that in order to do that we must have with us a power that is greater than all the power that this earth knows? Can a man, *of himself*, stand successfully against all the power of earth? No, sir. Well, then, are we not shut up to this, that we must have a power working for us that is greater than all the power of the earth put together? Is it not time then, that that angel *should* come down from heaven having great power?

That angel coming down and adding his voice to to the other makes the loud cry. We are therefore just now, at the point where that angel *has* come down with great power, and we need not be afraid. Though all the power of the earth be against the Sabbath of the Lord and against us for standing by it, the power of God is given to every one who will be faithful to him.

Is not the message that the Saviour gave to his disciples precisely the message that is given to us? They were to go into all the world and preach the gospel to every creature. Here is our message. The everlasting gospel to preach "unto every nation, kindred, tongue and people." Rev. 14: 6. It is the same thing. He said to them, "All power is given to me in heaven and in earth." Here Jesus Christ has a power *in the earth*, that is greater than all the powers of earth. So if Jesus was only in the earth, and was living on the earth, as he was once before, he would have more power than all the earth has besides anyway. "All power is given to me in heaven *and earth:* go ye *therefore.*" Why go? Because he has the power.

Go ye therefore and teach all nations these things, and lo *I am with you.* Is he? *is* he with us, brethren? Let us stop saying he *will be* with us. He does not say it. Let us stop saying it; it is not faith at all. We say: "He says, 'I will be with you.'" And we ask him to be with us, and then we wonder whether he is or not. He says, "Go ye; I *am* with you." Is he? Then thank him that it is so. If you get into difficulties let him help you out. It is Satan's office to present difficulties, to hedge up the way; but thank the Lord, when the Lord is with us, Satan cannot hedge up the way. He may put a Red Sea in front of us, and through we will go; for God can open the sea. The Lord *is* with us, and we want it a more personal thing than that he "will be," anyway. We want a power with us every moment, working with us, in us, and for us, and we want to be sure that it is so. How can we know it? He says so. Then let us say so, too.

There are two points that we have noticed thus far: One is that we are shut up to give the third angel's message as it reads; the other is that we are shut up to this one thing, that as certainly as we stand in our allegiance to the commandments of God, we have to do it in the face of all the power that this earth knows, with Satan using that power. And that shuts us up to this one thing, that we need therefore, in order to stand at all, in order to stand a minute, we need a power that is greater than all the power of this world put together. And the blessedness of it is, There He stands and says, "I *am* with you." Thank the Lord.

Now another thought, I think perhaps that will about fill the time for this evening, and these three points will be enough for to-night: Congress did take up the fourth commandment; did make it the basis, and the reasons for that Sunday legislation. But it went further. It did not let that commandment stay there as it reads. It did not leave the commandment there as God gave it. It did not leave the commandment there as it is given in the Bible, and as it was put into the *Record.* It did not leave it there for the World's Fair Directory to interpret, each man for himself as to what it means. Congress went beyond all that, and interpreted the fourth commandment to mean "the first day of the week commonly called Sunday," as "the Christian Sabbath," "the Sabbath of the nation," and as that which should be observed and honored, for this nation and for the world, by shutting the Fair on Sunday. Then I ask, what is that but the government of the United States by a definite and decided act putting Sunday in the place of the Sabbath of the fourth commandment?

Let us look back a little now. The mystery of iniquity was working in Paul's day. The apostacy began; the apostacy went on; the church adopted Sunday; but could she compel anybody to keep it? — No. Could she bring any restrictions, any force,

to bear upon people who would keep the Sabbath of the Lord, to compel them to put Sunday in the place of the Sabbath of the Lord, so long as the church stood alone?—No. But she wanted to compel people to keep it instead of the Sabbath of the Lord. That apostate church wanted the Sunday sabbath kept instead of the Sabbath of the Lord, and that people should recognize and observe it instead of the Sabbath. She could not do it alone.

What then did she do to accomplish her purpose? She took hold of earthly power. She seized the power of the State. How much power did that government represent in the world at that time? The Roman Empire was the world power then; so the Church then secured all the power of the world, and by that she compelled people to receive Sunday instead of the Sabbath of the Lord. Then was it not by that act that she succeeded in definitely putting the Sunday in the place of the Sabbath of the Lord? But what was that but making void the law of God? She took the seal of his law, the heart of his law, that which reveals him, the seal showing that he is what he is,—she by force took that away, and put her own sign in its stead. What was that but supplanting God in the minds of the people of the world? And it was by that act that she succeeded in her purpose, of making void the law of God. That was the beast. That made the beast. We have preached all these years that the papacy has made void the law of God. And that is correct.

Let us return now to our own time and the question that is before us. Have not the Protestant churches kept Sunday a long time? Have they not opposed the keeping of the Sabbath of the Lord a long time? But they could not compel anybody to keep Sunday instead of the Sabbath of the fourth commandment. In a measure, it is true, they could enforce the observance of Sunday in the States. But we know, and they have all confessed, that all efforts through State laws in this direction, were almost wholly nullified by the fact that the National Government was against it all, and we all know that one of the great reasons for their strenuous efforts to get the National Government committed to Sunday, was to make the State laws effective. Then in order to make their purpose effective in exalting Sunday against the Sabbath of the Lord, these churches, professed Protestantism, had to seize the government of the United States, the power of this government, as the former apostasy seized the power of the Roman government. And now she has got it. And in the definite act by which she got it, she aimed at the Sabbath of the fourth commandment, to put it out of the way, and to put the Sunday in its stead. Then have not these by this definite act also made void the law of God? When the other was done that made the beast! What is this?—It is the image. Is it not time, then, for the third angel's message to be given in its own words? "If any man worship the beast and his image, and receive his mark in his forehead or in his hand."

Ah, and the Lord hath sent us a word just now, too. "It is time for thee, Lord, to work." Why? "Because they have made void thy law." Ps. 119: 126. Then is not that word the prayer that God has put into our mouths at this time? Are you offering it? Are you living day by day, and hour by hour, in the presence of that terrible fact that it is time for God himself to work, if his integrity is going to be maintained to all the world? It *is* a terrible fact; it is a fearful position. It brings us to the point of such consecration as not a soul of us ever dreamed of before; unto the place of such consecration, of such devotion, as will hold ourselves in the presence of God, with that fearful thought that "It is time for thee, Lord, to work, for they have made void thy law."

What is that but a confession, and a proper confession, too, "Lord what can we do? Here is all the power of the earth against us. What can we do against this great company?" Is not the prayer of Jehoshaphat our prayer now, "O our God, we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee." And they "stood before the Lord with their little ones, their wives, and their children."

"What does Joel tell us to do now? "Sanctify a fast, call a solemn assembly, gather the congregation, assemble the elders, gather the children, and those that suck the breast: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

We stand pledged to the Lord and before the world: that we depend upon God; that he loves his people; that he manifests himself in behalf of those whose hearts are toward him. Brethren, there is that fearful word also that touches that very thought, that came to us from Australia. It is in the testimony entitled, "The Crisis Imminent." What does that say?—"Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised." Brethren, by our careless, indifferent attitude, we are putting God's throne into jeopardy. Why cannot he work? God is ready. Are not God's workmen ready? But if there is any delay, "the character of God and his throne is jeopardized." Is it

possible that we are about to risk the honor of God's throne? Brethren, for the Lord's sake, and for his throne's sake, let us get out of the way. Let us get out of the way. The only way to get out of the way of God is to flee to him. That is the only way to get out of his way, and that is where he calls us now.

Here we stand. He has given us the prayer. O, of all things when God has given us the prayer—how heartily and confidently can we present the prayer, and ourselves upon it. He has given us the prayer, he has told us the word; "It is time for thee, Lord, to work, for they have made void thy law."

Then another thing; If we needed anything to cause us to be sure that that is all so; here is that word that was read last Sabbath, from that last word that came from Australia:—

"Brethren and sisters, would that I might say something to awaken you to the importance of this time, the significance of the events that are now taking place about us. I point you to the aggressive movements now being made for the restriction of religious liberty. God's memorial *has been* torn down, and in its place *a false sabbath stands before the world.*"

Not, is going to be torn down. But "has been" torn down. The testimony that came last winter—last year this time, said that a great move would be made "*to exalt* the false sabbath." What now? "God's memorial has been torn down, and in its place *a false sabbath stands* before the world."

How fast God's word is fulfilled these days! One mail brings a testimony that such and such things "will be"; the next mail comes: "it is." One mail brings a word from the Lord that efforts are being made "to do" such and such things; the next mail brings word from the Lord, That thing "is done."

Brethren, should not we stand as minute men, ready to respond to God's word on the instant? There is no time, then, to lag for an instant. Brethren, let us seek God with all the heart. These testimonies that Brother Prescott read the past hour, bringing us face to face with this thought of calling upon God for his Holy Spirit,—is not that the very evidence of all the work, of all the message, and everything else before us! Then is not the text applicable which I took last night:—

"The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented before the people."

I read that sentence complete now:—

"God's memorial has been torn down, and in its place a false sabbath stands before the world; while the powers of darkness are stirring up the elements from beneath, the Lord God of heaven is sending power from above to meet the emergency by arousing his living agencies to exalt the law of heaven. Now, just now, is our time to work in foreign countries, as America, the land of religious liberty, *shall unite with the papacy* in forcing the consciences of men *to honor the false sabbath.*"

Not now "to set up" the false sabbath, but to honor the false sabbath which has been set up, and which stands before the world.

Then this word came to us under date of August 30, 1882: After quoting the scripture from Rev. 3, it says this:—

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' The chosen people of God have lost their first love. Without this all their profession of faith will not save a soul from death. Suppose the attention should be turned away from every difference of opinion, and we should heed the counsel of the True Witness. When God's people humble the soul before him, *individually seeking his Holy Spirit* with all the heart, there will be heard from human lips such a testimony as is represented in this Scripture,—'After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' There will be faces aglow with the love of God, there will be lips touched with holy fire saying, 'The blood of Jesus Christ his Son cleanseth us from all sin.'"

Brethren, let that be a word that will come from every lip in this house, at this institute, in this church, before this institute and conference shall close. Has not God made the way plain enough? Has not he made it plain enough in the events that are standing before our faces, and from which we can not hide our eyes? Then let us open our eyes and our hearts, and bid the Lord come in and take full possession, and use us just as he pleases.

WEDNESDAY, FEBRUARY 1.

THE STUDY OF THE BIBLE.—No. 5.

ELDER S. N. HASKELL.

I CALLED your attention yesterday to two men whom God specially endowed with wisdom, as we learn in the Scripture. This was the wisdom of Christ; and this knowledge which God imparted to them was imparted to them by his Holy Spirit; and it came to Solomon, especially, as the result of his earnestly desiring it. Adam and Solomon were the two individuals. Not but what God has enlightened and instructed other men; but they were two that the Bible and the Spirit of God speak of as being specially endowed with wisdom; and we might look upon them as representative individuals, to whom the wisdom of God was given. They were enlightened by God's Holy Spirit. Adam was a sample man; he was fresh from the hand of God. He was created to rule. We have shown that he understood the nature of plants, and of every animal that God created. Solomon, also, was a man whom

God fitted to rule. Adam was to rule over the world, under God; Solomon was to reign over God's kingdom; he sat upon the throne of the Lord. And about trees, he wrote of every tree, from the cedar which is in Lebanon to the hyssop that springeth out of the wall. He understood the sciences the same as Adam, though perhaps not to the same extent.

Now I wish to read you a few texts concerning Christ, and what he came to this earth for. We have mentioned this, that he came to the world as a "restorer." Now, in the "restoring" by Christ, he does not simply mean that he will forgive sins; but, brethren and sisters, God wants us to be intelligent men and women. And when Christ came to this earth, he did not come to condemn man; he did not come to cause a single sorrow or pain; but to restore people, and lift them up, and bring them back to the condition that Adam was in when he first came from the hand of his Creator; and more than this, to place man on a higher plane, even, than that on which Adam would have lived had he never sinned; and this is the purpose of God from all eternity. It is to make men wise; to make men noble, broad-minded, pure, and holy, so that they may reign eternally in the kingdom of glory. Oh, I wish I knew how to convey this idea to you in words, so that you would sense its importance. You would despise every groveling thing of earth, if you could but see what God's purpose was in creating man. And because man fell and came under the dominion of Satan, Christ came to redeem him and lift him up. That is the whole object of Christ. It was not to condemn men and sink them lower; it was to lift them up; to elevate them; to take man in his lost and fallen condition and lift him up.

In presenting what I do this morning, I do not want one of you to think that you can get a theory of these things, and be enlightened by it, unless God gives it to you by his Spirit. You cannot do it, brethren. As we present these ideas, if you can see the beauty that is in them, and then come to the feet of the Saviour as Mary did, and take his words and try to get out of them the information for your own soul's good, then Christ will teach you, and you will get these precious things that are in his word.

Let me read to you a few texts concerning Christ's mission. One is in the fourth chapter of Luke, and the sixteenth verse. "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, the Spirit of the Lord is upon me, because he hath anointed me,"—To do something. This is what the Spirit of the Lord anointed Christ to do; and the Spirit of the Lord will anoint every one of us to do the same thing that is done by Christ—"because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

Now, there is nothing in that but to elevate, is there? There is nothing in that but to restore and bring back. Sin had broken the hearts of thousands—and there are tens of thousands to-day with broken hearts,—and the Saviour came to bind up every one of them. He did not come to open those wounds; but to bind them up. I do not know how it is with all our ministers; but I used to think a little differently of the character of the Saviour than I do to-day. I thought he came to *bless* me,—He came to *save* me; he came to *heal* me.

Another text I will read, that familiar one in the third chapter of John and sixteenth verse. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." I do not know that I need to say anything on these texts, for they are so familiar to you; but, brethren, it is *God* that loved the world. Where was the world? Lost in sin; and he loved the sinners. He loved those that were bound; and he loved them so well that he gave his only begotten Son that they might be set free.

I will read the seventeenth verse: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Saved from what? From sin. Does that touch your intellect? What was it that marred the intelligence which God gave Adam? Sin. And when God takes the cause of our ignorance and suffering out of the way, and we sustain the right relationship to God, I would like to inquire, what will we be doing? Will we not be training ourselves back to that condition that man was in when God placed him in the Garden of Eden? I think we will. The first step is to lead the soul from the bondage of sin; then our experience just begins. Christ is to lead us on, so that his going forth will appear to us as the morning; and the darkness which has enshrouded us will begin to clear away.

Now you will see the point that I want to make. It is that we should not limit the Holy One, and think that because he has forgiven our sins, that is all we want. It is just as necessary that we grow in grace as it is that we receive the grace; and unless we take in all that God wants to do for us, and set our faces in that direction, and begin to come to him to receive instruction—and that you will find in

this blessed book and in the voice of the Spirit,—we will sink in hell in the end. Did we not read from "Patriarchs and Prophets," from the "Testimonies," and from the "Review," that we should study the Scriptures as never before? and that Satan had set snares for the feet of every one of us? and that our safeguard is alone in coming to Christ? And what is it that we receive from Christ? His own precious word, that is revealed to us. That is our great educator. That is the great text book of every Seventh-day Adventist, and everybody else, that goes through to the kingdom of God.

I will read one other text. It is found in the twelfth chapter of John and the forty-sixth verse. "I am come a light into the world, that whosoever believeth on me should not abide in darkness." Now, brethren and sisters, are any of you in darkness this morning? Has Satan cast his hellish shadow right in your pathway so that your mind is darkened? What did Christ come for? To give you light. Then why not let him shine in your heart? I know what you will say: "If I only knew what to do"—Why, believe; and the darkness will flee from you in an instant. I wish I knew how to tell it. "His name shall be called Jesus, for he shall save his people from their sins." When a soul is trusting in the name of Jesus, there are not devils enough ever cast out of heaven to prevent that soul from going to glory. When with all the power of our being we throw our wills on the side of the will of Christ, and take that precious name on our lips, the devils will flee from us, every time. Try it if you do not believe it. I have tried it and find it works well.

When the devils come to me, and I feel that I must sink down beneath the temptation, I say to them, "In the name of Jesus, depart!" and they do so. And Christ has given this power to every Christian, as a precious treasure. Try it. The reason we do not realize it, and prize it more, is that we have not sufficiently realized that we are lost, and have not experienced religion enough. If you have darkness and sorrow of heart, you can overcome it in the name of Jesus. You remember the incident recorded in the book of Acts, of the seven men who undertook to cast out devils in the name of Jesus, without realizing the power there was in his name. The devil answered, saying, Jesus I know, and Paul I know: but who are ye? Then he turned on them and drove them from the house. The very sound of the name of Jesus frightens Satan. We have not half read the Bible, brethren, and do not know what is in it. Salvation is to be read in every line of that book; and when we take the word right home to our souls, then we experience it.

"I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." Now, you may say, "Why, then, are we not all saved, if that is what Christ came into the world for?" It is because you do not accept him; and you do not accept him because you do not feel the need of him. We do not realize that we are "sick." "They that are whole need not a physician; but they that are sick." It is to those who are sick and needy that Christ is revealed. I can tell you to whom God is the nearest in this house; it is the one that feels the most need of him. I used to read about the Saviour going past that pool where lay many sick folks, and I wondered how it was that he picked out that one man and healed him, and healed none of the others; but sometime ago I was reading that account, and I saw very clearly why he healed that man and did not heal the others. It was all revealed to me in the words that the Saviour spoke to him, asking him if he would be made whole. The man looked up and said, "I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me." The Saviour said, "Rise, take up thy bed and walk." If there had been others there who were just in the same condition that this man was in, they would have got up and walked.

Now, we are talking about receiving God's holy Spirit here, and it is coming in some degree. Whether you will all get it or not I do not know; but I will tell you who will get it, it will be the man who needs it so much that he cannot get along without it. He will receive it because he is needy, and cannot live unless he does get it. And when you get into that condition, God will come into your hearts before you know it; and then it is just the same with wisdom, with intelligence, and with the understanding of all God has revealed. When the heart goes out after God in the truest sense, we will want to know all that God wants us to know. We will want to be in the place in which God wants us to be. We will want to relate ourselves to God in just such a way as he would have us; and there will be that hungering and thirsting, and desiring to be filled, that no one can fill us but Christ; and we will come to him and feed upon his sacred word; and we will get something we never got before. Why, he wants to come into your heart this minute; he is just anxious to do so. Then shall we not prize his teaching, his words, and his voice? Most assuredly.

I remarked here, I think, about Mary seeing Jesus. That has interested me wonderfully of late. I wondered why it was that Mary could see Jesus. She went to the sepulcher with a number of others, and evidently went back with them; but somehow

she must have gone right back to the sepulcher alone, and was looking around there. Why did she not go away? She had seen Jesus placed in the tomb; and wanted to see him again; and she was earnestly desirous of seeing him; and the Lord stood right beside her unobserved. Then he spoke to her; and I suppose her eyes so filled with tears that she did not recognize him; but thought he was the gardener, and said, "If you have taken him away — if your sepulcher is too good for my Lord,— tell me, and I will come and take him." Then said he, "Mary." That was enough; she fell right down to worship him. Now, how was she enabled to see the Saviour? It was because of the intense desire she had to see him. Now, do you want the blessing of God? Do you want knowledge, light, and wisdom? and do you believe it is there in the Bible for you? If you do, you can have it. But the Saviour cannot give it to people that do not want it; but as soon as we come with earnestness of desire for it, we will find it in every line; and the Saviour will stand right by our side to impart to us that information.

I want to read something here from "Patriarchs and Prophets," on the true object of education, and what the Lord wants to do for us. It is found on page 597:—

"He who created man has provided for his development in body and mind and soul. Hence, real success in education depends upon the fidelity with which men carry out the Creator's plan. The true object of education is to restore the image of God in the soul."

There is something I would like to read about this image of God on the forty-fifth page:—

"Man was to bear God's image, both in outward resemblance and in character. Christ alone is "the express image" of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. (Then he had a large and clear intellect.) His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to his will."

I read you something out of this book, I think, about the intelligence he possessed. While in the image of God, Adam held converse with every flower and leaf and tree, and he gathered from each the secrets of its life. There is no end to the knowledge which God wants to impart to his people. It embraces every true science, and information upon everything in this world. He did not want man to know sin; but he wanted him to know good, and to be well informed.

Adam understood every science, and that is what I want to impress upon your mind. The religion of Jesus embraces every science that is true, and you have it all in the Bible; and it is for us simply to come to the feet of Christ and sit there, and he will teach it to us. I will read a little further:—

"With every living creature, from the mighty leviathan that playeth among the waters, to the insect mote that floats in the sunbeam, Adam was familiar."

I tell you, he had a large mind, did he not? He was truly a sample man. God placed in Adam the principles of every branch of education. "He had given to each its name, and he was acquainted with the nature and habits of all." How long had Adam been created? The Lord made the animals in the morning and Adam next, and then He brought before him all these animals, and he beheld them and named them; and after that God created him a helpmeet, and the marriage ceremony took place; and all this took place in a day. Then Adam had not much time to study and become familiar with the animals. "God's glory in the heavens, the innumerable worlds in their orderly revolutions, the balancings of the clouds, the mysteries of light and sound, of day and night, — all were open to the study of our first parents."

I will turn back to page 597, simply reading that as explanatory:—

"The true object of education is to restore the image of God in the soul. In the beginning, God created man in his own likeness. He endowed him with noble qualities. His mind was well-balanced, and all the powers of his being were harmonious. But the fall and its effects have perverted these gifts. Sin has marred and well-nigh obliterated the image of God in man. It was to restore this that the plan of salvation was devised, and a life of probation was granted to man. To bring him back to the perfection in which he was created, is the great object of life,— the object that underlies every other. It is the work of parents and teachers, in the education of youth to co-operate with the divine purpose; and in so doing they are 'laborers together with God.'"

Well, perhaps that is enough on this point.

I showed you that this was in the law of Moses; that God had this information, and has given it to us, and wants us to take it right from his hands, out of the book that he has given us. There is a text in the 2 Chron. 17, that I want to read you. It is about some institutes being held. They used to hold institutes in those days, just as we do now; and they taught the people, and taught them general knowledge, too. I call your attention to this more as suggestive than to dwell upon it. I will begin reading at the 7th verse: "Also in the third year of his reign he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. And with them he sent Levites, . . . and with them Elishama and Jehoram, priests. And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people."

What did they take for text books? The law. I think that the law is a pretty good text book, brethren. I want to say another word right on this,

and then I wish to go back to the law for a moment. We have shown how that the entire Bible is embraced in the gospel; that it is an unfolding of the gospel. It appears to me to be something like this: As Satan began his attacks on man, against Christ, and to invent schemes to ensnare souls, God, in order to meet Satan and enlighten the people of God against him and his schemes, raised up prophets to unfold more of the mysteries of the kingdom of God, or, to bring it out clearer than before. And, consequently, every additional prophet that came and bore testimony, was simply unfolding more of that same old principle that God taught to begin with; and we may say that every prophet that may come in the subsequent history of this world will be precisely of the same character, and will be doing the same work, as those that went before him, only in different words. They will unfold the same principles; and make them more clear by adapting them to the human mind of the age in which they live.

Now, is that principle true? I expect, brethren, and believe with all my heart, that the nearer we get to God, the more God will unfold to us in that way; the more of the voice of God will we hear. It will come from quarters from which you least expect it. But God loves his people, and he unfolds to them knowledge and truth; and it is the same old gospel which is embraced in these simple words, "And the seed of the woman shall bruise the serpent's head, and it shall bruise his heel." In the eternal world, when all nature will be unfolded before us in all its perfection, Christ will take his people and lead them by the side of living waters, and he will teach them, and will unfold to them the hidden providences that they could not comprehend in this life. He is the great Teacher, from the very beginning; and when he takes his people out of this sin-cursed earth, he takes them by the hand, and begins to unfold to them his glory. And there is not a line in that Bible (the principles of which will exist through all eternity), in which there will not be an unfolding and a preciousness which we do not see to-day. There is an inexhaustible treasure and a fullness beyond; it is an infinity that we never can attain unto. And yet the simplest mind that is in this room can comprehend the precious truth that is in the doctrine of salvation; and the mightiest intellect that ever existed on this earth can feast upon the riches and the glory that lie beneath the surface of the reading.

Now, I will refer to one thought that we did touch on yesterday morning. The reason I am going over this again is that I understand that I am to have two or three more opportunities of speaking, and I want to bring out some things that I skipped over before, because of lack of time. I tell you, brethren, there is an entire volume in every line in this Bible. And with all our sins and mistakes of the past, God just asks us to-day to come, saying, "I am the Teacher." You may live alone, and not have the privilege of meeting with others; but I do not care where you live, you can have the blessed privilege of meeting with our Saviour. You may get inside prison walls, and they may lock the door on you; but you may take Jesus there, and your Bible, and you will have a precious place. "But", you say, "they may take the Bible from us." Well, I will get as much out of the Bible as I can before I get there, and then Christ will unfold the principles which I have in my heart, even though my Bible is taken away.

Now there is a text in the fourth chapter of Deuteronomy, which I will read. God is talking to Moses and telling him what the people would say if the children of Israel kept God's commandments, statutes, and laws. The seventh verse says: "For what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons." I have heard people extol some other school, outside of the one where God's word is taught. Men have told me (and I am ashamed to say they were Seventh-day Adventists) that they could go to other schools and get certain instructions just as well, and even better, than they could get in our school. I do not believe a word of it. If they can, it is because we have not God in our schools. I am patriotic for God's institutions. I believe God has established them in his providence, for a purpose; and to ignore them is to ignore God's purpose. God spoke to Moses, saying, if you keep these commandments, statutes and judgments, you will be a great and a wise people. People say now-a-days, "We have a great and wise school out here, let us go to it." In the name of Jesus Christ, let us go to the place where Christ is taught, the true source of all wisdom and knowledge, and He will teach us everything.

The sixth chapter of Deuteronomy, beginning with the first verse: "Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: That thou mightest fear the Lord thy God, to keep all his commandments, which I command thee, and thy sons, and thy son's sons, all the days of thy life; and that thy days may be prolonged." Then the religion of the Bible is a good thing to prolong life. You will live longer if you have good religion than if you do

not have it. Sixth verse: "And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." I have heard people say that they did not think it was best to teach children too much religion; if you do, they learn to hate it when they grow up. Do you know where the trouble lies? The trouble is that they do not teach them religion. They are everlastingly drilling them upon one line of thought, and cramming that into their minds until they get sick of it.

Teach your children religion when you go out. When you meet a little butterfly, teach them the Lord in that butterfly; and at night when you behold the stars, teach them God in the stars. As their little minds expand to grasp the teachings of nature, show them that God is revealed in nature. Then there will be a diversity, and the mind will go out and grasp the mind of God. Here is something in "Testimony 32," page 78: —

"Parents, if you would educate your children to serve God and do good in the world, make the Bible your text book."

"Oh," says one, "always drilling them on the Bible?" Drilling them on the principles of truth as contained in that Bible. Teach it in different ways, just as I have shown.

"It exposes the wiles of Satan. It is the great elevator of the race, the reprover and corrector of moral evils, the detector which enables us to distinguish between the true and false. Whatever is taught in the home or at school, the Bible, as the great educator, should stand first. If it is given this place, God is honored, and he will work for you in the conversion of your children. There is a rich mine of truth and beauty in this holy book, and parents have themselves to blame if they do not make it intensely interesting to their children."

I have something more that I would like to read from "Patriarchs and Prophets." Notice carefully what I read. It is on page 594: —

"The Lord himself directed the education of Israel. His care was not restricted to their religious interests; whatever affected their mental or physical well-being was also the subject of divine providence, and came within the sphere of divine law."

How much came within the sphere of divine law? Whatever affected their mental or physical well-being.

"God had commanded the Hebrews to teach their children his requirements, and to make them acquainted with all his dealing with their fathers."

Why, brethren, we do not talk to our children half enough about God's dealings with us; but perhaps we talk to them about all that we know. We may not have had much experience; but surely we ought to have had an experience. We should tell them how God delivers and works for his people.

You that are Adventists, and have been for years connected with the third angel's message; why not tell your children how God was with his people in 1844, and how he has been with them and worked for them ever since? Let their minds become very familiar with it. You might make a story of it that would interest them by the hour. One little girl wanted me to tell her a story, and I began and told her five about the mingling of other nations with the work of the gospel, and then she wanted me to tell her some more, and another, and another, until finally I told her ten. Now, you can interest children any time with the wonderful dealings of God with his people; and you need not be always saying religion, religion, religion.

I will read again: —

"In the place of stranger lips, the loving hearts of the father and mother were to give instruction to their children. Thoughts of God were to be associated with all the events of daily life. The mighty works of God in the deliverance of his people, and the promises of the Redeemer to come, were to be often recounted in the homes of Israel; and the use of figures and symbols caused the lessons given to be more firmly fixed in the memory. The great truths of God's providence and of the future life were impressed upon the young mind. It was taught to see God alike in the scenes of nature and in the words of revelation. The stars of heaven, the trees and flowers of the field, the lofty mountains, the rippling brooks, — all spoke of the Creator."

This is how parents should teach their children. Now comes something I want you to notice: —

"Such was the training of Moses in the lowly cabin home in Goshen; of Samuel, by the faithful Hannah; of David, in the hill dwelling at Bethlehem; of Daniel, before the scenes of the captivity separated him from the home of his fathers. Such, too, was the early life of Christ at Nazareth; such the training by which the child Timothy learned from the lips of his 'grandmother Lois, and his mother Eunice,' the truths of Holy Writ."

Was Christ taught these things by his mother? He did not go to school, and had no literary education; but I want to tell you, his mother taught him. She followed out the plan of God in instructing her child. Jesus was taught these things, and he was the Creator of them all. "Such, also, was the training by which the child Timothy learned from the lips of his 'grandmother Lois, and his mother Eunice,' the truths of Holy Writ!"

I will begin right here to-morrow, and will call your attention to the training which the child Timothy received; and show what that Scripture was.

THE STUDY OF THE TESTIMONIES.— No. 5.

ELDER J. N. LOUGHBOROUGH.

EPH. 4:11: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

From this text we see some of the features of true

gifts. While they are not a revelation to take the place of the Bible, the church is edified by the light given from the Scriptures from this source. We have seen this abundantly illustrated in the lessons already given by different speakers during this institute. We have made a comparison of the gift, as manifested among this people, with that of the ancient prophets.

There is another feature to which I wish to call your attention to-day, which I will introduce by quoting from 2 Kings 8:8–11: "And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the Lord by him, saying, Shall I recover of this disease? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels burden, and came and stood before him, and said, Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: Howbeit the Lord hath showed me that he shall surely die. And he settled his countenance steadfastly, until he was ashamed: and the man of God wept." Hazael said, Why weepeth my lord. And he said, For the mischief that you will do, for the Lord has shown me that you are to be king over Syria.

We see in this case that as he had a view of this man's countenance it brought to view what he had seen concerning him before. I could refer in the experience of Sister White to hundreds of cases where she has delineated the character of persons whom we knew she had never seen before, only as she had seen them in vision.

The first case I will refer to is a vision which was given to her in Tyrone, Michigan, in May, 1853, the first meeting she ever held here in this state, and which was the first time she had ever been west of Buffalo, N. Y. In this vision she had a view of all the Sabbath-keepers in the State, which comprised five or six companies, numbering in all about 150 persons. This vision she wrote out in Jackson, June 2nd. I had been laboring three weeks in the western part of the State, and met Brother and Sister White at Jackson that evening, and obtained a copy of the vision, which consisted of eight pages of foolscap. In the vision was described a woman who made great pretensions to holiness, but who at the same time was shown to her as living in adultery with a young man with whom she was travelling. The vision stated just what the woman would say when she would reprove her, namely, "The — Lord — knows — my heart."

In company with Brother and Sister White I held meetings in Jackson, Battle Creek, and Bedford. Next we came to Vergennes, Kent Co., which proved to be the place where the said woman lived. The meetings were held in a new barn. This woman came into the meeting fifteen minutes after it commenced, from three miles in an opposite direction from which we reached the place. Her husband, and the young man with whom she was traveling, came in at the same time. Sister White, as her husband was speaking at one end of the stand, whispered to me, as I was sitting next to her on the rostrum, calling my attention to the woman and the men, and said "That is the woman I saw in the vision." She also told me that as soon as Brother White got through speaking she would relate the vision, adding, "We then will see whether she is the one or not."

After a short discourse, Brother White gave liberty for others to speak. Sister White arose, and commenced by speaking of the deportment of persons preaching, how careful they should be to shun every appearance of evil. She said that if God called women to preach they should not travel around the country with some other man than their husband, and adding, "What I am speaking of is right here in your midst; that tall woman who just sat down near the door is traveling around through the country with this young man who is seated on the front seat, and this old gentleman who sits by her side, God pity him, is toiling at home to raise the means to support them in their iniquity." She added, "I am ashamed of my sex. For all this woman's pretensions to holiness, God has shown me that she and this young man are guilty of violating the seventh commandment."

As Sister White sat down every eye in the barn was turned toward the woman, expecting of course if she was guilty she would deny the charge, and if she was not guilty she would certainly deny it. I confess my heart was filled with anxiety to see what the woman would say, for I had in my pocket a writing written nearly three weeks before, which I knew was written more than a hundred miles from that place by a person that never had seen the woman with her natural eyes, telling just what she would say. The woman slowly arose to her feet, and in a very sanctimonious manner, said "The — Lord — knows — my — heart."! She did not utter another word, but took her seat.

Among many other instances I might mention, I refer to a case where Sister White bore testimony in Greenville, Mich. Coming into a room where Brother John Byington and myself were organizing a church, she noticed that there were other persons present. She knew the name of but one of the persons in the room aside from Brother Byington and myself, never having seen them before. She said they must excuse her if she pointed them out by describing their persons. "I will first speak,"

she said, "of that man in the corner of the room, the one with one eye." Someone spoke his name, — Pratt. "Well," says she, "I will call him Mr. Pratt. Don't ever take that man into your church unless you want trouble, for he never has been converted; he doesn't live up to his agreements; he makes promises to his neighbors that he doesn't fulfill, spends most of his time around the stores and shops arguing on the truth, sitting around on the dry goods boxes, talking theology, while his wife is at home cultivating the garden, digging potatoes, or providing the man's dinner for him when he gets home, or perhaps pulling brush out of the snow to cut up for firewood. His talking the truth merely disgusts the people. They think he would better be at home engaged in some honest labor to pay his debts."

Turning to another, an old gentleman, who sat nearer to her, she said, "This aged brother,"— here some one spoke and said "Brother Barr". "Yes," said she, "Brother Barr, your trouble has been that you could not think the Lord could be merciful enough to you to forgive your sins. You have confessed to the Lord many times all the sins you knew of, and the Lord told me to say to you that he had forgiven your sins thirty-five years ago if you had only believed it." This poor old man, on whose countenance had been a look of great sadness, when this expression was made, said with a smile, "Has he?" "Yes," said Sister White, "Your sins are forgiven, come along and go with the church." The brother cried out "I will." We had been trying for half an hour to get him to even give his name for the church, but he thought he was not worthy. Sister White said, "This man's case was presented before me in contrast with the other: he is a man that is punctual in all his obligations, deals uprightly with all his neighbors, provides well for his family, and the community have perfect confidence in him. He fears to say anything about the truth for fear he will mar it," adding, "Brother Barr, talk the truth to your neighbors, it will have a good effect." She then turned again to Mr. Pratt, and said, "If you could feel for about six months as Brother Barr has felt for years, as though there was no help for you, it would do you good."

Other cases were delineated in the same meeting; a man and his wife, between whom there had been some variance, were reconciled by the testimony that was brought in. At the close of the meeting this Mr. Pratt, who had been seated on the wood-box in the corner of the room, jumped down on the floor, and with great vehemence said, "I will tell you what it is, there is no kind of use in going with this people and trying to play hypocrite: you cannot do it."

Another feature of our text is the expression that these gifts are for the work of the ministry. There is not a minister among our ranks, who has carefully read the Testimonies, but who must acknowledge the benefit derived in many directions in his work from what is pointed out through this gift. (Here the speaker said, holding up a copy of the book, "Gospel Workers,") Here is a volume filled with instruction of this character, not giving us a new Bible, but bringing to us the instructions of Scripture, and showing us how we can be more efficient laborers for God. Even taking the one point of how to care for our health, how to use our voices to preserve strength, it is invaluable. Scores, who are now sleeping in their graves might be with us to-day had they given heed to instruction of this character.

I humbly acknowledge benefits received from this source in entering upon new missions. As I went to California with Elder Bourdeau, via Central America, in 1868, the Lord gave Sister White instruction concerning our work, which being sent overland we received on arriving at San Francisco. This gave us instructions concerning the habits of the people, how to labor to reach them, holding it up in contrast with the New England field in which I had been laboring more or less; showing that what might be called economy in New England would be considered penny-wise dealing in California, "that the people must be met with the liberal spirit they possessed, yet not in a spendthrift manner."

We saw the result of heeding this admonition in our very first meeting. When the people were questioning how we would sell penny tracts and five cent books when there was no change made in the country less than a ten cent piece we were led to make calculations, and so commenced on this liberal plan, and gave them away by scores. The people shortly met us by saying, "This isn't like the preachers that have been coming across the plains to this country." They rushed up to buy our books, and favored us in every way they could, and in that one tent-meeting the people bought over three hundred dollars' worth of books, and a lumberman, who before we commenced the meeting, refused to trust us with a dollar's worth of lumber on the ground that he had no confidence whatever in preachers, said, "Sir, I will lend you 36,000 feet of lumber, if you want it, without any security whatever." If Sister White had lived in that country five years, she could not have given better counsel than was given in that testimony, which was simply the result of what the Lord had shown her in vision.

In 1878, when it was decided that I should go to Old England, and enter upon a mission there, as I was laboring in Reno, Nevada, I received another testimony from Sister White, stating that I could

not labor in the same manner as in California, calling attention to the habits of the people, and giving most valuable instructions, which I found a great aid in entering upon that mission. But, while we speak of what might be called temporal blessings from this source, we would especially emphasize those instructions through this gift that pointed the laborer to Christ as the only source of help and strength in the work.

In concluding this last of the series of lessons appointed to me on this subject, I will state that during the last six months, since receiving notice, I have prayed much over the line that I should pursue. My attention would invariably be called, even while praying, to the fourth chapter of Ephesians, and with it the impression, "Compare what is said there of the work of the true manifestation of the gifts, with what has been manifested in connection with this gift for the last forty years and over, and it will show a complete fulfillment in every particular." So, I will say to-day, as my subject was to be "The Study of the Gifts," *Study* them, their connection with this work, the manner of their manifestation, what has been accomplished by them in bringing a people to the unity of the faith, and what they are accomplishing, by the grace of God, in what is allotted for this time; and we can but acknowledge that the gift of prophecy, manifested in connection with the third angel's message, is the work of God.

COUNCIL MEETING.—No. 4.

BRITISH MISSION FIELD.

ELDER D. A. ROBINSON occupied the time in laying before the delegates the interests of the British field. He prefaced his remarks by saying that the brethren in England never felt more keenly the need of entering more vigorously upon the work in that field than now. He said there never had been as much done for that field as ought to have been done. Considerable has been there, but only a trifle compared to what ought, and must be done.

A wrong impression has prevailed regarding the relative importance of that field. Some have said that it is only a small country, but while the territory is not so large, the people are massed together there by the millions. A map was exhibited showing the extent of the work already done, that all might see how much more there is to be accomplished. Only three ministers are now engaged there, where more than fifty times as many might be profitably employed. Bath, a city of 50,000 or more inhabitants, has been worked for the past year by Brother Washburn and three Bible workers. He commenced by holding two meetings a week, the attendance being very small. The interest has increased until now his Sunday night meetings are attended by 500 hearers. Forty or more have commenced the observance of the Sabbath.

Great prejudice having hitherto existed against the direct preaching of the prophecies, much time had to be consumed in allaying the prejudice before dwelling on these peculiar themes. The discourses during this time were wholly on Christ, his attributes, righteousness by faith, etc. When the Sabbath question was introduced, a great stir was made, which reached even to London, and the question was largely discussed in the metropolitan papers. The work there is by no means done.

The work in Southampton is spreading through the sale of papers. Some of the most wealthy and influential people in the city are becoming deeply interested, and it is becoming an interesting question as to how the needs of this class can be met.

The paper *Present Truth*, has until now needed work on it which we could not well bestow from lack of proper help. It is now meeting with the kindest reception everywhere. The office of publication is unfortunately located, being situated where it is not accessible. Some opportunities for good have already been lost in consequence. The great necessity in this matter is to have some place in the heart of the city, where access may be had to our publications at all times.

What about the population of London. Take California, Oregon, Washington, Idaho, Montana, Wyoming, Nevada, Utah, Colorado, Oregon, New Mexico, and either Chicago, or New York in addition, and you have only about the same number of people as live in the city of London.

Again, take Ohio and Michigan. These two States together have only about 100,000 more people than are in London. How many workers are there in these two States? Thirty or forty, at least. Besides here you have the College and other institutions in which to rear other laborers. If any place in all the broad harvest field needs help it is the British field. Have not recent Testimonies said that "now is the time to work in foreign fields"? How long shall we delay this matter? I cannot tell you how the matter seems to me, but if I did not think that you would send us help, and I did not have some faith in God, I should sit down and cry. But that I shall not do, I have done it in the past, but have decided it is not the best course.

London needs a church the worst way. The place now used for meetings is a cheerless room up three flights of stairs, and wholly insufficient to hold those who would like to attend meetings. If an appeal for help to build a church in Melbourne is in place, a hundredfold more is it in place for London.

Why, take all Australia, and South Africa, aside from the natives, and there are not so many people as in London.

What we specially need there is a Bible school. When we have sent some to America to train, someway they do not always return. Something here attracts them, and they stay. We do not plead for large buildings but we ought to have the school.

We would like to see 100 canvassers sent from this country to England. I think it would not be out of place to pick out twenty-five of your best canvassers and send them over there.

Question by Elder O. A. Olsen: How much of an appropriation do you estimate that London needs?

Answer: One hundred thousand dollars! Not one cent less. I believe that if this were done, it would result in raising up men who would return the money in donations to the work for India and other places.

STATE AGENTS' CONVENTION.— No. 4.

The fourth session of the Convention was held at 4:30 P. M. February 1. The opening remarks of the chairman exhorted to concentration of thought, desire, and effort to study the subjects brought before the convention, with a view of gaining all the information possible, of getting hold of the underlying principles, and reaching correct conclusions regarding the same.

Brother N. P. Dixon then read a paper on

THE PROPER WAY TO MAKE KNOWN THE FEATURES OF OUR BOOKS.

The following are extracts from the paper:—

"In considering this subject, the motive that should lead one to engage in canvassing, and the object to be attained, should be taken into consideration. In Testimony No. 32, page 159, we read 'The love of Jesus in the soul will lead the canvasser to labor to diffuse light.' Again on page 161: 'Well may he consider how he may best arrest the attention, for his manner of presenting the truth may decide the destiny of a soul. If he makes a favorable impression, his influence may be to that soul a savor of life unto life.'

"Then the salvation of our fellow-men being the object, the book should be presented in such a way as will meet the approval of God, and of the person canvassed, and leave the agent free to labor with that person for his salvation. We believe it has ever been, and still will be the purpose of the canvasser, to present his book in this way. But have we been doing this in the past, or have we not fully reached that point?"

In answer to this question, Brother Dixon made reference to items of instruction that have been given from time to time in the past, in printed canvasses, and otherwise, by which it would appear that the reply would be in the negative. He then proceeded to give the results of experience along another line, as follows:—

"Last April and May the canvassers in some states were instructed to tell during their canvass that the book was published by the Seventh-day Adventists, giving them a fair understanding of its contents, that they might know what it contained and whence it came, and to answer all questions fairly.

"A circular letter was sent out last December, asking canvassers to give their experience and what they thought of that way of representing our publications; and if they would advise a continuance of this method. In answer to this letter about sixty persons responded. Seven of these did not endorse the plan. Six were undecided which was the better way, while the remainder endorsed it, giving the following reasons:—

"1. They felt free to answer any question which might arise.

"2. If, when they told who published the book, it aroused prejudice, they could meet it better then than when delivering.

"3. That when prejudice was aroused and the canvasser was often able to remove it, this usually opened the way to sell books, and such persons would read them.

"4. They could take as many, or more, orders, and deliver better.

"5. That while some persons would not take the book because it was an Adventist work, as many more took it because it was such, who otherwise would not. Thus they secured a better class of orders and from persons who would read.

"6. They find many who are enquiring after the truth, that they would not otherwise have found.

"7. Ministers hurt their delivery far less than they did before.

"8. Our canvassers testify that it leaves upon the mind of the people the impression that we are doing a fair, candid, honest, work and they give us credit accordingly. The following is a sample of expressions often heard: 'I am glad to see you beginning to act like men; you have not done this in your canvassing work before.'

"9. They say they enjoy more of the presence of God in their labor, and believe it is the way God wants them to work.

10. Where our people are known and live out the truth, they can sell more books by this method; but when they are worldly minded, cold or back-slidden, it is hard work to sell our books.

"In Kansas nearly all canvassers have adopted

this plan the past season, and have done better, both in taking orders and delivering than any time in the past. Our experience teaches us that a fair, candid canvass, letting the people know just what they are getting for their money, giving them any information they may ask for in reference to the book, to the best of our ability, often removes prejudice and begets a spirit of confidence and friendliness. And more than this, the attention of the people is called directly to the important truths these books contain, and they will be more likely to read them."

Considering the importance of this subject, the chairman stated that he had asked two brethren to prepare papers upon it. Bro. A. F. Harrison then read a paper upon the same question, from which the following extracts are taken: —

"All who are keeping up with the signs of the times, realize that we are approaching a crisis, a time of trouble, a time when the third angel's message should go with mighty power. In view of these facts, some have taken a radical position as to how our publications should be presented. They have gone from house to house, introducing themselves as Seventh-day Adventists, and the book as containing the third angel's message, and the 'mark of the beast.' They thought this must always be done in order that the people should not be deceived, overlooking the facts, that in the short space of time in which they had to present such points as the third angel's message, and the 'mark of the beast,' they were as Latin to many of their hearers. In 1 Cor. 14:19, Paul says,—'I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

I believe Paul had the right idea as to how the truth should be presented. While we should not be ashamed of the fact that we are Seventh-day Adventists, and that the book we are selling contains a part of the third angel's message, yet we should not pursue a course which will abridge the Spirit of God in our work.

In "Testimony No. 32," page 152, we find these words: —

"The canvasser should not rest satisfied unless he is constantly improving. He . . . should not be content with a set form of words; he should give the Lord a chance to work with his efforts, and impress his mind. The love of Jesus abiding in his heart will enable him to devise means to gain access to individuals and families."

On page 161 we read: —

"Well may everyone feel an individual responsibility in this work. Well may he consider how he may best arrest the attention; for his manner of presenting the truth may decide the destiny of a soul. If he makes a favorable impression, his influence may be to that soul a savor of life unto life; and that one person, enlightened in regard to the truth, may enlighten many others. Therefore it is dangerous to do careless work in dealing with minds."

From this quotation it is clearly shown that we should not use a set form of words, but that we should give the Lord a chance to work, also that we should be careful how we approach the people, as the destiny of souls is at stake. What a solemn injunction this is to a canvasser, and how earnestly he should seek to be led by the Spirit of God!

Paul says in 2 Cor. 12:16, "Be it so, I did not burden you: nevertheless, being crafty, I caught you with guile." Again in 1 Cor. 3:2, "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able, for ye are yet carnal."

If the Lord gave Paul such wisdom in winning souls and feeding them meat in due season, will he not do the same for those who seek for his Spirit in the time of the latter rain? Those who place themselves on the altar to be used as God directs, will be given at the proper time and place, words to speak in harmony with his Holy Spirit.

As I study this question, I am thoroughly convinced that we cannot fix in our minds a set form of words to introduce ourselves or the publications we carry. If our canvassers are led by the Spirit of God they will have wisdom given them to know when to speak, when to keep silent, what to say, and what should not be said. The canvasser should be open-hearted and frank, always telling the truth, and leaving good impressions. And yet he should strictly guard any expressions which would tend to arouse prejudice or in any way build up the barrier of prejudice between the people and the truth, which will necessarily have to be broken down before the truth can enter. He should avoid arguments at all times, as they drive out the Spirit of God.

In "Great Controversy," Vol. 4, page 612, in speaking of the loud cry, it says: —

"The message will be carried not so much by arguments as by the deep convictions of the Spirit of God."

Again: —

"The arguments have been presented, the seed sown, the publications distributed by missionary workers have exerted their influence."

Thus we understand that the publications we carry have the convincing arguments in them, and we should not pursue a course which will prejudice the minds of the people by attempting an explanation of the mark of the beast and the third angel's message; subjects that are too complicated to be made plain in a few moments of time.

The last words of our Saviour just before his ascension were, "Go ye into all the world and preach the GOSPEL to every creature, and lo, I am with you alway, even unto the end of the world." And in 2 Cor. 6:1 we read, "We then as workers together with him, beseech you also that ye receive not the

grace of God in vain." And in Chapter 5:5 are these words, "For we preach not ourselves, but Christ Jesus the Lord." Now when we go from place to place telling the people we are Seventh-day Adventists, are we not preaching ourselves instead of Christ? Is this the commission that Christ gave?

In "Gospel Workers," page 300, we read:—

"The apostle Paul in describing his manner of labor says 'Though I be free from all men, yet have I made myself servant to all that I might gain the more, and unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ) that I might gain them that are without law. To the weak I became as weak, that I gain the weak. I am made all things to all men, that I might by all means save some."

"Paul did not approach the Jews in a way to excite their prejudices. He did not run the risk of making them his enemies by telling them the first thing that they must believe on Jesus of Nazareth; but he dwelt on the prophecies and promises of the Old Testament Scriptures, which testify of the Messiah, of his mission and his work. He led them on step by step, showing them the importance of the Law of God. He also gave due honor to the ceremonial law showing that Christ was the one who instituted the whole system of sacrificial service. After dwelling on these things evincing that he had a clear understanding of them, he brought his hearers down to the first advent of Christ, and proved that in the crucified Jesus the specifications of the ceremonial law had been fulfilled. He showed them plainly how the light from the cross of Calvary gave significance and glory to the whole Jewish economy. He approached the Gentiles, not by exalting the law at first, but by exalting Christ and then showing the binding claims of the law. Thus he varied his manner of labor, always shaping his message to the circumstances under which he was placed."

We also must learn to adapt our labors to the condition of the people, to meet them where they are. The truth should be presented to them in language they can readily understand and comprehend.

The questions asked upon, and subsequent discussion of, the subject under consideration, indicated that more time should be given to it, and accordingly it was decided to take it up at the next meeting.

THE MIND OF CHRIST.—No. 3.

ELDER R. C. PORTER.

GOD would have us study the plan of redemption in the light of the plan of creation. In studying the plan of redemption for fallen man in this planet, we should do it from the standpoint of the eternal purpose of God in the creation of the universe. Eph. 3:11-21. But do we know that other worlds *are* inhabited? We know that heaven is inhabited, and that this earth is inhabited, and we cannot conceive of any object in creating planets unless it was that they should be inhabited by beings that would love and fear God. In Isa. 45:18 we are told that this planet was not created in *vain*, but that it was made to be inhabited. If it had not been made to be inhabited it would have been created in vain. Then, if other planets were not made to be inhabited, they must have been created in vain. But God does nothing in vain, hence God made them to be inhabited. Turning to page 32, of "Early Writings," we read as follows:—

"The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the city to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were of all sizes; they were noble, majestic, and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was, 'We have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth.' Then I saw two trees, one looked much like the tree of life in the city. The fruit of both looked beautiful; but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me, 'None in this place have tasted of the forbidden tree; but if they should eat, they would fall.'

"Then I was taken to a world which had several moons. There I saw good old Enoch who had been translated. On his right arm he bore a glorious palm, and on each leaf was written 'Victory.' Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written, 'Purity,' and around the leaf were stones of various colors, that shone brighter than the stars, and cast a reflection upon the letters and magnified them. On the back part of his head was a bow that confined the wreath, and upon the bow was written 'Holiness.' Above the wreath was a lovely crown that shone brighter than the sun. I asked him if this was the place he was taken to from the earth. He said, 'It is not; the city is my home, and I have come to visit this place.' He moved about the place as if perfectly at home. I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to the dark world again. Then the angel said, You must go back, and if you are faithful, you, with the 144,000 shall have the privilege of visiting all the worlds and viewing the handiwork of God."

It is only a little while before we shall have the privilege of travelling in the same manner as did Enoch to view the other worlds.

The mind of Christ is sufficiently broad to embrace all the mysteries of God. Before the universe was created Christ had in his mind everything that was to be unfolded throughout eternity. When Christ made a world, there was simply that much of the mind of Christ produced in the form of a world. When he made angels there was that much of the mind of Christ produced in the form of angels. When he created man there was that much of the mind of Christ produced in the form of man. When the word of God was given throught the prophets, there was in it the mind of Christ, spoken, and produced in words to be read by the human family. Hence the study of the mind of Christ, and the study

of the word of God are one and the same study. As Christ made the worlds, or was the one who knew perfectly how they were made, and all the laws that govern them, so the study of true science embraces the study of the mind of Christ, and no study of the sciences that does not embrace Christ is a true study of the sciences.

The study of the subject of creation, as taught in many of the schools at the present time in the study of geology, teaches that the world was millions of years in the process of development, while the word of God, that refers the mind to Christ with reference to the creation of this world, states definitely that he spake, and it was done, he commanded, and it stood fast. Hence, the study of a science that ignores Christ as the Creator in this sense is not the true science. The same is true of the study of the entire science of creative astronomy, and for that matter all of the other sciences.

When man was placed upon the earth, a test was given him. That test was a test that was to be the same for all planets throughout all ages. The test was a test of faith and love. It was given to Adam in the form of a tree of knowledge of good and evil, of which he was prohibited from partaking. In that test were involved the principles of the entire law of God. In partaking of the forbidden fruit he must take another god before the Lord, form in his mind the image of a god that was withholding something from him that it would be better off if he could receive, and bow and worship that image. In taking the name of God in that way he must take it in vain, for God's name is love, and he would be attributing to God a name that was the opposite of love. In order to do this he must forget the character of love that had made him, and hence fail to remember the fourth commandment. He would dishonor his Father. He committed suicide, and became a murderer. He committed spiritual adultery by forming an alliance with Satan. In taking the forbidden fruit he took that which did not belong to him, and hence was a thief, and in attributing to God a character different from the character of love, which he has, be bore false witness. Before he could take of the fruit, he must covet it. And so Adam violated that test; he hroke every command of the law of God, which was the foundation of God's government for his universe.

Of what is commandment-keeping a test? It is a test of love. 1 John 5:5, "This is the love of God that we keep his commandments; and his commandments are not grievous." So, then, the test given to Adam in the garden of Eden, was the test of his love to his Creator, and that test was the test for every planet, and will be the test for every planet throughout the eternal ages. So long as man had perfect faith in Jesus he could keep the commandments of God perfectly. So soon as he lost his faith in Jesus, going under the temptations of Satan, he lost his power to keep the commandments of God. Hence in Eden man was only able to keep the commandments of God through faith in Jesus, the same as under the last message. And the third angel's message is simply the everlasting gospel, the principles of which were lived out by all the loyal children of God throughout all worlds, before sin entered, and will be lived out through all worlds during the eternal ages after redemption has been completed.

When God spoke his law on Sinai he was simply giving to the people of this planet, in their fallen state, the principles of his own character, which was the law that was to govern this planet before sin entered, and which is the law that now governs the universe of God. When he gave it Moses was instructed to put it in the ark of the covenant, which was to be placed in the second apartment of the sanctuary, the temple of God, which represented the throne of God in heaven. When John in vision was permitted to look within the second apartment of the sanctuary in heaven he saw the ark of his testament. From his throne in the heavens God ruleth over all the universe, and this law is the foundation of his throne. Ps. 103:19. And it could be nothing else, because his law is his character. Why did God create worlds and people them with intelligent beings? Because God is love, and love is not satisfied without the privilege of bestowing itself upon others.

But the devil said God made the angels and the inhabitants of other worlds from selfish purposes, with the object of exercising over them arbitrary authority. In Rev. 4:11, John says, "For thou hast created all things, and for thy pleasure they are and were created." In what does God take pleasure? 1 John 4:16, "God is love and he that dwelleth in love dwelleth in God, and God in him." God takes pleasure in the things in which love delights! But in what does love delight? 1 Cor. 13:4, 5, "Love seeketh not her own." Then God in creation took pleasure in the things that would be for the highest possible good of all his creatures, and Satan's testimony against God in this respect was utterly false.

Although the mind of Christ embraced the end from the beginning, and although he took in the case of all worlds, and knew of the fall and the redemption, and the plan was all in his mind in eternity, yet this was not unfolded to angels nor to men until it became a necessity. Though God knew it, angels and men knew it not. And since the angels and men knew nothing of it, they acted just the same in what they did as though God knew it not. God knows how it will come out with each of us but we

do not know, but we do know this, that if we will accept of Jesus Christ by faith, we shall be saved. So God's foreknowledge does not in any way affect our individual actions.

Christ, as Creator, was able to create only by the exercise of perfect faith in the word of his Father. As he went forth to create, had he at any time doubted his Father's ability to perform the work he had set out to accomplish, he would have been unable to proceed further in his work of creation. But did not the Lord lay out a broad plan in the creation of the universe? But there was a sufficient power with God to accomplish all he had planned in the great work which was laid out.

And so now, brethren, as we are called upon at this Conference to lay broad plans for the work, at the same time it would be well to study the broad plans of God in laying out a universe, that we may have our minds enlarged to lay plans that will meet the mind of God at this time. And let us ever remember that whatever plans God calls upon us to lay, if we lay them, and go forth to execute them in perfect faith in the God that calls upon us to lay broad plans for his work at this time, his power will as certainly accomplish through us the work that is laid out, as it did the work of creation, through Jesus Christ, in the broad plans laid for the creation of the universe, for that is just the spirit his people must have under the third angel's message, the same faith that Jesus had when he went forth to create the worlds, and then the work committed to their hands will be speedily and surely accomplished.

Before Christ left heaven to come to this earth he occupied the throne with his Father, and bore the scepter of the universe. Jer. 17:12; Ps. 89:14. And from these hights where did he come? He came clear down to this earth. This was the darkest place, and the hardest field in all the universe, but Christ offered himself to come to this field. Do we, at this Conference, say individually, "Let this mind be in me, that brought Christ from home and pleasant and comfortable surroundings, to the darkest field in all the universe to save the lost and perishing?" Do we stand offered as individuals to go to any field in this world where God may send us, to carry the light of this precious gospel to those in darkness? If not, we have not the mind of Christ. If we desire to have the mind of Christ let us open the heart and let Christ in; the same spirit that was in Christ will then be in us and we will stand thus.

Some of us may say we have responsibilities resting upon us; we are occupying responsible positions of trust, and cannot be spared to go. Did not Christ occupy a responsible position in heaven? But when God sent him, as a missionary, to another field, could God not take care of the work which had been before resting upon Christ in heaven? And can he not take care of the work committed to us here in any responsible position, if he sends us to any other field? I fully believe that he can, and what we want in this Conference is that faith in God that will ever remember that God is able to take care of his own work, and then like Jesus, willing to go to the most lowly place to carry the light; we stand ready to labor in any field in which God may station us, with faithfulness, and the power of God will speedily accomplish his work in the earth.

THE THIRD ANGEL'S MESSAGE.—NO. 4.

ELDER A. T. JONES.

A question has been handed up.

Quest.—Can the States logically refuse to fall into line with the Supreme Court decision, defining the national constitution in its relation to religion?

Elder Jones.—No sir. As a matter of fact the States do not need to do it. The Supreme Court of the United States has fallen into line with the States. That is the way the thing has already been done. That is the mischief of it.

I begin the lesson to-night by reading Rev. 14:9: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand." I need not present any other evidence to-night to show that we are in the time when that verse is fulfilled, than merely to refer to the points we mentioned last night. Three distinct points that were noticed last night shut us up to that one thing. Now that is the warning which we are to give to the world. And no man can give the third angel's message without giving it just exactly as it reads. But what is the consequence of disregarding the message in that verse?—The unmingled wine of the wrath of God. Then what is the next thing that comes in that respect? I mean in the fulfillment of this prophecy, what is the next thing we are to look for? [Audience: "The wrath of God!"] Yes.

Now we have come to the loud cry, haven't we? That part of the prophecy is reached. We have come to the image of the beast; *that* part is reached; that prophecy is fulfilled. Now, of course, in the workings of the image of the beast there are many things to come in fulfillment of that, but all these things,—persecutions, deceiving miracles, etc.—are simply the consequence of what has been done: simply the speaking and acting of the image that is already made. We are not to look now for any great, wondrous, marked movement in legislation or government to fulfill that part of the prophecy, because the image is made. That is fulfilled. What comes

in the future in legislation and in the strifes and contentions and the rioting and warring, with the evil that will come, is simply the inevitable outcome and consequence of this. Then what next will there be in the line of this prophecy which is here before us? Rev. 14:9, 10. [Audience, "The wrath of God."] Yes.

I might put the question in another way now, to make it a little plainer. Is there any piece of legislation, any special move of this government for which we are now to look as the fulfillment of this prophecy in connection with the making of the image of the beast? What have we been looking for all the time? We have been looking for legislation —some move to be made or something to be done in or by the government that would make the image of the beast. That was what our eyes were upon, all the time. But now do we look for that any more? [Audience—"No sir."] Truth. Now then that having been done, is n't all that pertains to the image of the beast *in that*? and all that comes henceforth respecting the image of the beast, and its work, is it anything more than the consequences of what is now here? Is not all that the image is to do, in the image when it is made to begin with? Then all that comes henceforth pertaining to the image of the beast being in that which is done, what great point in the words of the message stands next? [Audience, "The seven last plagues."] Yes. The next thing that follows the working of the image of the beast in that prophecy is, The seven last plagues.

Now put the three things together. We *were* looking for the image of the beast, *then* the seven last plagues, and *then* the coming of the Lord. The image of the beast has come, has n't it? The coming of the Lord is in the future, is n't it? But the seven last plagues are between them. Then what is the next great, marked thing in the history of this world, and of mankind, and of salvation? —The seven last plagues. That being so, it becomes us to think very seriously *where* we are living, does n't it? It becomes us also to think seriously *how* we are living.

Some one in the audience.—Is it necessary to amend the Constitution?

Eld. Jones.—The Constitution, nothing! No, we have no Constitution any more. It is set aside. It is taken clear out of the way. We can't use it any more. What could an amendment do more than has been done? Don't you see they have put aside the Constitution? What could anybody want with an amendment?

But the thought which I want just now to get before you is that the next great and marked event in the history of this world and in the work of salvation, is what is spoken of here in the text. This shows it on the face of it. Look at it again. We are to give this warning to the world.—"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand." That is the warning we are to give. Well, in view of what is it that the warning is given? [Audience.—"The wine of the wrath of God."] What is the wine of the wrath of God? [Audience—"The seven last plagues."] Rev. 15:1. Then does n't it follow on the face of it, that the seven last plagues are the next thing after that warning? and that the warning will wind up with the seven last plagues? And we are now where that warning begins with a loud voice in its very words. Then does n't that which is now begun and the work which is now in our hands, end with the bringing of us face to face with the seven last plagues? [Audience —"Yes sir."] When that work of warning is done, where will we be? Audience—"At the pouring out of the plagues."]

Now are you satisfied that this is so? Are you satisfied that the seven last plagues is the next thing that comes after we give this warning to the world? [Audience—"Yes sir."] Then as we go about to give that warning, is n't it in the nature of the case that we are to do it in view of the plagues that are to fall upon those to whom we speak it? and that we must be faithful to that message ourselves, which we are giving, if we want to be shielded when the plagues do fall, of which that message speaks? But who will be shielded in that time?—Those who have "the covering of the Almighty" drawn over them. And that covering of the Almighty is the covering that the prophet Isaiah spoke about, saying "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, *he hath covered me with the robe of righteousness*, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61:10. That is the covering that God draws over his people, which shields every one from the wrath of God, now and forever. Have you that robe of righteousness?

Now another thing right there. We are living in view of another fearful fact, that is, if that message which we are now to give, is not received, it has attached to it the fearful consequences that the wine of the wrath of God will be received; so that when that message finishes, the wrath of God succeeds it. I say we are living in the presence of that fact. And the work which is to bring all face to face with that fact, as it is there recorded, is now begun. Therefore, *will not that give a power to the health reform that it has not yet had?* When the health reform was given to the people of God, it was defined as that which is to fit the people for translation. That is the meaning of health reform. The leading thing, the

great thing, that God intends health reform to do, is to prepare his people for translation. But we have to go through the seven last plagues before we are translated; and if a man's blood is impure and full of gross material will he be able to pass through that time, when the air is sick with pestilence? Indeed he cannot.

That brings us face to face with some more solemn experiences does n't it? And some more solemn truth. A great many solemn questions have already been presented to us. And brethren, there are a great many more that are still to come to us. We are in the most solemn time we ever saw. Let us consider it.

Now let us take the points that have already been presented in the different lessons that have been given, the searching thoughts, and solemn experiences in our religious profession, to which we have been brought face to face. I want to know now how on earth it is ever possible for any one of us to meet these experiences without Jesus Christ in the full? I would like to have somebody tell. [Audience: "We ca n't do it."] Of course we ca n't do it. Then brethren let us have him come in in his fullness as quickly as possible. We need him every moment, and each succeeding lesson brings to view more and more our need of him.

Now as there are two other points that I want to present to-night, for the present purpose we will just sketch through what the further lesson of the plagues is.

When the first plague falls, it falls upon the men that "had received the mark of the beast, and them that worshipped his image" (Rev. 16:1, 2)—the very people to whom the warning of this message is given. Then the plagues follow each other in direct succession, unto the sixth, under which the evil spirits gather "the kings of the earth and of the whole world," to the battle of the great day of God Almighty. Rev. 16:14–16. This battle is fought when the Saviour comes, for "I saw the beast and the kings of the earth and their armies, gathered together to make war upon him that sat upon the horse and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image." Rev. 19:11, 19, 20. And at that time the seventh angel pours out his vial in the air and there comes a great voice out of the temple of heaven from the throne saying, *It is done.* And there are voices, and thunderings, and lightenings; and there is a great earthquake, such as was not since men were upon the earth so mighty an earthquake and so great. Every island flees away and the mountains are not found. The heavens depart as a scroll and every mountain and island are moved out of their places. Rev. 16:17, 18, 20; 6:14. And the beast and his image "the Lord shall consume with the Spirit of his mouth and destroy with the brightness of his coming." 2 Thess. 2:8. And the remnant of the wicked world who went not up to the battle of Armageddon, "were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth." Rev. 19:21. The sword of him that sits upon the horse is the brightness of the Lord's coming.

Then the events that are directly and inseparably connected with the end of the world are the events that follow the work, to the doing of which we are now completely shut up. That is the living fact now.

Brethren, do you believe that the seven last plagues are coming, just as certainly as the image of the beast has come? [Audience—"Yes, sir."] Honest, now? [Audience—"Yes."] Now we looked for the image to the beast *to* come. It *has* come. Now what are we to look for?—The seven last plagues. Do you believe that the end of the world is coming, with the seven last plagues, just as certainly as that the image to the beast is made? [Audience—"Yes."] Do you believe that the end of the world comes when that seventh plague comes? [Audience—"Yes."] Then brethren, these things mean something to us just now.

We will leave that point there now, and take up another thought with reference to our government, and what the consequences must be, and can only be, of what the government has now done; that is, the consequences to the government itself.

Let us begin with Acts 17:26, 27. Paul is calling the attention of the people to God; and he says "And [God] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the time before appointed, and the bounds of their habitation." Then God made this nation of men to dwell on the earth, and he determined the bounds of the habitations of the people of this nation and how much space this nation should occupy. And he has given a portion of time to this nation. What did he do it for? The next verse reads: "*That they should seek the Lord,* if haply they might feel after him, though he be not far from every one of us!" If they might feel after him and *haply* find him?—No, there is no *hap* about that. If they feel after him, what then?—They would find him. If anybody feels after him, he will find him.

In the fourth chapter of Daniel we learn that God rules in the kingdom of men and giveth it to whomsoever he will. God's idea concerning the nations is that they shall seek him. Well then when a nation rejects the Lord what use has he for it?—None. But

will he reject a nation as long as the nation will seek him?—No sir. Will he cut off a nation, so long as there are any people there to seek the Lord?—He will not. He did n't before the flood. Neither did he in Sodom and Gomorrah. If he could have found ten people that would seek the Lord, in Sodom and Gomorrah, he would not have destroyed those cities. But he could n't find them.

When he made the promise to Abraham, he said to him, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: *for the iniquity of the Amorites is not yet full.*" Gen. 15:13–16. Had God established bounds to their habitation? Yes. What did he do it for?—That they should seek the Lord. As long as there was any possibility of their seeking the Lord, they held the place where God put them. And the Lord would not give the land to Abraham, his friend, nor to Abraham's seed as long as there were people there who would seek the Lord. The Lord's people could not occupy, because the iniquity of the Amorites was not yet full. But when the iniquity of the Amorites was full, there was no use for them any more.

When the Lord establishes a people on earth to seek the Lord, and they will not seek him, what then is the use of their staying any longer on the earth? To let them stay on earth after that was only to perpetuate iniquity for no possible use. So the Lord brought his people in there at that time, and drove out the Amorites. He told his people not to do as the Amorites did lest the land spue them out as it had spued out the Amorites. But his people did the very thing he told them not to do. And the land did empty them out and he gave them into the hands of the king of Babylon.

He had established the kingdom of Babylon for a purpose; he set the bounds of their habitation What was that for? It was that they should seek the Lord. Nebuchadnezzar sought the Lord in his day and he proclaimed the glory of the Lord, the honor of the Lord, and the existence of the Lord, to all the nations of the earth. You remember that proclamation he made in Daniel 4th chapter: "I thought it good to tell what the Most High hath done for me." And he told his experience. Let us read how far his prolamation reached:—

"Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; peace be multiplied unto you. I thought it good to shew signs and wonders that the most high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation."

The Lord had said unto Nebuchadnezzar that he had given him all these lands round about and all the nations, and that they should serve him, and his son and his son's son until the very time of his land came, and then what? Many nations shall serve themselves of him. God had determined the time before appointed as well as the bound of his habitation; so that when the time of his land came, many nations would serve themselves of Babylon.

Nebuchadnezzar's son succeeded him, then his grandson. Instead of Belshazzar seeking the Lord and honoring the Lord, he took the vessels of the house of the Lord and used them in his lascivious feasts, thus turning his back upon God completely. Then what use did the Lord have for him or his nation any more? He had no more use. That same hour there came the fingers of a man's hand and wrote upon the wall in the presence of the king. And the meaning of the words that were written, is this: "God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided and given to the Medes and Persians."

Thus the Lord brought up the Medes and Persians. Did they seek the Lord too?

God had called Cyrus by name before he came up there. Cyrus did not then know the Lord. The Lord said: "I have surnamed thee, though thou hast not known me." But Cyrus found the Lord, and proclaimed his name to all the nations. God's prophet in Babylon took the word of God to Cyrus; and then see what Cyrus did. First chapter of Ezra, first verse to the third:—

"Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation, throughout all his kingdom, and put it also in writing, saying, *Thus saith Cyrus*, king of Persia, *The Lord God of heaven* hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (*he is the God,*) which is in Jerusalem."

Cyrus found the Lord, and proclaimed him to all the nations of the earth. It had been done even before Cyrus came in. Darius succeeded Belshazzar. We read in Dan. 6:26, 27, what Darius did: "I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel:

for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

That is a splendid proclamation of God and his glory and his power. It sounds like the words of the prophet Daniel himself. Well, the Medes and Persians sought the Lord and found him. But turn now to the 11th chapter of Daniel and there we read: "Also I [that is, the angel Gabriel] in the first year of Darius the Mede, even I stood to confirm and to strengthen him. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, and shall rule with great dominion, and do according to his will. And when he shall stand up his kingdom shall be broken, and shall be divided toward the four winds of heaven."

That is Grecia. Now read in Dan. 10:20, "Then said he [Gabriel], Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come."

The angel would stay there as long as he could bear it, and when they had got so far along, that they would not seek the Lord, the angel would go, and when the angel went, Persia went too. And Grecia came. But what did the Lord establish Grecia for? That they might seek the Lord. Now read in the eighth chapter, verses 21–23:—

"And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, *when the transgressors are come to the full*, a king of fierce countenance, and understanding dark sentences, shall stand up."

So you see every time, it is because transgression has come to the full, that a nation falls; and transgressors come to the full when they set themselves against the Lord. It is because the measure of their iniquity is filled at last that another kingdom comes. So you can see the philosophy of the whole matter is contained in that verse, that God establishes nations that they shall seek the Lord, and when they refuse to do it, and turn their backs upon him, then the next thing is, that that nation leaves the world. There is nothing else for it.

The nation that followed Grecia was Rome. And Christ came in Rome's day; and the gospel of Christ was preached to Rome, although it was fearfully corrupt. And then that gospel of Christ was professed as an outward form, by an apostate church, and she seized the power of the Roman government to compel people to recognize the Roman religion, to compel men to disobey the Lord. Then what became of the Roman government? It was swept from the earth.

As bad as the government was in the days of Tiberius, as bad as it was in the days of Claudius, and in the days of Nero, yet God preached the gospel to Rome, and brought multitudes of souls to the light and knowledge of his gospel. Even to Nero himself the gospel was twice preached by the apostle Paul, and there was opened to him the joys of heaven. But when the gospel was perverted as it was, and made only a cloak to sanction ungodliness; and instead of seeking the Lord indeed, perverted the very means that God offered for salvation,—what could the Lord do for a people like that? The gospel is the only means that God has to save a person. But when that gospel is taken and used simply as a cloak for wickedness, how can the Lord possibly save the person who thus uses it? Then there is nothing that can touch him at all.

When that was done in the Roman empire by the power of an apostate church, then how could it stand any longer? It had to be swept away from the earth. And now this nation has been captured by the very same kind of iniquity. Here is an apostacy. The churches have turned away from God, and have seized upon the power of this government. It has sold itself to them; and now compels people to dishonor God. Then what is the next thing for this nation? [Audience: "Destruction."] Yes; but before the Lord overthrows it, he will send a message to whoever will be saved. What is that message? [Audience: "The third angel's message."] Yes. Then does not that shut us up again to-night, face to face, to that one thing, that the third angel's message as it reads is the only thing to be given under the sun; and it is to be given to save such people as will be saved from the ruin that hangs over this devoted nation that has been inveigled and carried captive by an apostate professed Protestant church?

Well, then the end of the world is the next thing. Then are we not right now, in the things that we are to preach, held, wrapped up, and concerned, daily and hourly, with the events that bring the end of the world? Is it any difficulty, brethren to get people of the world even to see that? Is it any difficulty to get people of the world to see what has become of the nations that have gone before? Is there any difficulty in getting worldlings themselves to see that there is a union of Church and State here; that the Church has carried captive the government

of the United States? Any difficulty to get them to see that? I tell you, brethren, when we go with the power of God, and state the positive facts as they are before their faces, and tell them what is to come out of these facts, they will begin to think.

Brethren, there is more power, there is more convincing power, there is more moving power, in the plain declaration, by faith in God, and the consequences of these things as a literal fact before the people, than in tons of argument. You and I go with these things that are before the eyes of all people, and call their attention to them, and show what is in the future, and tell them in the fear of God, and by his grace and his power as he gives it to us, the things that are coming,—tell them by actual facts, and by our earnestness and devotion to God,—show them that we believe the things ourselves, and there will be more conviction than in tons of argument on doctrinal questions. Then let us preach the message as it is to-day.

Now another thought. God had a church in the world, and a nation in old time, did he not? Christ came to that church, and that nation. He preached the gospel of God, revealed in its living principles—the mystery of God, God with men, God in the flesh, God in men the hope of glory. He revealed that to them; they would not receive it; they rejected him. They wanted to kill him; they prosecuted him for blasphemy, before Pilate; but Pilate could not take judicial notice of the offense of blasphemy, because that was an offense against Jewish law only. So Pilate said, "Take him, and judge him according to your law." But they said, "We have a law, and by our law he ought to die." But they could not put him to death without a decree from the Roman empire. Pilate said, "What shall I do with him?" They said, "Crucify him." Pilate: "Shall I crucify your king?" They replied: "We have no king but Cæsar."

When they said that, did they not in that reject the Lord absolutely, and join themselves to Cæsar? They had to join themselves to Cæsar to do against the truth of God, what they could not do without it. When they turned their backs upon God, deliberately rejected him, and took Cæsar for their king, and allied themselves to earthly power, in the face of the power of God, then what more could the Lord do for them as a people, as a church, as a nation? Nothing. There were individuals in the nation, there were individuals in the church, that feared God, and had no part in this thing; but these, the representative men of the nation, the representative men of the church, they did that thing. They did join themselves, and in themselves they joined the nation and the church, unto Cæsar, and turned its back upon God. Then the Lord could do no more for them as a church or as a nation. All he could possibly do, before its absolute and irretrievable ruin swept it out of the world, was to call out of it such as would receive him. Then he sent his message, his gospel, to those people in that day, and there were many who came from that apostate church to the knowledge of God. He called out of them a people for his name. By the gospel which Christ sent to that apostate church, people were gathered out, such as would be saved, and then he gave them a warning that they were to flee when the whole combination would be destroyed.

Then the preaching of the gospel went on; but there are those prophecies,—"The mystery of iniquity doth already work; "of your own selves shall men arise speaking perverse things, to draw away disciples after them." In Romans 1:8 it is said that the genuine faith of the church at Rome, was "spoken of throughout the whole world." And so when she went in the way of apostacy she became famed for that throughout the world. The apostate church was opposed to the Sabbath of the Lord, and was determined to destroy it, and put the false sabbath in its place, but she could not do that of herself; and what did she have to do? In order to do it she had to join herself to Caesar. Just as the Jewish church did to get Christ, the Lord of the Sabbath, out of the way, so did the apostacy do to get the Sabbath of the Lord out of the way. Then that made her Mystery, Babylon the Great. That is the next thing that is said of her: "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." That is the church of Rome.

Then there came the Reformation; God called people out of Rome by Luther, others after him. But every one of those churches joined themselves to Caesar after the example of the mother, in every place where they had a chance, except the Baptist church in Rhode Island. All these others joined themselves to Caesar after the example of the mother; and thus became her daughters. Then arose the new republic, and by its total separation of the Church from all connection with the State established a new order of things, which is only the order of things prescribed by the Lord for government. Thus by her fundamental and constitutional principles, this nation shut away all the churches from a union with the State. Thus it stood until 1892. But in A. D. 1892, the professed Protestant churches in the United States followed the example of the orginal apostacy of the church of Rome. And in order to get rid of the Sabbath of the Lord and exalt the false sabbath in its stead, these churches joined themselves to earthly power, to the kingdom

of men — to Caesar. They turned their backs upon the Lord; they forsook the Lord, and joined themselves to another; they turned away from the power of God and put their trust in the power of men and earthly government. These professed Protestant churches of the United States have turned their backs upon the Lord, and joined themselves to Caesar, as certainly as did the Jewish church and the Romish church before them: and for the same reasons and for the same purpose. What then? This as certainly makes them the daughters of Babylon as certainly as the first great apostacy made Rome Babylon the mother. And they have even said it. "The Catholic Church the Mother of us all," and "the Protestant Episcopal church the beautiful daughter of a beautiful mother" is what a leading Presbyterian paper published, from the pen of a "Doctor of Divinity," sometime ago; and not one of them has ever denied it so far as I have seen or heard.

They say it, and it is so. Until now these churches had not joined themselves to the powers of the earth. They had many bad ways; they were doing many things that were out of harmony with the gospel; they had fallen away from Christ; but a woman may leave her husband, and yet not be joined to another man; there is hope for her still to come back to her husband. But when she has joined herself to another man, what then?—She is gone completely; she is an adulteress indeed; she can not be brought back. Although they had wandered away from Christ, yet they had not joined themselves to another until 1892. Then they deliberately joined themselves to another,—to the government of the United States, and seized upon the power of this nation. They made this their husband, their dependence, and source of help, instead of the Lord. Are not these churches just as truly apostate as the Papal church herself when she did it? Is not Babylon the mother and daughters complete? What is she the mother of?—"Harlots and abominations of the earth"; (Rev. 17: 4, 5) and so they themselves are the daughters,—it has been said for them, and not one of them has disputed it.

Then what comes next? "I saw another mighty angel come down from heaven having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, *Come out of her, my people*, that ye be not partakers of her sins, and *that ye receive not of her plagues.* For her sins have reached unto heaven, and God hath remembered her iniquities."

And see the seventh plague. "And the seventh angel poured out his vial into the air; and there came a voice out of the temple in heaven, from the throne, saying, It is done. And there were voices; and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: *and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*"

Then where are we in that line? What comes next upon Babylon? The judgments of God. Then by the direct work of the message, the next thing is the seven last plagues, after our work in that line is done.

By the direct line of the history of God's dealings with the nations, our nation stands to-day exactly where the other nations of the world have stood when they turned their backs upon God and refused to seek him any longer. We knew what came upon them. And as certainly as ruin comes upon those nations, so certainly ruin awaits this nation. And the influence of this nation reaches all the world.

Therefore when ruin comes upon this nation, it comes also upon all the world. When these churches which should call the people and nations to seek the Lord, have followed the example of apostasy and forsaken the Lord and taught men to depend upon earthly power, then what is the use of them any longer in the world? None. Then what hangs over the churches? Destruction only, by the judgments of God. But there are people of God in them, and before the final fall and ruin God will call them out. But that which calls them out is the third angel's message, *the loud cry* of the third angel's message. Then where are we, brethren? We are in the loud cry. Oh, then let that loud voice be heard.

Then there are three more lines to-night just as distinct as the three we had last night, which shut us up to the third angel's message as it reads.

I will read a passage that belongs right with that one that we read last night:—

"When God's people humble the soul before him, individually seeking his Holy Spirit with all the heart, there will be heard from human lips such a testimony as is represented in this Scripture: 'After these things I saw another angel come down from heaven having great power, and the earth was lightened with his glory.'"

Now I read the other one, which connects directly with this:—

"Jesus longs to bestow the heavenly endowment in large measure upon his people. Prayers are ascending to God daily for the fulfillment of the promise, and not one of the prayers put up in faith is lost. [Prayers are ascending daily for it. Are your prayers amongst them ?] Christ ascended on high, leading captivity captive, and gave gifts unto men. When after Christ's ascension, the Spirit came down as promised, like a rushing, mighty wind, filling the whole place where the disciples were assembled what was the effect ? Thousands were converted in a day. We have taught, we have expected that an angel is to come down from heaven, that the earth will be lightened with his glory. Then we shall behold an ingathering of souls similar to that witnessed on the day of Pentecost.

"But this angel comes bearing no soft, smooth message, but words calculated to stir the hearts of men to their very depths. That angel is represented as crying mightily with a strong voice, saying, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.' 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' Are we indeed as human agencies, to co-operate with the divine instrumentalities in sounding the mesaage of this mighty angel who is to lighten the earth with his glory ?"

Where are we? In the loud cry of the third angel's message. That angel's message is to go, to call God's people out of Babylon. But the angel comes down having great power. Then are we not brought face to face with the demand for that power that we must have, to be clothed with power from on high, the power that is brought by God's Holy Spirit? Are we not there? [Audience: "Yes."] Well, then, brethren, let us stay there. Let us stay there, calling for that power, and depending wholly upon it when it comes.

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THE STUDY OF THE BIBLE.—No. 6.

ELDER S. N. HASKELL.

WE should keep in mind the object of our Bible study, and be impressed with the thought that the Lord alone can teach us. This is important. We have tried to show the importance of the Bible study from the fact that God saw us from eternity, and inspired men to write what is written for our individual benefit; so, if we would be benefited by it, it is necessary that we should come as Mary did to the feet of the Saviour and take his words, and let him unfold them to our understanding. We hear the word spoken by others, and that is all in God's order; but we cannot take it simply because others say so, and then go out and do the will of God. We may be moved intellectually by what we hear, but unless we take the word itself, and sit at the feet of Jesus himself, and receive that instruction as coming to us individually direct from God, it will do us no good. The Lord desires that we shall be benefited and that we shall receive from him his Holy Spirit, that we may be prepared for what is coming upon the earth.

Some may say, Why dwell so much on studying the Bible now? God wants to come into our hearts as he never has before. He wants our minds expanded so that we can understand. Our ideas have been too narrow. Because we have some little flashes of light we become satisfied too easily. The Lord wants to fit us for the kingdom. Satan is going to bring every device upon us to destroy souls, and every principle of our hearts will be tested. Thousands will be shaken out. Why? Because they have not received Christ in all his fullness. The Lord wants to come into our hearts in his fullness, and he wants us to open our hearts to receive him.

Now the wisdom that God gives (and that is in Christ) is all truth and all knowledge, and is all in the Bible. God has given us two great text books, one is the written word and the other is nature; and they are so interwoven that we cannot study his word properly without seeing God in nature. If we do not see him in that light, brethren, it is because we have taken incorrect views of the word. We have seen that there is salvation in every line that God has spoken. The more that he gives us of his word the greater is the revelation of Christ to us.

I wish to read a few passages in reference to the wisdom and the light that God gives his people. "Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old." Ps. 78: 1 and 2. Christ quotes these words in Matt. 13: 34, 35: "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." What is this? It is simply the revelation of Jesus Christ. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. 1: 9, 10. They were dark sayings of old. Dark to whom? Not to Christ, but to men. Christ came to reveal them and make them clear; consequently the Saviour quotes this very prophecy to show that

his instruction, which is only a revelation of himself, is what was dark before, but is now made light by Christ.

Let us read further in Ps. 78:4, 5: "We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children." Then the wonderful works of God were in his law, and he commanded his people to make known his works to their children that the generation to come might know them. From Genesis to Revelation the works of the great Creator in nature, and Christ, and the commandments are inseparable —everything is included in them, and one cannot be taken without the other. One reason why Christians have been so weak is, because, while the devil could not keep God's people from serving the Lord, yet he has made them live along on a portion only of that which could make them strong; but God wants to unfold to our minds, just before he appears in the clouds of heaven, all the wisdom contained in himself, and by this revelation we will have what we talk about in the loud cry of the third angel's message. What is going to reveal it? It is his Holy Spirit.

Do you see that in the scripture I have read the works of God, and the words of God, and Jesus Christ are all interwoven together? You cannot separate them. Why is it that so many children of Seventh-day Adventists are going to destruction? Because they have not been taught right, they have not been taught the truths which God would have them taught. Jesus Christ has in him everything that is good, brethren, and I would I could say something that would enlighten our minds to grasp him in all his fullness. When you get the heart open Christ will come into the soul.

I will read Ps. 111:1, 2: "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. The works of the Lord are great, sought out of all them that have pleasure therein." There is a difference between the way God educates people and the way in which they are educated by the text books of the world. You will find thousands of people at the present time who have acquired what is called a good education, but who do not amount to a snap of the finger. Why? They have not received the Spirit of God with their education. When the Spirit of Christ goes with the education, and directs the mind in the channel of Jesus Christ, there is that in it which makes the learner a power in the world. When we read the Bible the mind comes in contact with the divine mind, and that makes us practical. When we come to it to get practical instruction for our own benefit, then it is that we learn that which will save, but he who only tries to get out a theory to help somebody else, gets something that will only please the fancy and appeal to the intellect and will not save his own soul or the souls of those that hear.

Verses 3 and 4: "His work is honorable and glorious: and his righteousness endureth forever. He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion." The Lord sympathizes with every right feeling of our hearts. He begets every good desire and then sympathizes with us. You will remember (Matt. 9:36) that as Christ taught the people they were so tired that they lay down on the ground, as the margin says, and the Saviour felt their tired feeling and shared their weariness. That was physical weariness which might be relieved by a little time of resting; but if simply a tired feeling drew upon the sympathy of the Saviour, I ask what may we not expect when we really desire to be taught by him? My brethren, we have not yet learned Christ in all his fullness. He is such a precious Saviour. And in the following verses you will notice that as the people were thus weary he said to his disciples, "The harvest truly is plenteous, but the laborers are few." Why was it that he said this in this connection? It was because he desired laborers who would have the same sympathy with the weary and heavy laden that he himself had. It was the lack of such laborers that prompted him to speak the words.

Go back and read Ps. 111:5–10. The 10th verse says, "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments; his praise endureth forever." What is the first condition of mind that will place ourselves where Christ can instruct us? The fear of God. Here also we again have his commandments, his praise, and his works interwoven together. If there ever was a people who should take in all his fullness it is those who have a knowledge of his commandments as we have had. He designed those having this to become such powers as never were upon the earth before. We never can be thankful enough that God gave us light and knowledge of his law.

Again in the 119th Ps. verses 34, 73, 97 and 99: "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." "Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments." "O how love I thy law: it is my meditation all the day." "I have more understanding than all my teachers: for thy testimonies are my

meditation." There is something he got out of these testimonies that gave him more understanding and made him wiser than his teachers, and when we say this do not think that it simply means that he was wiser because he had a knowledge of salvation. It gave him a breadth of mind greater than that of his teachers, it enlarged his capacity.

The Bible is the best book in the world to train the intellect and quicken the memory. My memory about gave out a few years ago and I could scarcely remember anything, but I got hold of that text in John which says that the Spirit will bring things to our remembrance. I believe God will do something for the memory. There is not a good thing God will not give a man. It is all in the Bible and it will come to those that love his law, and can see his works in his law. Let us let our minds expand. It will make us love the world as the work of God, it will make us love the heathen and want to go to them. But when we get this mangled Christianity and forget what God can do for us, we get narrowed down.

Verse 100: "I understand more than the ancients, because I keep thy precepts." This sounds much like Solomon's wisdom. Bear in mind that these ancient nations were the educated people of the earth, but God gave such wisdom to Solomon that others came to him to see it. The Queen of Sheba came to hear his wisdom, and it was such that she said it left no spirit in her. Men may make laws against the people of God, and what do they amount to? They are just as brittle as straw when they come against God's saints. But you say, Some may have to go to prison. What of it? Peter got into prison, but the Lord did not want him there, and the light of his glory came into the room and the angel awakened Peter and struck the chains from off his hands. Peter was so intent on what was being done that he forgot to care for his health, and the angel told him to put on his sandals and his garment, for I suppose they were going out into the cold night air.

The Lord's wisdom is for our body, soul and spirit; the Lord does not leave us to forget to care for our health. He made the Psalmist wiser than the ancients. I am glad, brethren, that God wants to take us up from the world, wants to bring us into a position where he can lead and manage us just as he pleases. But, says one, what if somebody kills you? I will die, as far as this world is concerned, but I will have a resurrection. I would like to know what life is good for, if all we have is in this world; but if our life is hid with Christ in God, and he says go to the grave, he will bring us out again. If the Lord does not want it, there are not devils enough to send a man there; a man cannot get sick enough to go there; but if it is for us to go down, we will catch hold of that promise, "Blessed are the dead that die in the Lord from henceforth," and the time in the grave will not be as a second to us. There is something so precious in the gospel of Christ that it makes my soul glad when I think of it.

Verses 101, 102: "I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me." Who taught him? God. How? through His word by His Holy Spirit. Verse 103: "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." David, have you not found some dry chapters in God's word? He does not intimate anything of this kind. Verse 104: "Through thy precepts I get understanding: Therefore I hate every false way." The reason why so many men love false ways is because they do not get their understanding from God's commandments; they do not embrace Christ and see in his character the attraction that connects them with him. They have a theory without seeing the beauty and glory there is in the living Christ, and they do not see that his life and character were simply the manifestation of the law of God. If a man says he loves Christ and does not love his commandments, well, John says he is a liar. Verse 169: "Let my cry come near before thee, O Lord: give me understanding according to thy word." Then our understanding will be according to the revealed word; the Spirit of God and the word always agree.

There was one thought yesterday that I was advancing just as my time was up to which I wish to allude again. But before doing this, let me read 2 Tim. 1:4, 5: "Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." Now that which dwelt in Timothy he calls "unfeigned faith," and this was taught to him by his mother and grandmother. Then it was according to the law of God. You remember we read in the 6th of Deut., that they were to teach the principles of the law to their children and grand-children. In 1 Tim. 1:5, the apostle says, "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." The Lord told his people to pass down the knowledge of his precepts to their children. Let mothers teach their children what is in the law, "unfeigned faith." It is Christ in every line of that law.

The other day we read from the REVIEW that it was our work to lift up Jesus, and proclaim the message of warning to the world as revealed in types, as

shadowed in symbols, as manifested in the revelation of the prophets, as unfolded in the lessons Christ gave to his disciples, and in the wonderful miracles for the sons of men. Then the time has come when we must take all the Bible, and it is all condensed in the third angel's message. Turn also and read 2 Tim. 3:14, 15: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

And now I want to read again from "Patriarchs and Prophets," something that we read the other day (reads page 594). Moses, Samuel, David, were thus taught, and Christ. Did Christ get any education, speaking of his youth? He had the same training by his mother at home that God told every parent to give to their children; and speaking from a human standpoint, this was the mould the mother gave to the Saviour. Suppose she had taught him something else, she would have sinned before God. Every mother that neglects this and fails to teach her children the love of God as shown in his works, in nature, and his character as shown in his word, fails of the commission which God has given her. This failure is one reason why so many children are going to destruction. I tell you, brethren, there is a living reality in the word of God when we follow it.

It makes all the difference in the world how we read the Bible, it is just what we take it for; if you take it believing there is salvation and light in every line, you will get it; but if you do not think it is there, you will not get it. It is just like salvation. The Lord holds it out and invites a man to take it; but if he says he does not believe he will get it, he does not get it. The Lord offers to forgive men's sins, but if a man says he does not believe the Lord will do it, why, he will not do it. I believe there is salvation in every part of the Bible. It is in those chapters in Chronicles that are full of names, and it is everywhere.

I find something on this line in "Christian Temperance" as I picked it up a little while ago to look in it, and you will find if you study the Bible and the Testimonies that wherever you read, if you read it right, the Lord will bring out to your mind the things which will do you good. The other day in my room two sisters came in and wanted me to read the Bible with them; I really wanted to study for these lessons, but as they asked me to read I felt as though I would have to, and we read the second chapter of Genesis, and in the reading of the first few verses of that chapter the Lord gave me all the line of thought which I brought out in the lesson the other day, and I heard some of you say it was a good one.

I will read from page 57 of "Christian Temperance": —

"Do not send your little ones away to school too early. The mother should be careful how she trusts the moulding of the infant mind to other hands. Parents ought to be the best teachers of their children till they have reached eight or ten years of age. Their school-room should be the open air, amid the flowers and birds, and their text-book the treasures of nature. As fast as their minds can comprehend it, the parents should open before them God's great book of nature. These lessons, given amid such surroundings, will not soon be forgotten. Great pains should be taken to prepare the soil of the heart for the 'sower' to scatter the good seed. If half the time and labor that is now worse than wasted in following the fashions of the world, were devoted to the cultivation of the mind of the children, to the formation of correct habits, a marked change would be apparent in families."

Well, says one, do you not think it is too late to begin now? It is never too late to get back to first principles. When we get to the eternal shore the Lord will begin with us right where we left off here. We take, as it were, the primer lesson here, and through all eternity the Lord will lead us on in the advance lessons, and it is never too late until probation closes to begin to learn the Lord's ways. In the Bible we will get the principles that will prepare us for the lessons on the eternal shore. The *Signs* (No. 13) came last night and I will read something from that from the pen of Sister White: —

"In searching for heaven-revealed truths, the Spirit of God is brought into close connection with the sincere searcher of the Scriptures. An understanding of the revealed will of God enlarges the mind, expands, elevates, and endows it with new vigor, by bringing its faculties into contact with stupendous truth. No study is better to give energy to the mind, to strengthen the intellect, than the study of the word of God. No other book is so potent in elevating the thoughts, in giving vigor to the faculties, as is the Bible, which contains the most ennobling truths. If God's word were studied as it should be, we would see breadth of mind, stability of purpose, nobility of character, such as is rarely seen in these times.

But the study of the word of God is made a secondary consideration, and a great loss is sustained thereby. The understanding takes the level of the things with which it becomes familiar. If all would make the Bible their study, we would see a people who were better developed, who were capable of thinking more deeply, who would manifest greater intelligence than those who have earnestly studied apart from the Bible the sciences and histories of the world. [Brethren, if a young man wants to fit himself for the ministry, or for usefulness in the cause, and has the chance of spending five years in a worldly institution of learning, where there is not the molding influence of the Spirit of God, he had better take one year of reading of the Bible, and he will get a greater mental training than to go to such a school.] The Bible gives the true seeker for truth an advanced mental discipline, and he comes from the contemplation of divine things with his faculties enriched; self is humbled, while God and his revealed truth are exalted.

"The searching of all books of philosophy and science cannot do for the mind and morals what the reading of the Bible can do if its teaching is made practical. He who studies the Bible

holds communion with patriarchs and prophets. He comes in contact with truth clothed in elevated language, which exerts a fascinating power over the mind and lifts the thought from the things of earth to the glory of the future immortal life. What wisdom of man can compare with the revelation of the grandeur of God? Finite man who knows not God, seeks to lessen the value of the Scriptures, claiming that their supposed knowledge of science will not harmonize with the word of God; but the word of God is a lamp unto our feet and a light unto our path."

CHRIST'S OWNERSHIP.—NO. 1.

ELDER R. A. UNDERWOOD.

We can do little more than present some underlying principles in the time we have allotted to this subject. *Christ's Ownership* is the topic. I wish first to show that this right of Christ was disputed when sin entered, and it has been the question of dispute between Christ, and Satan and the opposing powers, from the epoch of sin till *now*, and *will be* till sin and sinners shall be no more.

We will first read from Rom. 11:29, "The gifts and calling of God are without repentance." From this text we learn first, that God does not change or repent in the bestowal of his gifts; secondly, God did not enter upon the creation of the universe without a purpose, or plan. Every intelligence created is endowed with "gifts" designed by God to fit him to fill some place in God's *great plan* which would reflect glory upon the Creator, and bring the greatest possible happiness to the creature. Thirdly, that with the power to bestow the gifts there is the *power* and *right* to withhold.

It was a failure to acknowledge these primary truths and a perversion of "gifts" bestowed upon Lucifer that caused the blot of sin to enter the universe; Lucifer, the third being in power and glory, coveted Christ's position, and disputed the right of God to bestow upon Christ that which he withheld from him.

From "Great Controversy," page 494, we read of Lucifer:—

"Coveting the honor, which the infinite Father had bestowed upon his Son, this prince of angels aspired to power, which was the prerogative of Christ *alone* to wield. . . The high honors conferred upon Lucifer were not appreciated as the *gift of God*. . . . 'Why,' questioned this mighty angel, 'should Christ have the supremacy? Why is he thus honored before Lucifer? . . .But as his dissatisfaction was proved to be without cause Lucifer was convinced that he was in the wrong, that the divine claims were just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. . . . Though he had forsaken his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom and *satisfied to fill the place appointed him in God's great plan* he would have been re-installed in his office."

We shall see more fully the bearing of these statements to the subject as we continue. But to do this he must acknowledge the Sovereign-right of God to bestow his "gifts" upon whom he would, and that Christ had "gifts" and powers to which Lucifer could have no right.

In "Patriarchs and Prophets," page 36, we read again bearing on this point:—

"Lucifer allowed his jealousy of Christ to prevail, and became the more determined. To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master-mind which, next to Christ's, was first among the hosts of God."

In defiance of God's right and purpose to dispose of his gifts and power, Lucifer proclaimed: "I will ascend above the heights of the clouds; *I will be like the most high.*" Isa. 14:14.

God's laws are not arbitrary, but they are the outgrowth of underlying principles of righteousness, and the happiness and well-being of all intelligences depend upon conformity to these principles. Life and happiness are in righteousness. Unhappiness and death are in unrighteousness. *Death is in sin.* Rom. 6:23; James 1:15.

It is for the well-being and happiness of God's creatures that some of his intelligences should receive "gifts" and "powers" which others do not. Upon Christ, the only begotten of the Father (all other beings were created by Christ), was bestowed creative, life-giving, and law-making power. In these he was made equal with the eternal Father. Upon no other being were bestowed such gifts. With this power Christ not only created all things, but he *up*-holds all life in this and every shining world. We read of him, "In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him: and he is before all things, and *by him all things consist.*" Col. 1:14–17.

"God that made the world and all things therein," (and that is Christ), "seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing *he giveth to all life, and breath, and all things.*" Acts 17:24, 25. We read one more text upon this point—"Who being the brightness of his glory, and the express image of his person, and *upholding all things by the word of his power*, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:3.

Lucifer wanted Christ's position. Could he fill it? Not until he could create, and uphold life. It requires the *same manifestation of power* to keep the universe held together as it did to create it, in the eternity of the past.

Christ's "power is *visible* to all men; therefore all are without excuse. Rom. 1:20. You see that the position Lucifer was seeking for, would, had he obtained it, have proved his own destruction, for he had not the power to continue his own existence for one hour, much less to uphold the universe. The position requires "gifts" equal to the greatness of the calling. God never calls a being to fill a position without bestowing gifts, or grace equal to the responsibility.

When individuals, churches, or nations seek for power, or positions to which they are not appointed by God to fill, they would do well to remember that they are seeking for that which, if obtained, *can only work their ruin.* This fundamental principle was ignored by Lucifer, and he has ever filled his followers with the same spirit.

Just before the coronation of the Son of God, after the wicked dead are raised, true to his text, Satan's last effort to deceive is upon this same question of the rightful ownership of this world. I read in "Great Controversy," page 663:—

"Yet, true to his early cunning, he does not acknowledge himself to be Satan. He claims to be the prince *who is the rightful owner of the world*, and whose inheritance has been unlawfully wrested from him. He represents himself to his deluded subjects *as a redeemer*, assuring them that his power has brought them forth from their graves, and that he is about to rescue them from the most cruel tyranny."

But the end will prove the righteousness of this unalterable principle so persistently defied; for Satan and his angels, with every lost soul of Adam, when assembled at the bar of God *bow the knee* and acknowledge that "Jesus Christ *is Lord, to the glory of God the Father.*" Phil. 2:10, 11.

"As if entranced, the wicked have looked upon the coronation of the Son of God. They see in his hands the tables of the divine law, the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, *all with one voice exclaim*, 'Great and marvelous are thy works, Lord, God Almighty; *just and true are thy ways*, thou King of saints;' and *falling prostrate, they worship the Prince of life.* . . . In his past great effort to dethrone Christ, destroy his people, and take possession of the city of God, the arch-deceiver has been fully unmasked. Those who have united with him see the total failure of his cause. Christ's followers and the loyal angels behold the full extent of his machinations against the government of God. He is the object of universal abhorrence.

"Satan sees that his voluntary rebellion haa unfitted him for heaven. He has trained his powers to war against God: the purity, peace, and harmony of heaven would be to him supreme torture. His accusations against the mercy and justice of God are now silenced. The reproach which he has endeavored to cast upon Jehovah rests wholly upon himself. And now *Satan bows down* and *confesses the justice of his sentence.*"—*Great Controversy, pages 668–670.*

"Who shall not fear thee, O Lord, and glorify thy name? for thou art holy: for all nations shall come and worship before thee; *for thy judgments are made manifest.*" Rev. 15:4.

Here the point of controversy for six thousand years or more, is finally surrendered, to the everlasting shame and dishonor of Satan and his followers, but to the glory and honor of the allwise eternal God. Thus, the dying testimony of the lost, before going out of existence, vindicates the righteous acts of God before the universe of unfallen worlds, *in the pre-eminent right of God to bestow his gifts upon whomsoever he will, and the justice of the destruction of all who have disputed that divine right.*

Now we can acknowledge that divine right, and it will be accepted of God. The lost will only do it when it is too late. I wonder if there are any among Seventh-day Adventists, who through ignorance or otherwise, are denying the divine right of the ownership of Christ? This is the question I want to bring home to every soul in the study of this subject. From the brief quotations of scriptures and the Testimonies already used we see the *end* of all who deny that right. We may acknowledge Christ's ownership in our words and deny it in our works: May the God of all grace open our minds to the breadth and importance of this subject as we continue our study.

From the pen of Sister White, as published in the REVIEW of August 23, 1892, we have this important message:—

"Instead of diminishing the work, let all the councils be conducted in such a manner that increased purpose may be manifested to carry forward the great work of warning the world, though it may cost self-denial and sacrifice. If every member of the church was *constantly impressed with the thought*, '*I am not my own, but have been bought with a price*,' each would feel that he is under the most sacred obligations to improve every ability given of God, to double his usefulness year by year, and have no excuse for spiritual negligence. *Then there would be no lack of sympathy with the Master in the great work of saving souls.*"

From a testimony given more than forty-three years ago, I have this important statement:—

"I saw that the truth should be made plain upon tables, *that the earth and the fullness thereof is the Lord's* and that necessary means should not be spared to make it plain."

Have we done what we should to make this truth "plain" and to "impress" upon the mind of all the truth, "I am not my own, I have been bought with a price" and that "the earth and the fullness thereof is the Lord's?" From a recent Testimony, dated Nov. 7, 1892, I copy the following important statement:—

"Much has been lost in many ways in the past history of Seventh-day Adventists, in not heeding the Testimonies given them of God for the last thirty years, that parents should, in the education and training of their children, *keep before them that they are God's property* and are to be educated to devote all their ability of talent to God who has entrusted them with capabilities and talents for wise improvement. *This should be the subject of thought and of conversation.*"

What should be the subject of thought and of conversation? Why, that we are *God's property!* How could we keep this thought before our children if we have not had a living faith that we are God's property ourselves? We may have said in word that we are God's, but in *act* denied his ownership at the same time. It is to impress these important truths that I have felt a burden to present this subject. If all could see the importance of this subject and the bearing it has upon our complete consecration to the closing work of God, there would be no lack of men or means to accomplish a short and glorious work in the earth. If we all realized that we are not our own, but belong to Christ, there would be no lack of sympathy with the Master in the great work of saving souls, therefore we cannot overestimate the importance of this subject.

There is much more involved in this question than may at first appear. We shall see that the same test of character is now before the race as was placed before our first parents. The same principles are involved now that were disregarded in Eden,—on this point says the apostle: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3. If we see Christ in all his glory and the simplicity of his character, we shall behold him as Creator, Law-giver, and Redeemer, and shall acknowledge him as such in all our ways. In doing this is our only safety from the deceptions of Satan.

One principle upon which the prohibition of God to man, found in Gen. 2:16, 17 is based, is the right of ownership of God. None will deny that it is essential to man's happiness and well-being that he regard this principle of right of property, or ownership, among men. If man would not recognize God's priority of right and ownership, he certainly would not regard this right among his fellowmen. Hence God placed a test involving this principle before man in the Garden of Eden.

Christ is Creator and Owner of the earth and all that is therein; hence he had a right to withhold any part of his creation from man.

There is no requirement of God but that, upon careful study it will be found to be based upon some principle which, if disregarded, would work injury to all mankind. God's laws, whether negative or positive, are not based upon arbitrary commands, but rest upon some underlying principle that is in touch with the Source of all wisdom, love, and goodness. Man does not always recognize this truth, and has ever been slow to appreciate the fact that God, in his requirements, reveals his love to man.

Christ created the worlds; hence they belonged to him to make such disposition of as he wished; for his "pleasure they are and were created." Rev. 4:11. We are told that the earth was created "not in vain"; he formed it "to be inhabited." Isa. 45:18. Hence, when man was created

CHRIST GAVE TO ADAM THIS EARTH

And made him ruler over it all, with the one exception mentioned in Gen. 2:17. The statement of this is as follows: "And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, an over the cattle, and over all the earth. . . . Male and female created he them. . . . Be fruitful and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:26–28. "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men." Ps. 115:16.

COUNCIL MEETING.—No. 5.

THE canvassing work was the order of exercise for the council meeting held at 2:30 P. M. February 2.

Brother F. L. Mead spoke upon the subject of co-operation of Conference officers and ministers with this branch of the work. The cause of present truth is one cause, with different departments; but all who have the cause at heart should move forward unitedly in their efforts for its advancement. We should go hand in hand, in full sympathy with the work, and with each other. Is this correct? How many think so?

Some Conference officers and ministers say, What do you want of us? What do you want us to do? Tell us, and we will fall into line. Well, that is just what I am going to do. I believe there is a very general sentiment of union among our people, and a desire to know what is wanted, and a willingness to take hold all together. Brethren, let this spirit grow. What do you say?

1. If Conference officers will let the canvassing work constitute one of the subjects of their councils, its interests will be greatly promoted thereby. As other branches are made subjects of special order in their councils, let the canvassing work be placed on the list, and be given the same careful thought.

Plan for its successful prosecution. Decide upon plans and methods covering all of its several features, so there will be unanimity of sentiment and action. The very fact of the subject being given such consideration will inspire the brethren and sisters generally with interest, confidence, and enthusiasm in the work.

2. When general or special meetings are held, let the canvassing work be given favorable occasions, and ample time for consideration. Let all be given to understand that they are expected to attend such meetings just the same as all or any others. Set before them in clear terms the plans for the canvassing work; dwell upon its underlying principles; help them to see its relations to the cause as a whole; impress upon them its importance; exhort them to arrange their affairs so as to take hold of the work. In short, let this department of the cause be given equal consideration with all others.

3. Co-operation of ministers in holding canvassers' institutes. Here is a remarkable opportunity for labors of special value. Stand by those who have the burden of conducting the institute work, and make it the greatest success possible. And then the spiritual interests of those in attendance: Look after those carefully. Help them to that deep, heartfelt, daily Christian experience that they so much need. Come into close, personal touch with each one, and help them get their hearts right towards God, towards the work, and towards each other.

4. Young people's meetings. As our ministers hold meetings with the young people, place before them the opportunites for them to engage in work for the Lord. Educate them to realize that there is something for them to do, and in doing this, don't forget the canvassing work. Place that before them as one of the lines of work that they can prepare themselves for.

5. Conference and Tract Society secretaries should be in touch with the canvassers and their work. Write them good encouraging letters. If you have occasion to speak of financial matters, bear in mind their situation. Deal as gently as you can with them, and be consistent with your obligations. Canvassers have some trials to pass through; they have some dark and trying experiences. Help them with your words of good cheer and encouragement.

6. Another thing to the ministers: Help your State agents. Some of them, perhaps, like myself, are slow of speech. Can't you be mouth-piece for them, sometimes? When important meetings are being held, and the State agent is doing his best to awaken an interest in behalf of the work, help him along in every way you can. Help them to ideas regarding the work. When they are talking to the people, help them with an occasional "Amen!" Don't look disapproval, much less talk it, concerning the canvassing work, but do the other thing — show the people that your shoulder is to the wheel on that line as well as others.

The canvassing work will not run itself; it must be planned for, and those plans must be pushed, and the pushing must be continual and energetic.

At the conclusion of Brother Mead's remarks, Elder Olsen occupied a short time, speaking in harmony with what had been said, and adding further thoughts. The canvassing work, with every other line of our work, is taking on a broader phase; it means more than it ever did before. The manner of presenting the books means more than ever before. Formerly, the method was by some hook or crook to get the book off onto somebody. Now, that is all changed. The same spirit that actuates the minister to engage in his work, should also inspire the canvasser. His life, his example, his conversation, his religious devotion, should all be of the same character, the same stamp as that of the minister of the gospel.

Ministers are to be light-bearers, carrying salvation to the people, and so are the canvassers. Their work is very similar, and should be carried forward from the same standpoint as regards principles. As canvassers labor with the people, they should realize that perhaps their eternal destiny is in the book they are placing before them.

A person will act out what is in his heart, and if canvassers have their books in their hearts, they will be sure to present them to the people effectively. When a book is presented from the standpoint of, and in harmony with, the truth that is in it, the effect will be powerful upon the individual. Let laborers be put forth in this line with the same wisdom, consecration, and power of God's Word as in any other line.

The present system of institutes and canvassing schools is to study the Bible and the books themselves much. This is right. Let the system be encouraged. The Spirit of God will work when this course is taken, as it could not work under other circumstances. The work should be so conducted in all respects that those who take the books may take them under the operation of the Spirit of God, and great good will result. Canvassers should stand in the light, and then they will be light-bearers.

Let Conference officers realize the importance of the canvassing work, as Brother Mead has suggested. They have the example of the General Conference for giving the canvassing work suitable prominence. We have now made it the special order for two of these council meetings, and expect to in others. Let many be encouraged to enter the work.

STATE AGENTS' CONVENTION.—No. 5.

As per announcement, the subject of "How to present our books to the people," was given further consideration at the meeting of Thursday.

In discussing the matter of preparation on the part of the canvasser, the use and abuse of the printed canvass was considered. Brother Harrison expressed the idea that at the present stage of our work, it would be better to have no printed canvass. This would necessarily compel the canvassers to acquire their own canvass, and this they can only do by studying their books. This they should do; they should know by actual experience just what the book contains. A canvass acquired in this way would not be a set form of words; it would always be new and live; it would come from the heart.

The objection was raised that if canvassers are left to formulate their own canvass, many errors in forms of speech will occur; they will be defective in other ways, and these defects will operate against success. Even with what help the printed canvass affords, many inaccuracies in this respect occur, and these would be increased if the printed canvass be entirely dropped. It was granted that a properly gotten up printed canvass may be helpful as supplying a model. The canvasser needs to be prepared to give a canvass suitable to the occasion, let the circumstances be what they may.

Regarding grammatical construction of the language used by the canvasser, more depends upon whether his words came from the heart or not, than the matter. But this should not be taken as signifying that the proper forms of speech should not be carefully and continually studied. In any event, canvassers should have a full comprehension of the language they use, otherwise their work will be of the parrot order.

Brother Chadwick spoke effectively, showing clearly the necessity of avoiding extremes, and always choosing the golden mean. In the use of special terms in presenting themselves and their books to the people, canvassers should exercise wisdom. Let the leadings of God's Spirit as manifest upon the canvasser and his patron, guide in what shall be said. No rule can be given that will be of universal application. Governing conditions and circumstances are as varied as people and localities.

He related his own manner during his recent travels in foreign countries. He did not make it a point to always and under all circumstances advertise himself as a Seventh-day Adventist, but endeavored to follow the dictates of the Holy Spirit. He never avoided giving information regarding the denomination that he belonged to, but gave the same freely and frankly when existing conditions indicated that as the proper thing to do. He recalls instances when voluntary information to the effect that he was a Seventh-day Adventist would have shut him away from rare opportunities to get light and truth before the people. His work has been that of pioneering for the present truth in new fields and that is largely the work of canvassers.

Brother Mead spoke much in the same strain, emphasizing the fact that we must meet the people where they are, and adapt ourselves to their varying conditions and circumstances. Avoid extremes. Always be frank, truthful in every sense of the word, and above all, live where you can have constant communion with God.

THE PROMISE OF THE HOLY SPIRIT.—No. 3.

PROF. W. W. PRESCOTT.

Luke 18: 9–14: "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted."

I wonder in how many minds the feeling would rise, But that was the prayer of the publican, and we are not publicans! That is just exactly what the other Pharisee thanked God for,—that he was not. That is just what the Pharisee said,—he thanked God that he was not that way. "I thank thee that I am not as this publican." The prayer of the publican was: "God be merciful to me a sinner." That is all. And the Saviour says: "I tell you, this man went down to his house justified rather than the other." Why? Because he was a sinner, and he knew it; God knew it, and they agreed together that it was so. When he asked God to be merciful to him, the only way that God could be merciful to him was to forgive the sin, and the only way God can forgive sin, is to make one righteous instead of sinful. God wanted this man to be made righteous, and he himself wanted it, and they could agree on that, and thus it was so.

Take the case of Paul as he states it in his first letter to his son Timothy: "This is a faithful saying,

and worthy of all acceptation, that Christ Jesus came into the world to save sinners: *of whom I am chief.*" 1 Tim. 1:15. Now, I say this should be the experience of every one of us: "God be merciful to me a sinner." Now, Paul does not say that he was the chief of sinners before he was converted. He simply says, in the most emphatic way, in the present tense: "I am chief of sinners." What will give to anyone, whether it be Paul the apostle or whether it be you, any one of us, that view of ourselves, that we will be ready to say that, not simply as a form of words, but from the heart? What only can do it? The very same thing that wrought that experience in the apostle Paul, and it works that experience in everyone who knows it, when one sees Jesus Christ.

Now, I cannot abhor myself by looking at myself, and you cannot hate sin and be troubled at your sinful condition by looking at yourselves. Not at all. To attempt to do this, would be just like this: Suppose all the lights here were at once put out. Who could say then whether his neighbor was good-looking or bad-looking? Who then, by holding up his hand before him, could tell whether it was white or black? — There is no light, everything is the same, there is no chance to tell anything about it. The reason why we do n't see these things, is because Satan has put his own hellish shadow over us, and has brought darkness over us. And it is only as light from God shines into our hearts, that we can have any idea of our own sinfulness before God, and our need of him.

When Paul was on his way to Damascus, what were his feelings? He describes them to us in Phil. 3, "A Pharisee of the Pharisees, an Hebrew of the Hebrews, of the tribe of Benjamin, circumcised the eighth day, of the stock of Israel," etc. He had everything to congratulate himself for. But, when Paul, Saul of Tarsus, even that satisfied man, who would have put to death at that very moment, every Christian, met the Lord in the way, he said: "Lord what wilt thou have me to do?" He was converted, and acknowledged the very thing he had been fighting, and yielded up the whole thing right there. The moment he said "Lord," he acknowledged Jesus Christ, the very one whose disciples he was on his way to Damascus to persecute. Now concerning his conversion, we read: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen: immediately I conferred not with flesh and blood." Gal. 1:15, 16. It was after this experience, and after this Son had been revealed to him, that he wrote to his son Timothy: "I am the chief."

It was the same experience in Job's case. In Job 42:1–6, we read, "Then Job answered the Lord and said, I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understand not; things too wonderful for me which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." Now, I say, that will be the experience of everyone, and it is not an experience simply once in a life-time. It is not simply the experience that comes at conversion: but every time that one catches a glimpse of the glory and purity of Jesus Christ, he can but abhor himself.

I am really troubled to know how to find words to express these things. It is necessary to present before our minds the need of self-abhorrence for those who stand in the presence of God. There is nothing that I can say that can help the matter, but it must be with us just as it was with those on the day of Pentecost. They really did not have any appreciation of what Jesus Christ was; but while Peter was talking to them in a plain and simple manner about the Spirit, the Holy Spirit told them about Jesus Christ: the Holy Spirit revealed Jesus Christ to them — a man they had never seen before — and instead of seeing him merely as he had been reported to them, as a wine-bibber, as one who ate and drank with sinners, as an imposter, they saw Jesus Christ as the sin-pardoning Saviour. They saw something of the purity of his character, and they saw him, of course, in a true light.

It is only as the Spirit teaches you and me something about Jesus Christ, that we can have any idea of how we stand before God. A good lesson on this matter is found in the ninth chapter of Ezra. In his prayer, Ezra says: "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up into the heavens." I do not know what to say. When a servant of God like Ezra comes before God with such a statement as that, what shall we say, what shall we do? That was the prayer of a man who saw something of the sinfulness of sin,— who saw something of what it meant to be out of harmony with God.

Now, we are taught that the servants of God are to "weep between the porch and the altar and cry, Spare thy people, Lord, and give not thine heritage to reproach." But it seems to me, in considering this question, that before we can do that, we ought to weep for ourselves.

Look over the record of the past three or four years and see what God has been doing for us, and then see where we stand now. God has been dealing with

his people in a very remarkable manner, and God *is* dealing with his people still in a very remarkable manner. God has been waiting for the co-operation of human agents in his work. That word he has sent to us again and again: but the last word is that God is waiting impatiently. It is a wonder to me, that instead of impatiently waiting, he does not sweep us out of his sight, and take a people that will be ready to co-operate with him. What shall we do when God sends us word right here and now that he is waiting impatiently for us? How long did he wait for the fruit on the tree? He waited three years did he not? Then was he going to cut it down? No. He said just wait one more year, then if it does not bear fruit, let it go. How long has it been since God in a special manner began to send this light and this instruction and this reproof for you and me? Reckon it up. Four years. It is the fourth year since Minneapolis, and going on the fifth.

Now, I say, these things are terribly solemn for us to face, and I know not what to say. But from my soul I can only say that we have come to a terrible, solemn time for us. God has waited and sent reproof, and waited and sent reproof — four years.

Notice the special force of the expression found in the first appeal that was sent out to ministers and Conference committees, p. 34: —

"Will you exchange your hope of heaven for worldly gain? Many are doing this very thing. Satan has held out his tempting bribe, and they have accepted his terms. Should the tree be cut down, it would lie prone to the earth,— lost, lost, eternally lost!"

What is the meaning of this? When you put that with your own experience you can see what it means. It means that it is time to bear fruit, or to cut down the tree.

I have no disposition to try to crowd anyone, but I feel that it is my duty to present these things in the plainest manner possible, and to let the Spirit of God do its own work upon our hearts. That is all I can do. Just take a few words, to show how we are to take a view of Christ, and that we are not to look to ourselves to see whether we are wrong, but to the light from God, in Christ. "One ray of the glory of God, one beam of the purity of Christ, pervading the soul, makes every spot of defilement painfully distinct." Why, I tell you the simple fact when I say that if God would to-night let some additional rays of his Spirit shine in our hearts, we could not go home and rest easy, and sleep quietly, and take matters the same as usual.

I tell you, it is a terrible thing to be wilfully sinning against God, and it is a terrible thing to be cherishing sin against him. Words simply fail to express my horror of such a situation. Here we are, and this message is to be given with a "loud cry," and who can say in the spirit of it: "Here am I, send me to give that loud cry"? God must visit his people. God must enlighten our minds and give us some new views of Jesus Christ. I pray he may do it right early. It is only his Spirit that can do this. We have had these words before our minds for years and years, but God's Spirit must teach us what they mean. God's Spirit must really teach us what the purity of Jesus Christ is. We are utterly unable to comprehend it, to understand it.

There is another phase of this matter that I want to speak about, and that is, What are we going to confess? Now, I apprehend that many would say: "If there is anything sinful about me, I want to confess it:" and many confess to God just that way, and say: "Lord, if I have sinned, I am sorry for it." Now, when God sends us word that we have sinned, it is an insult to high heaven to come to him and say: "*If* I have sinned." Well, if I have not sinned, He is a liar, because He has sent word to me that I have. How is it? Shall I come to God and say: "If I have sinned, I hope you will forgive me"? You see it is impossible to say it. There is no if about it. He tells us that it is so, and it is time for us to confess it without any "ifs" in the matter.

You do not find any such confession of sin as that in the Scripture. You don't find Daniel, the one greatly beloved, to whom the Lord sent that special word, "Thou art greatly beloved," confessing sin with an "if" in it. Not at all. Notice his confession, the way it reads: "We have sinned and committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets." I will just stop there a moment and consider that. "Neither have we hearkened unto thy servants the prophets." How is that?

"Some criticise the message and the messengers. They dare even to reject the words of reproof sent to them from God through his Holy Spirit."— *Danger in Adopting Worldly Policy, p. 8.*

Now Daniel says: "Neither have we hearkened unto thy servants the prophets." The fact is, as it seems to me, that we have become so accustomed to the idea of regarding or disregarding these things, as our interests are at stake, that we have utterly lost the sense of the sanctity of God's Word and of his message. It is a fearful thing to disregard God's word and message; yet we have become so accustomed to do this. Why? Because sin is there, and because God does not immediately send evils upon us, we disregard these warnings. We do not appreciate what a terrible thing it is in the sight of God to disregard the plain statement of his Word, and the plain reproofs of his Spirit. We have been doing this for years and years, and this should be our prayer: "God be merciful to us, and save us."

That must come from hearts that appreciate the situation. Notice these words: —

"Those who are carnally minded now, notwithstanding the warnings given of God in his word and through the testimonies of his Spirit, will never unite with the holy family of the redeemed."—Special Testimony, p. 39.

Someone asks, Well what shall we confess? Let me read this statenent found in "Gospel Workers," p. 83. I do not want you to lose this thought:—

"We are just as accountable for evils that we might have checked in others, by reproof, by warning, by exercise of parental or pastoral authority, as if we were guilty of the acts ourselves."

That statement almost took me out of my chair when I read it. If God does not have mercy upon us what will become of us? I want to read that statement again, to see whether we have any need of making a confession, or whether there is anything in our past experience that is not just right.

"We are just as accountable for evils that we might have checked in others, by reproof, by warning, by exercise of parental or pastoral authority, as if we were guilty of the acts ourselves."

What shall we say other than "We have sinned and done wickedly in thy sight"? What shall we say before God? Will it not be true that we shall be obliged with Ezra to say: "I am ashamed and blush to lift up my face to thee, my God"? Do you think I am overdrawing the picture just for the sake of a little temporary effect, or to work up a sensation? There are the simple statements in the matter. Now, if God's word has any effect upon our hearts, if the testimony of his Spirit meets with any response from us, we shall not have to ask any more: "What is there for me to confess?"

Take another phase of it as presented in the following familiar scripture, which I will not take time to read, but will simply bring the thought before your minds. Mark 7:21, "For from within, out of the heart of men, proceed evil thoughts." Verse 20: "That which cometh out of the man, defileth the man." We are to purify that which comes out of the heart. It is that which is evil, it is the foundation that is defiled. Now, one may address himself with all earnestness, and with all the will-power at his command, to make his outward acts perfect, and he may even be able to do it as far as his outward actions are concerned; and yet every one of them be tainted with evil, because that which cometh out of the heart of man defileth and is evil. The heart must be changed by the power of God, and until that is the case, every action is evil. Now, what is the power,— how do we link ourselves to the power that purifies? It is by faith. "Purifying their hearts by faith." Acts 15:9.

Let us see how this connects with this thought: —

"A living faith in Christ will bring every action of the life and every emotion of the soul into harmony with God's truth and righteousness."—*Gospel Workers, p. 23.*

That is simply another way of saying: bringing into perfect harmony with the law of God,— with the character of God. That is the living faith that brings us into perfect harmony with God. Well, can we see the reason of that statement, "Whatsoever is not of faith is sin"? Now, faith is not simply a thing that comes at conversion, and then we are through with it. Faith must be a living, active principle in us. That is the living faith that brings us into harmony with God. Faith is that power which brings the divine light into the soul. it is the only thing that brings us into harmony with God, the only thing that prevents every action from being sin. But "whatsoever is not of faith is sin," because it is faith and faith only that purifies the heart and that sanctifies its motives, so that the spring of action may be right; and unless that is so, the outward action cannot be right in God's sight. That is the teaching of the Saviour about obeying the commandments. He says "he that hates his brother is a murderer."

Last summer when I was attending the Indiana camp-meeting, I was invited to speak in the woman's prison. I think there were eighty three women in this prison. They told me that ten of them were under life sentence for murder. Well, some of the brethren afterward asked me if they were not a pretty hard-looking company to speak to, whether they were not a pretty hard set. I tell you in my soul, I felt they were not any worse than many of the people I had spoken to at the camp-meeting: and if all the murderers in the world were shut up in jail, there would not be people enough left to guard them. Now, you see God does not look at these things as we do. A man that walks up and down the street and hates his brother, is a murderer in the sight of God. We can't deal with that, but God does deal with that.

Now, it seems to me that that alienation, that hard feeling and suspicion among brethren, is a most terrible thing in God's sight. That is simply murder in one degree: this is murder in another degree, that is all. God has been sending us special instruction upon that point, putting away differences. (We have been talking, you know, about what it is that hinders the Holy Spirit's coming in.) Notice this statement in "Gospel Workers," p. 370: —

"It is our privilege to take God at his word. As Jesus was about to leave his disciples, to ascend into heaven, he commissioned them to bear the gospel message to all nations, tongues and peoples. He told them to tarry in Jerusalem till they were endued with power from on high. This was essential to their success. The holy unction must come upon the servants of God. All who were fully identified as disciples of Christ and associated with the

apostles as evangelists, assembled together at Jerusalem. *They put away all differences.*"

And the instruction that was for them is for us now, for we want the same experience, the same experience that they had: and what we are trying to find out, is what hinders it, that it may be removed, and that that experience may be ours. "They removed all differences." And has not the instruction come to us that companies should be gathered together, and pray for the descent of the Holy Spirit, pray for the baptism of the Holy Spirit, more than the ordinary workings and the ordinary outpouring of the Spirit,— the abundance of it? "They continued with one accord in prayer and supplication, that they might receive the fulfillment of the promise of the Holy Spirit." And have we not got to do that very thing, if we do anything at all? If we do it at all, we have.

"They continued with one accord in prayer and supplication, that they might receive the fulfillment of the promise of the Holy Spirit: for they were to preach the gospel in the demonstration of the Spirit and in the power of God. It was a time of great danger to the followers of Christ They were as sheep in the midst of wolves, yet they were of good courage, because Christ had risen from the dead, and had revealed himself to them, and had promised them a special blessing which would qualify them to go forth to preach his gospel to the world. They were waiting in expectation of the fulfillment of his promise, and were praying with special fervency.

"This is the very course that should be pursued by those who act a part in the work of proclaiming the coming of the Lord in the clouds of heaven: for a people are to be prepared to stand in the great day of God. Although Christ had given the promise that they should receive the Holy Spirit, this did not remove the necessity of prayer. They prayed all the more earnestly: they continued in prayer with one accord Those who are now engaged in the solemn work of preparing a people for the coming of the Lord, should also continue in prayer. The early disciples were of one accord. They had no speculations, no curious theory to advance as to how the promised blessing was to come. They were one in faith and spirit. They were agreed.

"Put away all doubt. Dismiss your fears, obtain the experience that Paul had when he exclaimed, 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' Surrender everything to Christ, and let your life be hid with Christ in God. Then you will be a power for good One shall chase a thousand, and two shall put ten thousand to flight."— "*Gospel Workers,*" *p. 370.*

If you have noticed in the record of the Acts, this idea of agreement is repeated. The book of Acts is specially for our study now. Acts 1:14: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts 2:1: "And when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2:46: "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

There are other references also, containing this same idea of their being of one accord. One is found in the fifteenth chapter, verse 28: "For it seemed good to the Holy Ghost and to us." Now why did it seem good to the Holy Ghost and to them? Why was it? what was the reason for this? They were of one accord, and the Holy Ghost was right there with them, to instruct them, to teach them, to lead them; and that same experience is for us. But has not God been sending his Holy Spirit as a witness, as a seal to alienations, to any hardness, to any evil course persisted in, to those despising this instruction and refusing to give up sins wilfully cherished, to any known sin? Has God not been doing this? He has been sending his Spirit to convince of sin. Whether we see it or not, there needs to be confession, restitution. Notice this word again:—

"I know that a work must be done for the people, or many will not be prepared to receive the light of the angel sent down from heaven to lighten the whole earth with his glory."— "*Danger of Adopting Worldly Policy,*" *p. 11.*

Well, perhaps you will say: "Why, when that comes, there will be no resistance, every one will see that, and those who have stood out will have to give in when they see this light and glory and power." Let me ask you: Did they give up when Christ was here with this light and power? Was there light? Why, look and see what the record says about the light. Did it convince those who would not believe? No. They rejected Jesus Christ and then put him to death, because he did not come and meet their ideas, their own plan and interpertation of the prophecies, and because he did not meet their ideas and did not conform to their plan, they rejected him and put him to death. In the same way, Jesus Christ is being rejected to-day, and crucified afresh.

There is another point that I want to touch (I am not coming back to this again; and harp upon this string. I shall leave it with you and God. I had a few things that I wanted to say, and I want to finish this.) Now, some will begin to ask: How are we going to tell whether sins of the past are brought up to our minds by the Holy Spirit, or by the devil? Unless my experience leads me astray, there are many who have made this inquiry in their own minds, How are we going to tell whether sins that are brought up to our minds are brought up by the Holy Spirit, or by the devil? Now, let me ask you a question. Suppose you were to come into the vestibule, and you were standing out there now when somebody inside was talking, and suppose a stranger should come in with you, and he should ask: "Who is speaking?" Could you tell him? Why? (voice: "you would hear the voice.") But he would hear the voice too, would he not? (voice: "you would know the

voice.") Now, how are you going to know whether the Lord is talking to you, or whether the devil is? Let us take this word: "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: *for they know his voice.*" John 10: 4.

Now, I say to those who have been in the ministry, and who have been teaching Christ to the people and to-night can't tell the difference between the voice of Christ and the voice of the devil, it is time for us to stop and learn the voice of God. Now, if any one who has been a teacher of the people, raises that question in his mind, let him know that the very fact that that question is raised in his mind, is the evidence that he wants to learn Jesus Christ. But, you still ask: "How will they know his voice?" I can't tell you, and if I could, it would not do any good. He says: "They shall know his voice," and you will have to take his word for it, not mine. And if you take his word for it, he will see that his word is true; but I can't tell you how. I know it is true, and I know he makes it true to those who believe. But, to those who stand off as did the Jews, those will never know anything about it. On that basis, they never can and never will; and if we wait to have it all explained, we will not know anything about it, and I cannot tell you, and shall not try to tell you. I can tell you this: he says: "My sheep hear my voice, and I know them, and they follow me." John 10: 27.

Here is a word that will help us on that perhaps, and notice how we have instruction upon every point in this way: "Amid the confusion of innumerable doctrines, the Spirit of God will be our guide and shield to those who have not resisted the evidences of truth." Now, how are you to know his voice? Because he silences every other voice. If we yield to him, we will know the voice; "my sheep know my voice, and they follow me." Why, I tell you, brethren, we are coming to times when we can't sit down week in and week out, and hear God's side of the question, and wait, and consider, and see how Brother A. goes on, and Brother B. goes on, or what this one or that one says. We must know the truth because the Spirit of truth is in us. That is the reason. We will just as surely, you and I, in spite of all the light we have had under this work, be led astray. The fact is, we will change leaders and not know it, unless we have the Spirit of God with us. That is the simple fact. We will change leaders and not know it. We have been told so, and I can show it to you in so many words. I want to read a word about it:—

"Every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the universe."—"*Danger in Adopting Worldly Policy,*" *p. 7.*

You and I will do it, unless we are fully surrendered to God and kept by his divine power, and we will array ourselves against this work, against the truth of God, and will join with Satan and fight God's work, unless we are kept by the power of God. It is time for us to begin to mistrust self and to flee to God for his keeping power. It must be so.

Now, as I said, I will not come back to this point unless the Lord leads me back, (and I presume some have already thought I have dwelt too long upon it), but I have felt that I wanted to say some of these things in the plainest manner possible. But, if this instruction is from God, I say it is time for us to receive it, and act upon it, and I leave it with you, and for the Spirit of God to lead you.

THE THIRD ANGEL'S MESSAGE.— No. 5.

ELDER A. T. JONES.

I FIND that some are beginning to get a little perplexed by not doing what we agreed to the first night; or else they did not get here in time to agree to that. The first night, you know, we agreed to stand by that text of Scripture, and say it is so, that "If any man thinketh he knoweth anything, he knoweth nothing, yet as he ought to know." Some who have perhaps come in since these lessons began, and others who have not remembered fully to stick to that text, have begun to say like this: "Well now, all these things are plain that you have set forth; but I do not see how they are going to fit" such and such things that we have held before.

Do n't be a bit afraid. If these things are plain — and they say they are — then look at them. If they are new,— do n't try to put new wine into old bottles. To all such who may think these things are new, I say, Do not try to put new wine into old bottles. You can not do that. Do not get concerned about what you thought before. I am not talking at random on these things at all. I know what I am saying, and I know some other things that are coming besides. If you have been thinking right before, this will fit; and if you have not been thinking right, it ought not to fit. Let us study these things together. Have I brought any matters before you that are not actual facts? [Audience: "No."]

All we are studying this week is that one text we started with. Many other things are going to come that we have not yet taken a text for; but we are studying this week this text: "The people who will now see what is soon to come upon us *by what is being transacted before us,* will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented before the people."

Now so far we have got along pretty well in seeing what is being transacted before us, and some of the things that are soon to come upon us. Let us take what we have and make the most of it, and the rest will take care of itself when it comes.

Now to-night I am going to take up another study right in the same line — of what is being transacted before us. I will simply call attention to facts,— things that you can see, and things that everybody in the world can see, who reads the common daily events as they appear in the daily papers of the world. You can see them, and everybody else can see them. Have we brought up anything in these lessons yet as to what is being transacted before us, that everybody cannot see? — [Audience, "No."] As to what is coming upon us, we can tell them. They may not believe what is soon to come, of course, but they cannot help seeing what is before them.

Four years ago last fall I was appointed to write a reading for the week of prayer, on "Our present Standing and Work." In that I mentioned some of the thoughts that I referred to the other night; but I call attention to this one particular thought now for our study to-night. Here it is: —

"Under our Constitution as it is, the total separation of Church and State and the perfect religious liberty thereby assured, have been a beacon-light of progress to all other nations for a hundred years. The American principle of the liberties and rights of men had an irresistible influence upon other nations in all parts of the earth. This is the genuine principle of Protestantism, which is, in short, the principle announced by Christ, that men should render to Cæsar only that which is Cæsar's, and unto God that which is God's.

"Against this principle the papacy has constantly maintained that no State could exist without alliance with the church; in fact, that States exist only for the support, and for the sake, of the church. It is true that the American principle has not been adopted *in its clearness* by any other nation; but yet its influence has been untold in turning the minds of men from the influence of the papal theory. But just now, when the other nations in their perplexity are courting the support of Rome, the papacy takes advantage of this to re-assert the papal theory, and to claim that these things are an acknowledgement on the part of rulers and governors that her theory is correct.

"Now in view of all this, and just at this time, in fact this very year, 1888 — [Here I mentioned the proposed Constitutional Amendment and the National Sunday Bill, which were then before the country, as proposed by Senator Blair, in which Christianity as the religion of the nation, and Sunday as the sabbath, were to be recognized, and then continued as follows:] When this is done, its influence in favor of the papacy will be inestimable. Then it will be said that this nation, which has made such great pretensions to religious liberty, and which has been set forth as the model for earthly governments, has been compelled to reverse that which was supposed to be the enlightened order, and to adopt the principles which the church has all the time maintained.

"Then, as this nation has been the model of liberty, enlightenment, and progress to all others, so when its principles shall have been reversed, when the liberties and rights of men are denied, when the nation is carried back to the principles of the papacy in the Dark Ages, and persecution for conscience's sake is carried on, the reaction upon other nations will be such as will infinitely confirm and magnify the claims and power of the papacy.

"And so will be fulfilled the scripture: 'All that dwell upon the earth shall worship him, whose names are not written in the book of life.' In this way power will again be given to the papacy to make war with the saints of God, even as the scripture shows: 'The same horn made war with the saints, and prevailed against them, *until the Ancient of days came*, and *judgment was given* to the saints of the Most High, and the *time came that the saints possessed the kingdom*.' Dan. 7:21, 22."

I had not then found this passage, which I shall now read from Schaff's "Church and State." Dr. Philip Schaff, having been in Europe, being a born European himself, and not coming to this country until he was a man full grown; being a graduate of European universities, and understanding European affairs better than any other person in the United States, and then coming over here and understanding the affairs of the United States to a considerable extent, writes thus in his "Church and State in the United States," page 83: —

"In conclusion we must briefly survey the influence of the American system upon foreign countries and churches.

"Within the present generation *the principle of religious liberty* and equality, with a corresponding relaxation of the bond of union of Church and State, *has made steady and irresistible progress* among *the leading nations of Europe*, and has been embodied more or less clearly in written constitutions. . . .

"The successful working of the principle of religious freedom in the United States has stimulated this progress without any official interference. *All advocates* of the voluntary principle [in the support of churches and religion] and *of a separation of church and state in Europe* point *to the example of this country* as their *strongest practical argument*."

Elder Lewis Johnson.— We know that is so in Scandinavia.

Yes, it is known in all Europe. But what we want to know is, that it is so in this country; that that is the influence our country has borne hitherto; and this, in order to see what its influence will be now that it has turned about and is going the other way.

Here is Dr. Schaff's statement as to the principles of the papacy in connection with the German Empire, in 1871: —

"The Westphalia Treaty of 1648 confirmed the equal rights of the two contending churches. But the pope never consented to even this limited toleration and will always protest against it. The papal syllabus of 1864 condemns religious toleration among the eighty heresies of the age. The Roman Church acknowledges no other church, and cannot do it consistently. She knows no geographical and national boundaries, and rallies around the common center of the Vatican 'vice-gerent of God on earth.' She must submit, of course, to hard necessity, but does it under protest."— *Pp. 91, 92.*

So you see, according to that, the principles of the papacy are directly opposed to the principles of the United States Constitution.

I will read a few passages further concerning the papal principles. I read from a book by Gladstone and Schaff, entitled, "Rome and the Newest Fashions in Religion," page 113. It is declared to be an error and condemned as such by the Pope to say that—

"Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason."

That is an error condemned by the church of Rome; but that is the doctrine of the government of the United States; that is the doctrine of the Constitution of the United States.

Another error condemned by Rome is to say that—

"The church has not the power of availing herself of force, or any direct or indirect temporal power."—*P. 115.*

That is an error condemned by the Catholic church. But that is the doctrine of the constitution of the United States. It is a fundamental principle of the Government of the United States, that the churches shall have nothing to do with the affairs of the government.

Another error condemned by the papacy is to say that "The Church ought to be separated from the State, and the State from the Church."—P. 123.

All these are condemned as errors by the Catholic church. But all these express the very doctrine of the Constitution of the United States, as its makers established it and intended it to be. And nothing could show more plainly how directly antagonistic are the principles of the papacy and the principles of the Constitution of the United States government.

There is another word I will read. It is the statement of Leo XIII. in 1891, as to what the authority of the church is, what her right is. Page 868 of "The Two Republics." He is writing to all the world about the condition of labor, and the difficulties between labor and capital, governments and workingmen, etc., and says:—

"It is the church that proclaims from the gospel those teachings by which the conflict can be put an end to, or at least made far less bitter; *the church* uses its efforts not only to enlighten the mind, but to direct by its precepts the life and conduct of men; . . . and *acts on the decided view* that for these purposes *recourse should be had*, in due measure, and degree, *to the help of the law and of State authority.*"

That is the very latest doctrine of the papal Church, officially set forth, and as in every other, in direct antagonism to the doctrine of the Constitution of the United States *as it reads*, and as it was *intended* to be, *not* as it *has been made to mean* by the Supreme Court of the United States, Feb. 29, 1892.

That is how it is that the influence which this government has had upon the other nations, has been to carry them away from the papacy, to carry them away from the doctrine of the papacy. And, as Dr. Schaff says, this influence has been "steady and irresistible." Well now in the Supreme Court decision, Feb. 29, 1892, and in the legislation of Congress recognizing and establishing Sunday as the Christian sabbath, the government of the United States has reversed that order. The Constitution has been disregarded and overridden entirely. The government of the United States stands to-night in the hands of a hierarchy here, which, in order to accomplish its purpose, joined hands with the papacy specifically.

Well now, as to the influence that this will have upon the other nations let me read from that testimony that is now in No. 1 of the BULLETIN, top of page 16. It touches this question that is before us to-night, and the Lord tells what is the consequence of this reversal of the original order of things in this government:

"As America, the land of religious liberty, shall unite with the papacy in forcing the consciences of men to honor the false sabbath, *the people of every country on the globe will be led to follow her example.*"

How far then, brethren, is the influence of this nation to go, now that it has turned about?—To every nation on the globe. What did the turning about of this nation do?—That made the image of the beast. Well then as in view of that fact, other lessons that we have had bring us face to face with the giving of that message in its express words and terms, how far is that message to go?—To every nation and kindred and tongue and people. Then as this nation, having turned about, will lead every nation on the globe in the wrong way, back to the principles of the papacy in fact, so it is time for the third angel's message to reach every nation on the globe.

That is the message now. Well then are you ready to go? That being the message that is to go, does it not become every professor of that message to hold himself in readiness to go to the ends of the earth, when God calls him to go? The influence of this is to lead every nation on the globe back to the papacy. The work of the third angel's message is to warn all nations of the earth against the worship of the papacy, and this image of it which brings us back to the papacy. Just as certainly as that influence reaches every nation on the globe, so certainly this warning must go to every nation on the globe. Then every man is unfaithful to the trust which God has given us in the third angel's message, if he holds himself back from the call of God to go anywhere on the globe, is n't he? Then that brings us again face to face with such a consecration as there has never been among Seventh-day Adventists. It brings us face to face with such a consecration that home, family, property, everything is surrendered into the hands of God to let him call us and send us or such means as we have, where he pleases and do what he

chooses with us. Are you ready? Isn't it time to get ready?

Elder C. L. Boyd.—Yes, all are ready, Brother Jones.

Elder Jones.—Good! But that is a thing we are to think of.

I was constrained to say to-day to one brother, while talking with him, that these things as they stand now, make a greater strain upon real, actual faith than we have ever had yet. For it is just to stand face to face with ourselves and tell ourselves and set it down as a convincing, actual fact that the seven last plagues are going to come pretty soon; that we are working in view of that fact; and that the coming of the Lord follows the seven last plagues, in view of which we are working; and the coming of the Lord is the end of the world. And for me to face myself and talk to myself like that—I tell you it draws on a man. I find that it draws on me. Well, all I can say, brethren, is, Let it draw. I can't dodge it; I wouldn't if I could. I would not go back on it if I could. But it draws on the very vitals of a man's faith; that is a fact. Well, brethren, let it draw, until it draws us completely out of self and into Jesus Christ wholly.

"As America, the land of religious liberty, shall unite with the papacy in forcing the consciences of men to honor the false sabbath, the people of every country on the globe will be led to follow her example. Our people are not half awake to do all in their power with the facilities within their reach to extend the message of warning to the world. New churches must be built, new congregations organized. Let the light shine to all lands and all peoples."

I hope Brother Robinson will get all that he called for to build up the work in London; and I hope Sister White will get all she calls for to build that church in Australia; and Brother Chadwick get all that he calls for, and everybody else get all they call for. How long will our property be good for anything anyhow; when the seven last plagues are soon to fall? What will it be worth? What good is it going to do when the seven last plagues fall? What is the good of it?

But there is the point. When we come to say from real conviction, and stand face to face with the fact as a fact, that the seven last plagues are indeed soon coming and that the Lord is coming right at the end of that,—it is going to draw on the very vitals of our faith. It is going to bring out what is in us. If a person has real confidence in the message this is going to reveal it.

And there will be plenty of means. I am not a bit uneasy about the means. If Seventh-day Adventists who have means do not consecrate themselves to the Lord and let him have their means, the Lord will get means somewhere else. He will call up other people. Brethren, it is the worst thing that can happen to a Seventh-day Adventist who has means, when God has to pass him by and find somebody else that will give what is wanted. A Seventh-day Adventist left to himself, is the worst-off man in this world. We have come to a place where God wants us to use all we have. And when we believe this our means and ourselves will be for his use. And his work will soon be done, and then we shall not need any more means. That is the situation now.

This government as it *was* drew the nations in its train *away from* the papacy. This Government as it *is*, draws all in its train *back to* the papacy. *And the papacy knows it.* And knowing it she is working for that very thing now and has her—I was going to say her fingers—but no, she has got her whole arms in it and is beginning to wield the government in her own interests. All that Protestantism is to-day in the United States, and all that these churches are that have worked for the Sunday law, is merely a tool in the hands of the papacy.

How many of you have seen a Punch and Judy show? [Many of the audience held up their hands.] Those little figures that work back and forth there, bobbing up and down and to and fro above the curtain are manipulated by some one behind the curtain. You don't see him. Those little puppets that bob up there are exactly what these Protestant churches are to-day in the hands of the papacy. She is beneath; she sits behind the curtain; she works the wires; she touches the triggers. These Protestants, in their blindness, think they are doing great things for themselves; but they are simply the puppets in the hands of the papacy, working as she desires, upon this government, and through this government, for all the world.

And it is time to tell them so. But when the message goes that tells them so, it tells them that "Babylon is fallen," and that they must come out of her, if they would escape the plagues. And when they are called out of her, where can they go? All the world is under the control of the papacy—except the third angel's message, thank the Lord! That is never going to be under the control of the papacy! Praise the Lord! All the world is under the control of the papacy and its principles. But when they are called out of it, where alone can they go?—To the third angel's message as God gave it.

Brethren, we are in the grandest time this world ever saw. Oh, that we may consecrate ourselves to God as becomes us who are living in this grandest of times!

I shall read you at another time a statement from Vol. IV, how that great numbers of ministers will turn to the truth of the third angel's message under

the "loud cry." Many of the ministers who now think that this Sunday law work and all this is all right — they do not see what is under it — when the papacy begins to move a little more openly they will back out of the whole thing; they will cut loose from that thing. But where can they go? — To the third angel's message. Thank the Lord! I tell you, brethren, the power of God is going to do something right away. Oh, that we may surrender all things to him that he may!

Let me read here the aims of the papacy, as set forth in her own words. This is from the New York *Sun* of July 11th, 1892; and if there is an official Catholic paper in the United States, it is the New York *Sun*; don't forget that; not that *The Sun* is run professedly as a Catholic paper, but it is that. And *The Sun* has a correspondent in Rome, in the Vatican,— a priest,— I don't know what his name is. He does n't sign his name, but writes under a *nom de plume*. And you can bear in mind that dispatches to *The Sun* from Rome are always straight. So I say that *The Sun* is virtually more representative of the papacy, of the Catholic church in this country, than the most of Catholic organs even, unless perhaps Cardinal Gibbons's organ. This was the letter written directly by *The Sun* correspondent from Rome last summer. So I read it here. It is entitled "The Papacy and Nationality, Pope Leo and the United States." After speaking of certain classes in the Catholic church, bishops, archbishops etc. and as to their aims in the United States it says: —

"But Leo XIII. has a still higher aim. His appeal for national unification is founded upon a traditional conception of the Holy See.

"In his view the United States have reached the period when it becomes necessary to bring about the fusion of all the heterogeneous elements in one homogeneous and indissoluble nation. Statesmen are preoccupied, and very properly, with the multiplicity of centrifugal forces which threaten the republic with disintegration. Enemies make use of this latent danger to accuse the foreign Catholics of having a tendency to form a State within the State. It is for this reason that the pope wants the Catholics to prove themselves the most enlightened and most devoted workers for national unity and political assimilation. Certain incidents have given a bad color to the loyalty of some foreign groups. All doubt upon this subject ought to disappear. The church has always been the able collaborator of all people in the work of national unity. It was she that constituted, through the efforts of popes and bishops, the great political bodies and the great national organizations. The most united races and the most solid populations, politically and nationally, are those who have most profoundly felt the salutary action of the papacy and the church. France is the typical example of this law of history. If Italy in the middle ages did not take advantage of this incomparable benefit, was it not because the jealous States interfered with the work of unification of the church and of the Roman pontiffs?

"America feels the urgent need of this work of internal fusion. Formed of a mosaic of races and nationalities, she wants to be a nation, a collective being, one strong and united. What the Church has done in the past for others, she will do for the United States. . . .

"That is the reason why the Holy See encourages the American clergy to guard jealously the solidarity and to labor for the fusion of all the foreign and heterogeneous elements in one vast national family. The American Church furnishes and must furnish at the present time the proof that Christianity is the school of patriotism and of national sentiment. By continuing to favor this work of unification it will form the grandeur of the United States, and will demonstrate the degree to which religion and the Church are the generators of political and patriotic independence.

"As the approaching danger to the United States lies in fractionizing the republic into centrifugal and hostile parties, the Catholics will appear, through their co-operation in national concentration, the best sons of the land and the upholders of political unity. The pope will impose upon all the American motto, *E pluribus unum*, applied to the subject we are treating.

"Finally, Leo XIII. desires to see strength in that unity. Like all intuitive souls, he hails in the united American States and in their young and flourishing church *the source of a new life for Europeans*. He wants America to be powerful, in order that Europe may regain strength from borrowing a rejuvenated type."

And I tell you another thing right here brethren, when things have come to that pass in the government of the United States that the papacy can afford to set forth her purposes and intentions as plainly as that,— I tell you they are pretty far gone. The papacy does n't speak openly until she knows she has the advantage. She always works underneath and secretly until the time comes to spring, and she does n't spring until she is ready. And when the affairs of the United States are so under the control of the papacy that she can talk like that, openly to the people of the United States, then things are in a shape satisfactory to the papacy.

"*Europe is closely watching the United States.* Certain things there may frighten some people, but the general attraction is invincible. Bryce, Claudio, Fanet, Carlies, and all the historians and publicists have the inclusiveness of the record. Henceforth we will need authors who will place themselves upon this ground: 'What can we borrow and what ought we to borrow from the United States for our social, political, and ecclesiastical reorganization?'"

Until 1892 what could any European nation or any other nation borrow from this government for ecclesiastical reorganization?— Nothing. What had this government to do with ecclesiastical affairs? The Constitution was absolutely pledged against the whole thing. But now since the Constitution has been overridden, the papacy can begin to ask: "What can we borrow from the United States for our ecclesiastical reorganization?" But the example has been set, and the thing has been done, which has put the United States into a place where the papacy *can* borrow from the United States example and influence for ecclesiastical reorganization in Europe and all other nations. And she is doing it. She is borrowing and using it for her purposes now.

"And from the pope's particular point of view, 'What are the examples that these American Catholics are giving us?' The problem is difficult; but in its wanderings and its immense variety it captivates all strong and far-reaching minds.

"The answer depends in a great measure upon the development of American destinies. If the United States succeed in solving the many problems that puzzle us, Europe will follow their example, and this *outpouring of light will mark a date in the history not only of the United States, but of all humanity. Res vestra agitur* is what we might then say to Americans. 'That is why the holy father, anxious for peace and strength, collaborates with passion in the work of consolidation and development in American affairs. According to him, the Church ought to be the chosen crucible for the moulding and the absorption of races into one united family. And that especially is the reason why he labors at the codification of ecclesiastical affairs, in order that this distant member of Christianity may infuse new blood into the old organism." . . .

Brethren, can anybody in the world shut his eyes to this that is taking place before us? this that is even taking place before the whole world? Can anybody see what is taking place before him? Do we know what is soon to come upon us by that thing that is taking place before us?

But the papacy not only proclaims her purpose — she follows it swiftly with a bold stroke to carry it into effect. That special representative of the pope that "permanent Apostolic Delegation which was established in this country only the other day, what does that mean? Monsignor Satolli came to this country as the pope's personal representative to attend the opening exercises of the World's Fair — a good excuse. Professedly he came as any other would come on a special mission. But when he got over here, then he was to stay awhile; temporarily as delegate of the pope. But there was an off-sided party in the Catholic church who began to say "We don't want him." Then the pope simply established him forever. This is the account of it in the New York *Sun*, of January 15, 1892:—

ROME, Jan. 14.—The pope has decided to establish a permanent apostolic delegation in the United States, and has nominated Mgr. Satolli to be the first delegate. This decision the Vatican considers to be a sufficient reply to the opposition to Mgr. Satolli and his mission.

The Propaganda will send by the Rev. F. Z Rooker the documents authenticating the new power conferred upon Mgr. Satolli as permanent delegate.

Pope Leo is said to be greatly interested in the situation in America, and desirous of putting an end to the ecclesiastical differences existing there. With this purpose the pope is preparing an encyclical to the American episcopate, advising harmony and union.

WASHINGTON, Jan. 14.— Mgr. Satolli, the papal ablegate, received at the Catholic University to-day the following cable message from Dr. O'Connell, the American Secretary of the Propaganda, who accompanied Mgr. Satolli to this country, and recently returned to Rome:

ROME, Jan. 14, 1893.

Mgr. Satolli:

The apostolic delegation is permanently established in the United States and you are confirmed as the first delegate.

O'CONNELL.

Information was also received here confirming the announcement that the Rev. F. Z. Rooker of Albany had been formally appointed Secretary of the apostolic delegation, and stating further that he had left Rome for New York and was no doubt the bearer of the Papal bull creating the delegation and confirming all the powers of Mgr. Satolli.

ST. PAUL, Jan. 14.— When asked about the institution of an apostolic delegation in the United States, this afternoon, Archbishop Ireland said: "Yes, a permanent apostolic delegation has been established in the United States, and Mgr. Satolli has been named the first apostolic delegate. The decree was issued in Rome last evening. I have had myself a direct cablegram from the Eternal City to this effect. I am heartily glad. The controversies agitating American Catholics for some time past are over and peace will reign.

"Mgr. Satolli came to this country as Papal Ablegate — a term which indicates a temporary mission and somewhat limited powers. Objections were at once raised in certain quarters against him, his authority was questioned or denied, his recall demanded, his mission declared a failure. To all clamorings of this nature the pope gives answer swift and effective. He declares that we shall have a permanent apostolic delegation in the United States. So well satisfied is he with the work accomplished by the ablegate that, as a perfect recognition of Mgr. Satolli's rights, he names him the first apostolic delegate.

"Leo XIII. is a man of firm character: opposition strengthens his resolve. All that has occurred since Mgr. Satolli's arrival demonstrates the more plainly the need of a representative of the pope clothed with well-defined and extensive powers. For Catholics Rome is the supreme tribunal; but Rome is rather far away. A hand near by is needed that will at any moment reach out and bid the sea be placid. If some men had been seeking the most effectual way to make evident to all eyes the necessity of a delegate in America, they could not have adopted in proof of their thesis more effective arguments than the method they have in fact been pursuing. God be thanked for all that has been done.

"The Catholic Church in America is now thoroughly organized and has put on the mantle of perfect stature. She has on her own territory a supreme court — a branch of the Appellate Court of Rome, deriving from this latter its life, but capable in itself of immediate action. This is home rule for American Catholics, so far as Catholics away from Rome can have home rule. In addition to our own energy and inspiration, we shall have in all our undertakings the direction and impetus, as directly as never before, of the sovereign head of the Church. Catholics will have a more practical realization of what Church unity and papal supremacy means. Remote authority dwindles at times into a speculative theory, or a beau ideal; present authority is a living test. It tests one's obedience, while at the same time adding new power for well doing.

"So far as the country at large is concerned, the American people will welcome the recognition that a religious element of the and so important as the Catholic has this new glory added to its record, this new strength infused into its life.

"Moreover, a closer acquaintance with the workings of the papacy will be interesting and salutary; it will dissipate many an old-time prejudice. The papacy will appear to all of us in its true light, harmonizing magnificently with the aspirations of modern democracy and accelerating the march of all that is useful, good, and elevating in modern progress. The clouds of old fogyism, said to hang around the throne of Peter, exist only in the befogged river of religious prejudice or the darkened recesses of narrow and blind-folded minds.

"They exist not in the Vatican. The most far-seeing, liberal mind in the world to-day is that of Leo; the most gentle and generous heart is his. Neither Catholics nor Protestants of America

know him sufficiently. It is the duty of all to study him; it is the particular duty of Catholics to draw nearer to him and follow more loyally his spiritual guidance."

There are other things that have taken place in connection with the matter of public money to the churches. The Catholic church is getting nearly all of it now, because the Methodists, Baptists, and Episcopalians have refused to receive any more money from the government. And leading ministers of the Presbyterian church are trying to get that church to refuse to take any more money from the government. Soon therefore the Catholic church will be getting money, almost wholly alone, from the public treasury, — nearly $400,000 a year. Then will Protestants stand by and allow the Catholics to have that money without raising a wonderful opposition against it? But it will do no good for them to protest against it. If they protest against it as unconstitutional, the Catholic church can simply reply: —

"This is a Christian nation: The Supreme Court has decided that this is a Christian nation. And to prove it, the Court has cited the decree of Ferdinand and Isabella, who were Catholics only, and who sent out Columbus, who was a Catholic, to discover new worlds, that they might bring them to God and to the Christian religion. And the only religion that Ferdinand and Isabella, or Columbus meant, or had anything to do with was *the Catholic religion*. When the Supreme Court cites that decree to prove that this is a Christian nation, that proves that it is a *Catholic* Christian nation." That is the argument the Catholic church may make, *and Protestants cannot successfully dispute it.* Protestants cannot deny the *constitutionality* of the argument, because they have used the Supreme Court decision for their own interests, for their own purposes in Sunday legislation. They have indorsed the decision as all right; and when they have used the decision for their own purposes, they can not go back on it, when the papacy uses it for *her* purposes. They are caught as firmly as ever anything was ever caught in a trap, and the only way they can ever get out of the trap is by having the Lord Jesus Christ deliver them from the iniquity of it, by the third angel's message. Is it not time they were having that message?

The Catholics conducted the last campaign upon that very issue. President Harrison tried during all his administration to stop that appropriation of money to the churches. The Catholic church opposed his efforts all through his administration. She tried to prevent his nomination at Minneapolis, but failed; then when Cleveland was nominated, she threw all her influence for Cleveland, and he was elected.*

* For particulars, see *Sentinel Library* No. 53, pp. 48-54.

President Harrison tried to stop that appropriation, but could not do it, and was obliged to confess through Senator Dawes on the floor of Congress, that he found it impossible to do it. Well, then, when it was impossible to break this off by an administration that was absolutely opposed to it, how can it possibly be broken off in an administration that began it, that is in favor of it, and that was supported by the Catholic church upon this sole issue?

Then in whose hands is the government of the United States to-night? In the hands of the Catholic church, and she holds it there, and she will hold it there in spite of all that the Protestants can do. But she never would have got it, if the Protestants had been Protestants indeed, and had not played into her hands. False Protestantism has betrayed the government of the United States, as established upon God's principles, into the hands of the papacy, and there it will stay in spite of them.

Here is a word that Bro. Conradi gave to-day which is taken from a paper from Germany. It is the boast that the Catholic church is making respecting Germany now. Germany, you know, is the grand model Protestant nation of Europe. This is taken from a Catholic paper; so it is the voice of the Catholics on this question.

"The Catholic papers in Germany declare openly, that soon the power will be in their hands, and Germany return to the Catholic faith. As two and one half millions of dollars have been appropriated for a Protestant cathedral at Berlin, they said this was all right, as soon it would become Catholic anyway."

And these things are going on before the world, and the world sees them, and the world reads them. Brethren, has not God given us a word to say on this subject. Here is a word on that. Speaking of the papacy, in the chapter in "Great Controversy," Vol. IV, on "The Character and Aims of the Papacy," page, 579 it is said: "She can read what is to be." When she with the light only of the wisdom that Satan can give, — the wisdom gathered from her wicked experience only, the wisdom gathered only from her own history, — when she by this can see what is to be, does it not become a people to whom God speaks, to see also what is to be?

Here are the events, and there is the word of God, that as this nation now has turned from the principles which God gave, the influence with which it irresistibly drew nations away from the papacy, will carry them all back to the papacy. Then that elevates the papacy to the highest place it has ever held on this earth. And in that place she fulfills, and in that place there is fulfilled that word which is spoken in Rev. 18:7 — "She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

The nations to whom she was wedded have in the

past, one by one, from the time of Napoleon, one by one drifted off, drifted off, until not one remains, and she sits desolate, a widow, not a single husband left to whom she had bound herself all these years. What then? Here stood the grandest nation, the youngest of all, standing before the world, standing in the vigor of the principles which God has established for nations, and was drawing all these nations in its train, leaving her more and more desolate. Then and therefore she turned her blandishments upon this nation to seduce it into her train, into fornication and adultery with her. And through a false and apostate Protestantism she has succeeded. And now when she has gathered this nation to herself, in this she gathers all the others back to her, and then she is so glad of it all that she glorifies herself and lives deliciously, and joyfully congratulates herself, saying, "I sit a queen, and am no widow, and shall see no sorrow."

What then? "*Therefore* shall *her plagues come* in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

Then these events, these things which the papacy is doing to-night, bring us face to face with the judgments of God upon the nations of the earth. And we see what is coming upon us, by what is being transacted before us. Is it not time that we began to tell the people who know not these things, that these things are so? Is it not time? Some were saying, Well it seems to me I never could preach a sermon or give a Bible reading again in the way I have, about the United States in prophecy. Thank the Lord! Thank the Lord that you can not. Thank the Lord that you know where the United States is in prophecy indeed, and that you can not use any old dried-up stuff. We want the United States as it now stands in prophecy; and that is what is wanted. Can you not give it? [Audience, "Yes."] And can not people see that that is so? Whether they will believe what is coming, that is not the question. But they will have to go back on their own reason and their experience in daily life, to deny that it is a fact.

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." But what is the fire that burns her? "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." "For our God is a consuming fire" to wickedness. Thank the Lord that he is. But brethren, he is a glorious salvation to those who are free from iniquity. Let him cleanse us from iniquity now, that when his glory appears we will not be consumed, but changed into his glorious likeness itself. That is what he wants. "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for *in one hour* is thy judgment come."

Whether that "hour" is prophetic time, fifteen days, or a short indefinite season, I do not know. But whether it be really prophetic time, or a short indefinite season is not material to this discussion to-night; for either way it shows that *the time is exceedingly short* from the time when she congratulates herself that all the nations have returned to her,—the time is exceedingly short — till the judgments of God come upon her and upon all the nations. And when that comes then God's people are delivered.

Well, then, brethren, where are we? — We are in the very presence of the impending judgments of God. Well, then, let us act as though it were so. Let us act as though we were there.

FRIDAY, FEBRUARY 3.

AN IMPORTANT TESTIMONY.

THE first hour of the morning session of the institute was occupied by Elder Olsen, who read a testimony received from Sister White for this Conference. It was a solemn, searching appeal to the ministry to set about the work of cleansing and purification with terrible earnestness. As this will be read again before the Conference, it will not be printed here until that time. The reading was followed by testimonies from quite a number, who confessed failures with brokenness of heart, and accepted the testimony as personal to them, and laid hold of the promises in it, as well as the corrections. The Spirit of the Lord brought a spirit of deep earnestness and solemnity into the meeting.

THE STUDY OF THE BIBLE. — No. 7.

ELDER S. N. HASKELL.

THERE are two thoughts that very forcibly impress my mind this morning, especially since this testimony has been read. One is that we experience salvation just in proportion as we believe and weave into our character the testimony of God; we get no more than that; it is on that scale we shall be judged in the day of judgment.

The other thought is that not only must we believe the word as being the word of God addressed

to us, and believe that it is a restorer to bring us back to what we would have been had we not sinned, and a preserver to keep us from sin, but we must believe the word as a creator, we must believe that the word creates in our hearts principles taught in that word, that it does it as we study that word, and when we see in our hearts as we study that our lives are not in strict conformity to its principles, we take that word as creating in our hearts those principles there created. If we do not take it as having this creating power, we shall not be saved. I do not believe we can ever appreciate the testimonies that we have from the spirit of prophecy, showing how God looks upon us, and how we should study the Scriptures, until we take them as containing the creating power of God.

Now I will read an expression which David uses on this first proposition. The circumstances were when David had come upon Saul sleeping, and removed the cruse of water and the spear, sparing his life, and calling out to him from a distance to show him that he had had him in his power and had not slain him. 1 Sam. 26:23, 24: "And behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation. Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place."

Years before God had told David that he was king of Israel, and he had been anointed king, and David believed he was the rightful king; now the Lord brought him into a place where he could fight his own battles or implicitly trust in the Lord to fight them for him. If God that had anointed David to be king was going to place him upon the throne, what was it David's business to do? Trust God. But now comes up the counter influence that was going to defeat the purposes of God and keep David from the throne. What was David to do? was he to fight it out? No, he just simply trusted God, he allowed that principle to be worked into his character, and he believed what God said so firmly that it regulated all his life. And now he asks the Lord to deal with him according to the way that he had dealt with Saul, and the prayer based upon such a foundation as that will always be heard.

No matter what the circumstances may be, God will let the principles manifest themselves in the heart that is yielded to him, and the man that lifts his hand against the soul thus trusting in God, is lifting his hand against our Lord Jesus Christ. The Lord throws over that soul his righteousness and his covering, and God will carry that soul safely through. I thought of these words when that testimony was read this morning. Who does that apply to? It applies to me, and I thank God it applies to me. As Brother Jones says, if the reproof applies to me, that precious promise does also; but if I am so shrouded in self-righteousness that the reproof did not hit me, where is the promise? I pity the man that has so much self-righteousness that he cannot take reproof from the Almighty. It is for us to go down to the very bottom and find whether we are believing in God or not. It is high time to find out whether God is talking to us, or whether it is simply a form of words.

Well, says one, there seems to be so much of the human in the message. This is where the Jews went to perdition, and on this same ground many will go down to hell. They can see the human, but not the divine nature. Can you comprehend Christ? Did he not come in humanity? Now just separate the humanity from the divinity if you can. The Jews saw the human all the time, but they did not see the divine. Judas took in the divine as a general fact just as many Seventh-day Adventists take in the truth of God. Judas was anxious to be Christ's disciple and the Saviour took him, but he knew not the divine nature of the Son of God. He never believed the word of Christ in the sense that it is the power to create and change the soul. This is where our salvation lies; it is taking the testimony of God as containing creative power to change our hearts and make us just like Christ. Judas was ordained and commissioned to go out and labor. He was given the same opportunity to develop and to take hold of the power of God that Peter and the other disciples had; but he did not weave these principles into his soul, and when he came to the point he was willing to sell his Lord for thirty pieces of silver just as a man would sell a horse or a cow. His own impulses and passion gained the mastery.

Every one of us has the divine in us, more or less, because every ray of light comes from Jesus Christ. Every man that ever walked the earth has had more or less of that divine life in his heart, and if any man will take it and treasure it, he will come to Christ. He is "the light that lighteth every man that cometh into the world." I do not care if a heathen never heard of Jesus Christ, if he has had the conviction of right and wrong, it came to him from Christ; if he took it and treasured it, it would be, indeed, the saving knowledge of Christ, and he would be led into greater light. There is something in Christ that can save us, every one of us in this house; and do it now, and give us a full and free salvation, if we will only take his testimony and believe it as the power to change the character. My only hope lies in this. I know I have temptation, and passion, and humanity about me just as well as other people know it. Can

I overcome them? Never. I want a strength or power that will put love where hate is and make me different; that will take all the mainspring of my affections and change them all over. O brethren, let us have the creating power of God!

I want to read some texts to prove that is just what God means, that there is a creative power in this work to affect hearts. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." John 6:63. The Spirit and the word are both the same thing. If it is in the word, and the word quickeneth, why does it not quicken me? If it does not, it is because I do not believe it. If I would take it in the proper light, would it not do it? The word comes to me just as I take it. Read a little farther and you will see that Judas never saw the creating power of God. Verses 64, 65: "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who would betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of the Father." They did not believe just in the sense that he speaks of in the 63rd verse. In one sense there was a belief, and in another sense there was not. Unless we cultivate the rays of light that shine into the soul during this Conference, there is great danger of it becoming so common that it will lead us to sell our Lord just as practically as Judas did, and we will be left to perish.

We will read a number of other scriptures where the word quicken appears. John 5:21: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." He raises the dead. The body is dead, dead just like the earth. What does he do? He quickeneth it. Then is it not a creative power that comes into that body? What does it? It is his word. God speaks and there is creation, there is a coming into existence, a life, that was not in that clay before. Then if I die, believing in Christ, do you think I will come up again? O yes. I would like to know on what authority I will come up. On that of the word of God. Suppose I am troubled with some evil passions, that I am a covetous man, I have a big farm and will not sell it, for it, or some other possessions, seems too big a sacrifice. I read the Bible and find promises that go to show that by repentance I can become strong, and that that desire will go from me; how can I get it out of myself? I will just believe God. Will it go out of me then? Yes. The great trouble with many is that they never believe it. They will go along always wrestling with their evil passions, and at the day of judgment they will be trying, and will go to destruction trying at last. Then what shall we do? Believe there is creative power in God's word, and take it out. How can you believe it? Educate your mind to believe it. Take God at his word.

Where the river Amazon flows into the sea it carries the fresh water out into the ocean for many miles. I remember reading of a ship-wrecked crew who were floating off the mouth of the river and were perishing of thirst. They sighted a vessel at last and signaled that they were perishing for water. The signal flashed back "dip." But they said, We cannot drink salt water. Again they signaled that they wanted water, and again the signal came to "dip." Finally the captain said, they say "dip," let us dip, and they dipped into the water which was all around them and found it fresh. I tell you, brethren, we have an Amazon all about us, and the signal from heaven is "dip," and I say, in the name of the Lord, Let us dip! And if you have got the old passion, and Satan has a mortgage on your body, let us discharge that mortgage by our Lord Jesus Christ. I am glad there is creative power in the word of God; there is not only power to sustain, but there is something there to create and make me a different man. That is all I hope in.

Rom. 4:17: "(As it is written, I have made thee a father of many nations), before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." Do you believe Abraham got salvation when he believed the things that were not as though they were? Is not that the very time that God said, "Abraham believed God and it was counted to him for righteousness"? What did he believe? The word of God. In the natural course of events there was no probability or possibility of his being the father of many nations, and the earth being blessed through him, but Abraham believed God; and the first line that you believe of God's word on the authority of God, God will make it so to you.

You may say that Abraham proved untrue afterwards; but that was where Abraham tried to mix in some of his own works. Abraham thought he would do something himself, but the Lord never recognized that; he brought him back again over the same old road and made him believe that God meant just what he said. And when we come to believe that God means just what he says, there is salvation in it every time. You can never train your mind to believe until you take the Bible and read it as though God was talking to your soul, but if I read the Bible in the third person, it will do me no good. If I say here that Paul is writing to the Romans, and wrote about Abraham, then it does not mean me; if it does not mean me, there is no salvation in it for me, but I think it means me, and

I am glad there is a power that can be transferred from God's word to my soul, and that word becomes a power to me.

Rom. 8:11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." There is something in the Spirit of God that can make immortal, and when it is taken into the heart by faith it is the pledge of immortality.

1 Cor. 15:36: "Thou fool, that which thou sowest is not quickened, except it die." The natural man must die. We must die any way; there is no life, no good in man. I remember a statement was made here two years ago by Dr. Waggoner, that there was no good in any man, and I remember some were talking about it. They brought up the case of an infidel who was kind and benevolent, and all that, and wanted to know if there was not some good there; but who gave it to him? Jesus Christ. No man has anything that is good in himself. Then what is the first step? It is to die. It is when we let our own ideas die, our own ways die, that he makes us live; but we will have a resurrection. But the trouble is that we do not die, we have some of our own life to live, some of our own righteousness to patch up: but in the name of the Lord, brethren, let us die! When reproof comes let us take the reproof and die, and then we will live.

[A voice raised the query, What if we have not the power to die? Ths answer was that if we take the word and hang to it, pleading with the Lord to send it home to our hearts, we shall find that the letter kills. Rom. 7:9 was referred to in answering the question.] When Peter and John ran to the sepulcher, John went off somewhere, but Peter hung around; a message had been sent to Peter from the Lord, and if you had had a message like that, would you not feel that you must see him? He had sinned against the Lord, had denied him, and he felt that he must have him, and that is the way you would feel, and just in proportion as your feelings became intense you would want him. He never did disappoint a soul. It is because our interest does not become so intense that we fail so often.

1 Cor. 15:45: "And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit." Christ was made a quickening spirit. I would like to know if there is anything in this world that could ever make Christ come from the grave: It was Christ's connection with the Father. He had said, "I lay down my life and I take it up again;" in his own words there was power to bring him up again the third day. Did he come up? Yes. Could he have laid there another day? No, because his word had limited the time. I am glad we have an Almighty God to trust in. I am so glad that he wants to save me, and has given me this Bible and I can take it as mine, and if I do take it as mine he will give me salvation. Brethren, it is true the Bible is good.

Another text, 1 Peter 3:18: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." It is an easy matter for God to do as he pleases. When we throw ourselves right in the channel of the Lord, then we have precisely what God has said.

These texts are extreme texts, because they tell about dead men. I tell you, brethren, when a man dies, he is dead. Seventh-day Adventists happen to believe that; but when God says live, we will live because God said so.

Eph. 2:1: "And you hath he quickened who were dead in trespasses and sins." It is the same power that raised Christ from the dead that quickens us and forgives our sins.

Eph. 1:17: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." I want to say right here that every person that comes to God in the way marked out in his word, will have the spirit of revelation. Brethren, do you have it? God wants you and me to have it. He wants that we should have it individually, and if we do not have it we cannot be saved. We must have the spirit of revelation. What will this spirit do? Verses 18, 19, 20: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. And what is the exceeding greatness to us-ward who believe, according to the working of his mighty power. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." Then what is the power that forgives our sins, and enlightens our minds, and sustains us? The same power that raised Christ from the dead.

In Ezek. 16 the Lord describes Israel's condition when they were in sin and helpless. Verses 5, 6: "None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, . . . Live: yea, I said unto thee when thou wast in thy blood, Live." This is the way the Lord comes to us when we are cast out to perish, and there is no human help; then it is that he says to me, Live. Then supposing I appropriate it to my heart and believe, I will live. God says that when he came by and saw us with no arm to save,

no one to render assistance, "I said, Live; yea I said unto thee, Live." I praise God, brethren, that we can live.

COUNCIL MEETING.—No. 6.

WANTS OF THE CENTRAL EUROPEAN, AND THE GERMAN AND RUSSIAN FIELDS.

THE hour was occupied by Elder L. R. Conradi of Hamburg, Germany, in setting forth the condition and wants of the Central European Conference, and German and Russian mission fields. He started out by saying that he wished that while he spoke all might be able to see the needs of millions in that destitute field. He stated that four years ago the great fields which he represents was one field, but is now divided into three fields.

In making a comparison of its importance, he said that in summing up the population of North and South America, Africa, Australia, and the Pacific islands, Great Britain, Scandinavia with Finland, we still come some twenty millions short of the fields he represents. But as large as this field may be, yet the Lord has led out still farther, so that there is now a French-Spanish church in northern Africa, and some 300 Sabbath-keepers in Asiatic Russia. Within seven years the German Sabbath-keepers in Europe have increased from 60 to 800, and there are now some 1200 Sabbath-keepers in all these fields.

Comparing the relative size of territory in the United States and the great Eastern field, he said that from sea to sea in America 3000 miles would about cover the distance, while from Hamburg to the Pacific is 9000 miles. In the State of Texas might be placed the German empire, the Netherlands, Belgium, Switzerland, and Denmark, and yet the population of these countries alone would exceed that of the United States; or in other words, if all the population of the United States was crowded into Texas, then we would have some idea of the density of the population. Again, European Russia, though one third smaller than the United States, has over one third more inhabitants. The truth is at present extending over all this empire. The work was started there in 1886. A small church of thirty members was then organized, but now we have there 500 members.

Taking the whole field of the German and Russian mission, with its 200,000,000 of people, and how many ordained ministers do you think America has sent over? I am the only one. I say this without any discredit to other fields.

We have two men in Russia, who had but little experience in the work before, but consider the difficulties under which we labor. When Brother Holser and I were there year before last, we had some narrow escapes, but thank the Lord, we believe that our visit did the people some good. Some of the brethren there are in exile on account of their faith, many are poor, then there has been the cholera, and yet they have paid during the last six months, $400 tithe. They had the cholera, too, in Germany. Yet though thousands died, our people were preserved by divine protection. In three years our numbers increased here from 35 to 220 and the means raised from $100 to $1800.

Also in the empire of Austria with its forty million of people, of whom three million are Protestants, there is now a beginning, while we have a German church in Roumania. But as the work extends among these hundreds of millions it becomes manifest that one center is not sufficient but that there must be a number of centers as the Lord leads out. While the work is onward in Switzerland and France also a good work has been commenced in Constantinople. At my visit two years ago, I found Brother Anthony working at his trade as shoemaker and spending his spare time in teaching others. From this humble beginning the work has advanced. Brother Baharian has since taken hold of the work and some twelve are keeping the Sabbath.

Constantinople is the door of the Orient, the stronghold of Mohammedanism and its eight hundred thousand inhabitants, among which many English speaking people and the thousands of vessels entering its ports, present a great field. Here is an American college, where some two hundred students from all parts of the Orient become acquainted with the English tongue. Here we could make use of a good American worker to assist those already there, and a city- and ship-mission should be speedily established.

Then we have Hamburg, the door to the Continent, a free city with some eight hundred thousand souls. Its commercial navy, which exceeds that of all the rest of Germany, goes out to all parts of the world, and offers direct communication to the German colonies, which already in size, are four times larger than the mother country.

Year before last some 144,000 emigrants of all parts of the Continent passed through Hamburg. What a field of labor there is here constantly! and how many can be most effectually supplied with reading matter before starting for the New World! The church numbers already over 100 members and all the meeting-hall we have is the dining-hall of a hotel, which we must vacate before the dinner hour, and if any extra doings are going on we have to clear out altogether. Our rent for the mission house is $600 annually and we are crowded to the uttermost. Our people have felt the want so keenly that

already some $500 have been paid in toward a building-fund and considerable more pledged. A poor widow not then fully in the truth was so touched when she heard of the wants that she started the fund with ten roubles, or about $6, and a widow's mite is a good beginning. We should have a building where we could have our own meeting-hall, a depository, a place for our secretaries, and a Bible school to train workers for these large fields.

Our canvassers, though we lack of men of experience, yet sold some $5000 worth of books in spite of many difficulties; some even in Russia, and they should have a chance of more training. We would not ask for any large sum, for $25,000 would be about the expense. This would not all be needed, as we could secure loans, and others in Europe and here, would be glad to help us. He closed in saying that he hoped that our brethren here will take in the wants of these great fields and see them in the light that the Lord desires.

THE MIND OF CHRIST.—No. 4.

ELDER R. C. PORTER.

AT 7:30 P. M., Elder Porter again resumed his discourses upon the "Mind of Christ." Following is a synopsis of the discourse:—

The only way to be benefitted by the study of the Scriptures is to heed every text as soon as we understand its meaning, then the mind of Christ will be in us; for his mind is expressed in the Scriptures, which were given to the prophets by him. 1 Peter 1:11.

Three questions have been handed in which I now will answer. (1) The evidence is wanted that Christ is a created being. (2) How can the statement in "Spiritual Gifts," p. 21, that after man had sinned, Christ was seen to go three times into his Father's presence to offer himself for the sins of the world, be reconciled with the position taken that the plan was devised back in the eternal ages, even from eternity? (3) Who will take the place made vacant by Satan and his angels?

Elder Porter then said that in speaking of Christ he should not have said created, but "begotten." Begotten is the exact language of the Scripture. The new birth which we must experience to become the children of God is a new creation. We are born of the Spirit of God. This is beyond our comprehension. Neither can we tell how Christ was begotten of the Father. This is one of the "deep things of God."

In answer to the second question would say, Is it a fact that the Bible teaches that the plan of redemption was laid before man fell? Yes it is. This grace "was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Lord Jesus Christ." 2 Tim. 1:9 (R. V.). Now this text plainly states that the plan was devised before the world began. Take also Eph. 1:4–11. Here we learn that we were justified in Christ before the foundation of the world.

Elder Porter here read from advanced proofs of "The Life of Christ" by Sister White, substantiating the position he had taken. So there is plenty of evidence that the plan of salvation was conceived away back in the eternal ages. Then the statement in "Spiritual Gifts" is also true whether we see how it can be so or not, whether we see the harmony or not. When the Lord reveals anything to us, it is true whether our minds are able to grasp it or not. Elder Porter then read an extract from "Early Writings" showing what a sacrifice it was to God to yield up his Son for the lost world.

It can readily be seen that although the plan had been laid from eternity, yet when the necessity actually came and the Son of God must be given up, the act of voluntarily giving himself on the part of the Son, and the yielding on the part of God would have to be gone through again. The Father could have refused to give his Son, and so the Son could have shrunk from giving his life as a ransom for the world. So we read in "Early Writings" that when Jesus gave himself for man, and made known to the angelic host what he would do for them, they prostrated themselves before him and offered themselves, offered their lives as a ransom for men. This then took place at the time of the actual yielding up of Christ after man had sinned.

The struggle in God's mind was repeated. So again, when Jesus was in the garden, he asked God that if it were possible, the cup might pass from him. So there is harmony between the Scriptures and the Testimony. The Bible must be in harmony in all its parts. While God's purpose covers all time and all things, he did not purpose that man should sin. The Lord speaking by Jeremiah, chap. 7:31, says of the evils of burning sons and daughters in the fire, that such things never came into his heart. His purpose was a universe without a mark of sin or hate. This embraced the plan of salvation from the beginning. "Known unto God are all his works from the beginning." Acts 15:18. Might it not be that he would not view all the works of sin? The works of sin are whose works? They are the devil's works. God knows his own works from eternity. God's word is true, though we may not understand it all. As Sister White once said, It is easier to tell what God knows than it is to tell what he does not know. God is higher than we, as much higher as the heavens are higher than the earth.

If we could understand it all, he would not be God to us any longer. We can never fathom God.

I will now consider the last question. Who will take the place made vacant by the rebellion of Satan and his angels? Satan was an angel of light. Read Ezekiel 28. "He was the covering cherub (verse 4), one of the exalted angels which stood by the Lord." This was an important relation to God. This being influenced man to sin. He caused the fall of man. His position was in the temple of God, but he fell. How did he fall? He decided that God's government was not right. That his law was not good and that it ought to be changed. He claimed God's law bound his creatures and held every good thing away from them. He said "I will be like the most high." He wanted to run the government for himself. Did he try to do so by love? No: he tried to do it by force and not by love. Where then do we find the first "National Reformer"? We find him in the government of force established by Satan, with himself at the head. This government proposes to work for the benefit of those who run the government. It is not built upon love. But as we study the history of the government of God, we find the difference between the government of love and the government of force. And when Satan took this position against the government of God, he broke every commandment of the decalogue.

The test of keeping the commandments is really the test of love. Do you love God with all your heart? Do you thank him for every blessing you have received? Love is found in the Sabbath commandment. It tells about the creation of the earth. But why was the earth created? For God's pleasure; and he takes pleasure in love. He created intelligent beings that he might bestow his love upon them; created them for the purpose of loving them. That was the object of his creating them. But Satan rebelled against God, tried to establish a government by deceit and force and was removed from the position he had occupied. He and his sympathizers were cast out of heaven. Who will take his place in heaven? In Rev. 14 we are told that the 144,000 have the Father's name in their foreheads. That name is love. It will be God's name of love. The 144,000 sing a song that no one else can sing. No other of the redeemed hosts can sing the song that they sing. They are in the temple of God and serve him day and night. They follow the Lamb whithersoever he goeth. In Rev. 7 we learn that they have the seal of God in their foreheads. What is that seal? Love. What is love? Commandment-keeping is love. This sealed company hold a special relation to Christ. Do they not then take the place made vacant by Satan and the fallen angels? Elder Porter then read extracts from "Experience and Views," beginning at p. 10.

THE THIRD ANGEL'S MESSAGE.—NO. 6.

ELDER A. T. JONES.

To-night I propose to take up a kind of summary of what we have had through the week, and then a further lesson from that. The first night after the report of the hearing was given, which laid the foundation for all our following study — Tuesday night, that was — we took up and noticed three particular points; on Wednesday night three more, and last night one more. The three points of the first night you remember shut us up to the giving of the third angel's message now as it reads in words. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." And that of itself shows that the time has come when the image is there, and that the mark is to be received, because the warning is against the worship of the beast and his image, and receiving his mark in his forehead, or in his hand.

The first of the three points was that we are shut off now from work as we have been conducting it hitherto, and in the work of the message, are shut up to the preaching of that message itself, as it is in words. The second, that this shows that the image is made, and that that brings all earthly power into the hands of the enemy of the third angel's message and the cause of God, to be wielded against the people of God and the work of God. And therefore whoever would stand for God, must have a power greater than all the power of the world. Then the third point was, that in citing the fourth commandment in the legislation, and interpreting that commandment to mean the first day of the week commonly called Sunday, thus putting Sunday in the place of the Sabbath of the fourth commandment, it is just as literally true that the Protestant churches of this country, by the power of this government, have made void the law of God, as far as earthly power can, as was the action of the papacy the original apostacy, in joining herself to the government to do the same thing. And when that is done, God has put into our mouths these words: "It is time for thee, Lord, to work, for they have made void thy law." And that brings to view the further thought, that as all the power of earth is set against God and his Sabbath and his people who keep it, that this people, in order to stand at all, must have a power that is greater than all the power of the earth, and that brought us to that verse, "It is time for thee, Lord, to work, for they have made void thy law." Therefore we need the power of God. Our daily prayer is, Lord, it is time for thee to work now; we cannot do anything at all.

Then the first point in the succeeding lesson was that this message is given in view of the fact that the plagues are to come upon those who reject the message, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." The first plague is poured out upon those who receive the mark of the beast; and under the sixth plague the kings of the earth are gathered together to the battle of the great day of God Almighty. In the time of that battle the Lord comes, and the end of the world. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunderings, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."

Then the next was that in the history of the nations that have gone before, when a nation would no longer seek the Lord, but would turn their backs upon God, and set themselves against God, then there was no more place for them in the world. Ruin was the only thing that followed. As this government has done that, ruin is the only thing to follow here.

By the way I was looking through "Special Testimonies" this evening, and there is a passage so expressive on this point that I turn and read it here. It is on page 16 of "Special Testimony to Ministers and Conference Committees." It is this: —

"The Christian world has accepted the child of papacy, and cradled and nourished it, *thus defying God by removing his memorial* and setting up a rival sabbath."

When was that done? That was done when they removed his memorial; defying God by removing his memorial, and setting up a false sabbath. Now here is the word we read the other day: —

"God's memorial has been torn down, and in its place a false sabbath stands before the world."

But that was done by the churches securing the power of this government to make their work effective. Then what has this nation been dragged into doing, by the apostate Protestant churches of this country? — Into defiance of God. When Belshazzar defied God by taking the sacred vessels of the house of God, and prostituted them to his lascivious worship, then there was no more use for that government in this world. Then this government has been brought into the same place, and ruin is the next thing that comes here. But the ruin of this nation is the ruin of the world, because the influence of the nation affects the world, and that ruin is accomplished at the coming of the Lord, and the coming of the Lord is when that great battle is fought. And we are right in the presence of that.

And then the next was that the apostate Jewish church joined herself to Caesar in order to get rid of the Lord. The apostate Romish church joined herself to Cæsar in order to get rid of the Sabbath of the Lord; and the apostate churches now have joined themselves to Cæsar in order to get rid of the Sabbath of the Lord. And the only thing that God could do for the apostate Jewish church when she joined herself to Cæsar was to destroy it. But before he destroyed it he called out all who would be his. The Jewish church was church and nation in one, so that when that was destroyed, the lesson was set before the world, for both churches and nations. It was the Jewish nation and the Jewish church both, turning the back upon God. When the Jewish church put God out of the way, that was the Jewish nation doing the same thing. Now when that was done, the nation was to be destroyed; but the church was to be destroyed too; and so the effect of this thing upon the church and the nation was the same thing; it was ruin.

When the Roman Church followed in the same way, that ruined the Roman Empire; and when this nation has gone in the same way the only thing that remains is ruin, and ruin for the nation is ruin for the church too. But before this impending ruin, the message goes, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues."

Then last night we noticed the papacy, that her work is to get all nations back under her influence; and when she has got all nations there, and congratulates herself, saying, "I sit a queen, and am no widow, and shall see no sorrow," then what is it that comes right away? The plagues.

Then the same thing will happen to this nation that happened to other nations when they turned away from God; and we are right in the whirlpool of the events that bring all this. The same thing is soon to come, here, that came upon the other nations when they forgot God.

There are seven distinct points, each one of which brings us to the events of the third angel's message, which is to save the people who will be saved before the world ends. They are not manufactured points either; not a single one of them is manufactured; each one of them is simply the consequence of things that stand before the eyes of everybody in this world. That was the text to start with, you know: "The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented to the people." So all I have attempted to do in these lessons that we have had, is to take what stands before us in the world, and see what is soon

to come upon us; not simply what is to come upon us, but what is *soon* to come upon us, and it is bound to do it. There is no escape from the things that everybody in the world can see, and must see, whether their eyes are open, or not; whether they believe what is coming,—that is not the question; they can not help seeing what they see, there is no escape for them but by the third angel's message.

Now let us follow that a little further, as to what it means to us. We have found that all the power of this earth is now under the influence of the papacy. You see that it is. But who is running the papacy? Who is working against the church of God?—Satan. By whom did he work when Christ was on the earth?—The dragon. By whom did he work when the church was in the wilderness?—The beast. By whom does he work against the remnant church?—By the image. By the dragon, by the beast, and by the false prophet, the image. These are the three instruments through which he makes war against the church of God, from the birth of Christ until the end of the world.

Then all the powers of this earth are in the hands of Satan to wield against the church. Then how long do you suppose it is going to be before that verse is fulfilled, in which it is said that Satan works with all power? He has got it, has n't he? All the power that earth knows, all the power that is in the realm where Satan is, all the power that is in this earth, this is now in his hands. He is going to work with all power. "Even him, whose coming is after *the working of Satan with all power* and signs and lying wonders, and with all deceivableness of unrighteousness." What has he that power for? Is it not to use it? Then do you suppose he is going to stand idle very long, especially when God's people are calling upon God and consecrating themselves to him? That is what makes Satan so mad; the commandments of God are kept, and the testimony of Jesus Christ is manifested.

Then there is that power in his hand to wield against the church of God, against God, his Sabbath, and those who respect the Lord and his Sabbath, because that is the sign of allegiance to the Lord.

Well then anybody who is going to be faithful to God, I say again, has got to do that in the face of all the power that there is in the world, all the power that the world knows of every possible kind. Then, brethren, the thing for you and me to decide right now is, whether we are going any further, or not. We are to decide, whether we are going any further, or stop right here. Just as certainly as we decide to stand by the profession we have made, just as certainly as we decide to stand by the law of God and faithfulness to our profession, we have to decide it in the face of all the power that this world knows, with Satan in possession of this power and using it. Then we are to maintain our allegiance to God and his law, against all consideration of any earthly support or protection. Does it not become the people who are to stand by the law of God, that they depend alone upon God, for there is nothing else under the sun to depend upon.

We are to warn the people of the world against this power, and against the working of it, and to draw them away from it unto God. Now can I do that with any force at all, if I have any connection with the world or worldliness? [Congregation, "No."] If I may partake of a worldly spirit, and a worldly disposition and inclination, I want to know how I am going to warn the people to separate from the world utterly? How is there going to be enough force in my words to get anybody to do it? Can you tell? Can you tell how you can do it? I do not care whether you are a minister or not, if you are only a Seventh-day Adventist, or even only a *professed* Seventh-day Adventist; you need not be a minister; but only a *professed* Seventh-day Adventist to answer this question; I want to know how you are going to make that profession worth anything, or have any power at all upon people of this world, if you are in any way connected with this world in spirit, in mind, in thought, in wishes, in inclinations? No sir; a hair's breadth, a connection with the world as thin as a hair, will rob you of the power that there must be in this call that will warn the world against this evil power of the world, so that they shall be utterly separated from it.

Then, brethren, if there is going to be any power to our message from this time forth, what are we to do? We are to just cut loose from everything that this world knows. Are you ready? Nor is it enough to ask if you are *ready?* but I want to ask, Is it done? Is it done? [Congregation, "Yes."]

That is a splendid picture that Brother Porter read awhile ago; that the prophet looked for those who give this message, but looked *too low.* Said the angel, "Look higher." Thank the Lord, they are above the world. That is where they belong. Above the world, upon a foundation which God has established for them to walk upon. And every one who is down so low that any one has to look to the world to see them,—such as these cannot give the third angel's message. We are to be above the world. Then cut loose, brethren.

Then, brethren, the time has come as never before in this world when there must be a separation from the world. "I have chosen you out of the world," says Jesus. Now that he has chosen us, Oh let us seek him day by day that he may ordain us. Christ said to his disciples, "I have chosen you, and ordained you." Now he has chosen us; let us see

that he has ordained us to the work that he has for us; and the work is, to carry the word of God against all the power that this world knows, and to separate a people from the world, so entirely separated unto God, that they will disregard utterly the power of this world and all its connections.

That brings us to consecration again, does n't it? Thank the Lord that it does. And we can hold to the third angel's message, we can not stand by that, we can not have the spirit of it, or do the work of it, without just that consecration.

Now there is another thing. The people who stand by the law of God are not going to be thought very well of, all the way through. No, sir. They are not going to be praised and petted and made much of, and courted and palavered over. No, sir. Perhaps I had better read a passage here on that, I will read from "Great Controversy," Vol. IV, p. 590:—

"The great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday-sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced, and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be repeated, upon grounds equally well established. 'And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and hast followed Baalim.' As the wrath of the people shall be excited by false charges, they will pursue a course to God's ambassadors very similar to that which apostate Israel pursued toward Elijah."

Again we read on page 592, as follows:—

"Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment-keepers will be misrepresented and condemned. A false coloring will be given to their words, and the worst construction will be put upon their motives."

In "Testimony" No. 32, p. 208, I read a testimony that was given in 1885—seven years ago:—

"While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice."

How could it be expected that we should have mercy or justice when all the power of the governments on the earth is in the hands of the papacy, and being run by Satan? How could you expect justice? And how could you expect justice when all the power of this earth is set against the people of God by Satan himself?—that is not justice. We could not expect it. That brings us to the point that we are to be so utterly cut loose from this world that we will not expect any protection; we will not expect any justice, any mercy even, from it. If it comes it will be only the mercy of God that draws it in spite of themselves. When we are in a position that the only mercy that we can expect of the earth, is what God draws from them, then where is our dependence?—In God only.

We are not going to be petted and made much of at all. Then, this being so, every kind of reproach will be manufactured and spread against us. I want to know how anybody is going to stand faithful to the third angel's message, and do the work of that message, who cares particularly what people say about him, and has much respect for reputation, or puts his dependence upon reputation? He cannot do it. But thank the Lord, God has something *a great deal better* for us to depend upon, and that is *character*. Let us not forget that Jesus, our example in this world, "made himself of no reputation."

Now then that settles it that the people who are to give the third angel's message, and to stand faithful to God, in the world, are to do it with respect to *character* only, and no question of reputation can ever come into the calculation. No question of reputation, as to how or what men may think or say, can ever come into our calculations any more. Never. Because reputation will not save a man. If he is going to have any respect to reputation, if that is going to come into his mind at all, then he would better give up the whole thing, because he can not have it if he stands by the third angel's message.

Then right now, to-night, brethren, is the time to give up all such professions, because in doing that you will be a relief to your brethren. If you are going to compromise with this thing at all, you had better do so right now, because the farther you go, and then compromise, the harder you will make it for your brethren. Therefore, unless you are going clear through, just stop to-night, and go the other way and be done with it; and let the others that are going straight ahead, be free. We have come to the parting of the ways and let every one decide in view of no dependence on anything that is in this world; that no consideration that this world can present, can come into the calculation. No question of reputation or of what men will think, ever comes into the calculation. When all the power of the world stands against those who will maintain their allegiance to God, then the *character of Jesus Christ*

is worth ten thousand times ten thousand *reputations* that anybody can manufacture anyway.

But reputation is a big thing in the eyes of the world: with God a reputation does not amount to anything. A reputation is all that Satan has to offer. It is all he has to build on. And that statement that is often quoted, is correct enough from the man into whose mouth it is put by the writer who preached it: "The dearest treasure that mortal times afford is spotless reputation." That was well enough for him, for reputation was all he had. Then he went on to say he had lost his, and he was very much grieved, saying: "O my reputation, my reputation! I have lost my reputation." And when he had lost that, of course he had nothing to support him. He was out entirely. He did not have *character* you see, but only reputation to depend on. That sentiment comes from him very properly, from the character into whose mouth it was put by him who wrote it; but it is a lie; it is a lie. The dearest treasure that mortal times afford is not spotless *reputation*: the dearest treasure that either mortal or immortal times afford is spotless *character*; and the only spotless character that ever appeared in this world is the character of Jesus Christ. And that character he comes and gives to you and me, a free blessed gift from Him who made it.

Then, brethren, let all questions of reputation go to the winds; that is where they belong. For reputation is as unstable as the winds, while character is as fixed as eternity. Then let all questions of reputation go. Let us have character; let us have that character that will fit us for the judgment. Then, though Satan with all his power might succeed in saddling upon us the worst reputation he can invent, thank the Lord we have got a character that will stand in the judgment. Then we can afford to let the world and reputation both go. In Jesus Christ we have something better.

That is not all. There is another phase of it. The time is coming when anybody who stands by the third angel's message, the Sabbath of the Lord, and maintains his allegiance to that, cannot buy anything or sell anything in this world. Then every one who professes to be a Seventh-day Adventist, who has a profession of the third angel's message, needs to decide now as to whether he is going to stand by that message against all questions and considerations of property or possessions in this world.

No question, no calculations as to property, or business interests in this world, can come into our calculations or into our work, now. No question of that kind can enter into the calculations of any Seventh-day Adventist from this time on. If it does, he might as well stop right here; for if I am going to let questions as to whether I can have so much, or how this business affair is going to come out, and whether I am going to lose by that means or gain by this, if I stand by the Sabbath — if I am going to let such questions come into my calculations, then I had better let property interests have full place and go with it, and be done with it. But where is that business, this property going, that I am questioning and hesitating about? It is all going to destruction. Then if there is any string that binds me in sympathy with that thing, when it goes, where will I go? — I will go with it, of course. Suppose that string is only the size of a silken hair, will it take me with it? — Yes. Then, brethren, it is time to cut loose. So we have come to the parting of the ways again.

Henceforth he who stands in allegiance to the third angel's message must do it, and he *will* do it with no calculation at all that any question of profit, money, or property, or anything of the kind will ever bear the weight of a feather or the weight of a hair as to how he is going to act with respect to the third angel's message. That is so. That is in it. For there is the statement that "No man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." "If *any man* worship the beast and his image, and receive his mark in his *forehead* or in his *hand*." He need not believe in it at all. But the law says, "Keep Sunday;" and if he does, then what?— He has compromised with Satan and he has accepted the sign of Satan, instead of Christ. He has put Satan above Christ and is obeying the power of the world and not the words of Christ. And how much power over the world is that man going to have to save him?

The man who compromises with Sunday laws to the extent that he will stop work and observe Sunday because the law says so, while still thinking that he is keeping the Sabbath, has put Satan above Christ. He is putting dependence upon earthly power; but in whose hands is that power? — In the hands of Satan. Then is he not, according to his own profession and actions, depending on Satan just as much as upon Christ? Are they partners? — No sir. Well then let us not let him come into the partnership, brethren. No man who holds his allegiance to the third angel's message will allow Satan to come into such a partnership as that.

Isn't the Sabbath a sign of what God is to a man? Isn't it a sign of the true God; and is not God *what he is*? Then, is it not a sign of *what* God is as well as *that* he is? Then the Sabbath being a sign of *what* God is as well as *that* he is, what is he? Oh he is the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth keeping mercy for thousands, forgiving iniquity and transgression and sin. He is our life.

Good. Then the Sabbath is the sign of what God is to the man who believes him. But where do we find God? Where alone can anybody find God? —In Jesus Christ. "No man knoweth the Father save the Son and *he to whomsoever the Son will reveal him.*" Then to us Christ is God. To this world and to all intelligent creatures, Christ is God. Then is not the Sabbath the sign of what Christ is to a man? Then when we observe it, it is the sign of what Christ is to us. Then for me to keep Sunday because the law says so, is to say that Sunday is just as much to me as the Sabbath is: Oh well that is only to say that Satan is as much to me as Christ is. And when that is so, Christ does not amount to much to me. When Christ is so little to me that I will put the sign of the power of the papacy, which is only the sign of the power of Satan, on a level with the sign of what Christ is to me, *then Christ isn't anything to me.* If Christ is not all, what is he? —"He is all and in all." If he is not all to me, then what is he to me?—He is nothing. That brings us again to the fact that now, brethren, we have got to stand to this sign against every consideration that earth can mention.

That is not all yet. There is another thought in that verse:—

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast *should be killed.*"

Then, the time will come when he who stands to his allegiance to the third angel's message will have the penalty of death pronounced upon him; his life will be forfeited, and declared forfeited by the powers of this earth in whose reach he is. Then can any question of life come into our calculations now? Can it, brethren? Shall a man weigh up what his life is worth now, and have that to weigh anything in his calculations in the third angel's message, as to whether he is going to stand by it, or not? These things are worth thinking of. That is what they mean. If I am going to allow my life to weigh anything at all in my calculations of allegiance to the third angel's message, then what is the use of my going any farther with this message? Why not stop right here to-night? The fact is as stated there, that this life will be forfeited if I stand by the message. So, if we are to let that question weigh anything with us, we had better stop right here and be done with it.

And don't you know that the penalty of death is, in itself, in every step, even the first step, that is taken in persecution? It is certainly there. It is not there in words—it is not there in a pronounced penalty—but it is there: because when the government undertakes to enforce religious laws, it is always to save the government, always for the salvation of the government,—this Sunday act of Congress has already been declared to be for that purpose. Now, people who do not obey the Sunday laws, of course are fined, and they don't pay their fine—Sabbath-keepers don't, of course. They have to go to prison to satisfy the fine, and they serve out the time and they are turned out. Then they go to work on Sunday again. And then they are fined again; and are imprisoned to serve out the fine, and then turned out again. They go to work on Sunday again, of course, when it comes; then the fine is made heavier, and that makes the imprisonment longer. But none of it stops the Sunday work, which is the one thing aimed at. Therefore don't you see, that as heavier penalties are laid on without reaching what the government is after, it will simply have to reach the heaviest penalty at last, and that is death. Then the penalty of death is *in* every Sunday law that was ever made on this earth, in itself, just as certainly as the law is to be enforced and carried into effect. For this reason the historian Gibbon told the world more than a hundred years ago that:—

"It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish; and it soon becomes necessary to chastise the contumacy, as well as the crime, of the offender. The fine, which he is unable or unwilling to discharge, exposes his person to the severity of the law; and his contempt of lighter penalties suggests the use and propriety of capital punishment."

Therefore the historian called the attention of nations and rulers everywhere, that before they entered into the line of persecution they should consider whether they were ready to support it with capital punishment. If they were not, they had better not start with it. That is so in the nature of things, and there stands the record that that is going to be so in the practice of things.

Then is it not plain from these words that the people who will stand faithful to the third angel's message, faithful in allegiance to the law of God and his Sabbath, will have to do it without any calculations of life itself coming into their account? Isn't that so? [Audience—"Yes."]

Another thing: When all earthly support and protection are taken away; when all questions of reputation, which the world think so much of, are taken away; when all questions of property or business of any kind are taken away; and when all questions of life are taken away; how much is left? How much of worldly things or worldly interests is there connected with that man? When he has reckoned up the account and has set aside all considerations of earthly support or of earthly protection, even of mercy or justice; when he has reckoned up the account and set aside all questions as to what

men think or say upon the subject; reckoned up the account and set aside all questions as to whether property can be had or whether he can buy or sell, or do this, that, or the other; reckoned up the account and set aside all questions of calculation as to whether his life shall be dear unto him, or whether it shall come into the account in any way; —when all these things are cast out of the account, then how much of the world is in that man's calculations? [Audience: "None."]

Then has not the Bible, the word of God, brought every Seventh-day Adventist face to face with that reckoning, and called upon him to make that calculation and that decision? [Audience: "Yes."] Then it is time for every one of us to begin to think very seriously. It is time to think seriously indeed. But thank the Lord, we need not be a bit afraid of our enemy. The Lord will never allow you or me to be shut up in a place where he does not expect to take us out a great deal more gloriously than if we had never got in there. The Lord does not call upon you or me to enter upon a course that calls for the forfeiture of anything, but that in the place of that which is forfeited he we will give us that which is worth infinitely more. When he calls upon us to stand in allegiance to his truth, which shuts off from us all considerations of earthly support or protection, then he simply says, "Here is all the power of heaven and earth for you." "All power is given to me in heaven and earth:" and "I am with you;" here is the covering of the Almighty drawn over you; come with me; "The eternal God is thy refuge, and underneath are the everlasting arms;" "Be not afraid." That is his word, is it not? Let us read it a little more fully so as to get the direct reference upon it. In Isaiah 51 we find a prayer that the Lord tells us to speak to him: —

"Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab [Egypt], and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

How are they going to go to Zion? — With singing. Then let us begin it now. Why the Lord does n't want us to go with our heads bowed down, and skulking around as though we were afraid to be seen, and had no place in the world. "Look up, and lift up your heads, for your redemption draweth nigh!" said Jesus. We *belong* in this world, every one of us, until God is done with us, and Satan himself cannot do us any damage until the Lord is done with us, and even then he cannot do us any damage. Let us go on our way with singing then. Let us be glad of it.

"I, even I, am he that comforteth you; who art thou that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass?"

And we profess to believe in God! We are standing by the law of God, and we have the Sabbath of the Lord, and that reveals to us who God is, that he is the true God, he is the living God and everlasting King, at his wrath the earth shall tremble, and by his word he can bring worlds into existence, and by his word shake them to pieces: and here are some *men* that are just like grass, and will vanish in a little while, and *they* say that if you do that you shall go to prison, and if you persist in it to the last you shall be put to death. And we get scared at that! Why, is n't the Lord right in asking just such a question as that? "Who art thou that thou shouldest be afraid of a man that shall die?" That is what he wants to know. Is not that a fair question? "I, even I, am he that comforteth you; who art thou that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass?" Do n't you see the very insult of the idea that any one who professes to believe in the Lord should act in that way? The Lord says that is n't depending on him.

Let us read some more. "And forgettest the Lord, thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?" Thank the Lord. Just now it is so that the fury of the oppressor is about to break forth. Well, why should we fear before him as though he were able to destroy? Was not Elijah attacked and driven out, and had to flee for his life? But when he had gone a long journey and was weary and lay down to rest, and fell asleep from weariness, behold an angel of the Lord stood by him and touched him and said, Arise, Elijah, and eat. And he found a cake baken on the coals and a cruse of water at his head. Thank the Lord.

Was not Elijah perfectly safe? Brethren, is n't it worth being driven out, in order to have an angel do that? Which would you rather, not be driven out, or not have the angel come and stand by you like that? Let us not be afraid, then. Elijah laid down and went to sleep again, just like Peter when he was condemned to be killed. Well, why not? What was the use of worrying? Elijah laid down and went to sleep, and the angel came and awakened him the second time, and ministered to him. Again

he said, Arise, Elijah, and eat, for the journey is too great for thee! Brethren, God will give us bread for the journey. If the journey is too great, he will give us bread twice before we start. I tell you, brethren, it is time to begin to trust the Lord. Let us do it now. He says so. In another place he says, "Bread shall be given him; his waters shall be sure." It is so.

"The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." Isa. 51:14–16.

Then brethren, let us receive it. And then we need not be afraid of oppression or difficulties, or whether we can buy or sell anything at all, because the Lord has something so much better.

Then about the reputation. Let that go. He gives a character—a character which he himself wove from infancy to the grave—that is complete in every respect; and he says, "Take it and put it on, and you shall come to my wedding supper." That is the character, and that is the covering that he draws over his people so that the plagues cannot touch them, and no power of the enemy can overcome or defile it. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Isa. 61:10. Thank the Lord.

And about the life. When he calls upon you and me to take a position in allegiance to his law, which will forfeit our lives, that will put our lives in jeopardy so that some earthly power would deprive us of it. What then? Well, he simply says, Let that life go. It will vanish away in a little while anyway; here is one that will last through all eternity. When he asks you and me to take a course of allegiance to his law that will put into jeopardy and forfeit this vapory, vanishing, mortal life, he says, "Here is eternal life to begin with." "He that believeth on the Son, hath everlasting life." "This is the record, that God hath given to us eternal life, and this life is in his Son." Has he given it to us? "He that hath the Son" is going to have life some time? [Congregation.—"No."] "He that hath the Son *hath* life." How in the world can we have the Son without it? Is Christ dead? No. He is alive. So, when we have him, we have the life that is in him.

Just see what it brings us to, when a man who professes to have Christ, does not believe that he has the life which is in Christ, which is eternal life. What kind of Christ is he? A Christ with no life in him? No. Christ is n't dead. Is not that what has been rung in our ears over and over for years by the voice that has been speaking so long for the Lord? "Brethren, Christ is not in Joseph's new tomb with a great stone rolled at the door of the sepulcher. No; he is risen! He lives! He lives! Tell it with tongue and pen."

Then as he lives and does nothing but live forever more, when I have him, I have a living Saviour. "He that hath the Son hath life." What kind of life is in him?—Eternal life only. Then when I have him, I have the life which is his, and that is eternal life, just as he says. But, as Brother Haskell has brought before us in his lessons, we cannot have that life without yielding up this one. In doing that we meet Jesus Christ. That was the lesson today; do n't you see? Yield up this life and you will get one that is a great deal better. Now is the time. But if I cling to this life, when it is gone, what have I left? (Congregation—"Nothing.")

Therefore the man or the woman who has only this life to start with, need not start with the third angel's message, because when the test comes that this life is at stake, he will stick to it. That 's the danger. A man can't go through what the third angel's message is to go through, with only this life that he has. He can't do it. Because it is all he has, and he will stick to it, when it is brought into jeopardy. But he who will let this life go, count it worth nothing, and take that life that measures with the life of God, that life which *is* the life of God, will have a life that can never get into jeopardy. That man is safe. He can go wherever the message calls him. For He who is the life of the message, is the life of him who will maintain his allegiance to this message.

Then, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death." Is not that so from this time forth? Is it not a living truth from this time forth, that those who stand by the third angel's message are always "delivered unto death," just as certainly as the apostles were themselves? Always "delivered unto death," and that is in all our calculations. We live face to face with it all the time.

Then, brethren, instead of the power of earth that we cannot depend upon, and which is decidedly set against us, God gives us *the power of God.*

Instead of reputation God gives us *character.*

Instead of earthly things—earthly riches, houses, lands, property, business considerations or anything of the kind—God gives us Jesus Christ, in whom are hidden all the treasures of wisdom and knowledge, and "Ye are complete in him." God hath ap-

pointed him to be heir of all things, and we are heirs of God and joint heirs with Jesus Christ if so be that we suffer with him that we may be glorified together. He is heir of all things, and we are joint heirs. Then how much belongs to us? [Congregation — "All things."] Then what have we? — All things that God has. Then are we not rich?

Instead of this life which the powers of earth would take away God gives us his life. When he asks us to take a position in allegiance to him and his cause, the Lord simply says, "Here is eternal life to start with."

Then, brethren, has not the Lord fully armed us? O, then let us have on the armour of God now. That is what is wanted — to be strong in the Lord and the power of his might. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

That is where the Lord wants us to stand, and that is what he wants us to do. And he says, "I will never leave thee nor forsake thee." That's where we are. Now what are you going to do? "Choose ye this day whom ye will serve," and which course you will take.

SABBATH, FEBRUARY 4.

GENERAL CONFERENCE SABBATH-SCHOOL.

OWING to the lack of space in the Tabernacle for all to convene there in Sabbath-school work, it was decided to organize another school composed entirely of visitors and delegates to the General Conference. This school numbered 262 members, and met in the Review Office chapel. J. O. Corliss of Michigan, was appointed Superintendent, H. E. Robinson of New York, Assistant Superintendent, and Mrs. H. E. Robinson, Secretary.

To look over this school during its class work, was an inspiring sight. Here were gathered the leading workers of the denomination — those who have for years led in teaching the truth to the world. To see the earnestness of these to gather every gleam of light possible from the precious volume of God's word, was truly an omen of good for the future of the work.

The general review of the school was conducted by Elder A. T. Jones, and many were the precious additional thoughts drawn from the lesson of the day. The contribution amounted to $16.80, which is to help swell the fund for the establishment of the truth in India. The contributions at the Tabernacle Sabbath-school the previous Sabbath amounted to $36.50, the largest amount ever reported for the school.

THE SERMON.

ELDER S. N. HASKELL.

YOU will find my text in 2 Cor. 8:9: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

This is the revelation of the gospel of Jesus. All that we know about the divine attributes, is through Christ and by Christ. He is the author and finisher of the faith that is revealed for the salvation of the human family. He is the beginning and the end, the Alpha and the Omega; and his plan of saving man is revealed only as he sees fit and necessary for the salvation of the human race. All the universe of God is interested in the unfolding of this divine plan to save the human family. It is not merely myself and my influence, yourself and your influence, but there are principles involved which all heaven is interested in, and when the plan is worked out, and souls are saved — those that will accept the gospel of Jesus Christ — they will be saved throughout all eternity, and the justice of God will be demonstrated to all eternity. Satan will be destroyed, and there will be a triumph of the truth and righteousness, that will never again be marred by sin and Satan.

But, we are saved by grace; it is not of ourselves, but it is the gift of God. We are saved by grace through faith, and that is the gift of God. But what is that grace? This is answered in these words which I have read: "Ye know the grace of our Lord Jesus Christ." You know it. Do you know it? What is it? "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Now, it is grace that saves us. How does it save us? Why, the grace of Christ as it was manifested by Christ, in his becoming poor that we might be rich, is his leaving the throne of the Father, the royal courts above, and coming to this earth all scarred with sin, and taking upon himself our nature; divinity, God, and by Christ, placed in humanity, and became like us to be tempted in all points as we are, yet without sin, that he might connect fallen humanity with God himself; and by this he becomes the ladder that Jacob saw, that through his merits and through his strength and what he brings to us of the divine help, we can ascend to reach the heavenly courts. It is all through Jesus Christ. It is grace. And what is this grace? It is Christ's becoming poor that we might be rich, and that is what saves us.

And it is this same element, this same quality, that we are to manifest in our lives, becoming poor that we may benefit others, following the example of our Lord and Master. The idea that we can be partakers of this grace and not bear any of its fruits, is the greatest mistake a man ever made. We cannot be saved unless we have the grace of Christ, and if we have his grace, then it will bring to each soul a sacrifice of one's self, a self-abnegation, that others may partake of the joy and blessings that are granted to us through Christ. Merely professing to be Christians or professing the name of Christ, does not save us, but it is when the elements of Christianity enter the heart; it is when the character becomes changed; it is when the nature is made over, and we partake of the divine nature, and that nature is in the grace of our Lord Jesus Christ; this is what saves us.

As a people, we have reached a most important time in the world's history. A little way from this, we shall experience a time such as has never been experienced by the human family. It will be the great test that will decide the destiny of the entire race, because soon the Lord will come, and when he appears in the clouds of heaven and takes his people to himself, then the great problem of salvation will have been worked out, and those who are found in harmony with this plan are saved in the plan of God, and are saved eternally; while those who are outside of the plan of God are lost and lost eternally; and we have reached the period in the world's history when that very line of separation is now being drawn, and the great question with every one of us is, On which side will we be? God proposes to accomplish a great work in this world in giving the light of the truth to the human race, and in this generation. He would have the world to understand the truth of the gospel of Jesus Christ. He has committed that truth and that word to his people; hence it becomes each one of us to inquire, What does God require at my hands?

There are a few expressions I wish to read, bearing directly upon this point. In Matt. 5 : 16, the Saviour, speaking of his people and their relationship to the world, says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." How extensively will the light shine? As extensively as mankind are found upon the earth. God never designed that his people should always be in one spot, and not mingle with the people of this world. He designed that his people should be scattered throughout the length and breadth of the earth, that their influence might be felt by those who sit in darkness.

When the Jews lost this idea and centered all their interests in themselves, then God let persecution come upon them, and they were scattered and sent unto different nations of the earth, so they should carry the light to those who sat in darkness. So the apostles partook somewhat of the same spirit. They and many of the early Christians hovered about Jerusalem. At first God wrought for them wonderfully there. Thousands were converted,—3,000 in one day; afterward to the number of 5,000 were converted there. But did God design that they should remain there in Jerusalem? O, no. He gave them the light of the Gospel that they should carry it to others, that they might go to earth's remotest bounds, and there let the light shine; and by the light shining in the face of Jesus Christ,—the light that accompanied the Gospel,—others would be affected, and their hearts would be led to acknowledge those precious gleams, and thus be led to glorify God.

And that is God's plan to-day in regard to his people. There will be a time of persecution such as there was in the days of the early apostles. The people will be glad to scatter out somewhere and let their light shine before others; that is in the very nature of the gospel of Jesus Christ. We understand that there will not be one tribe on the face of the earth when the Son of man comes, but that in that tribe there will be some individuals that will be letting their light shine. Notice one expression the Saviour uses, as recorded in Mark 13: 26, 27: "And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Where will the saints be when the Lord comes?—"From the uttermost part of the earth to the uttermost part of heaven." Do you think there will be a tribe on the earth wherein the light of the gospel will not be shining through his servants, that souls may embrace the same? There will be thousands in every portion of the earth that will have the precious rays of light, and will be led to glorify God; and when Christ comes in the clouds of heaven, and his voice is heard on the earth, they will be led to say, "Lo, this is our God, we have waited for him."

There is one expression in regard to this, that is forcibly expressed by our Saviour in the book of Acts, and I wish to call your attention to it. When the Saviour promised that he would pour upon the disciples his Holy Spirit, they wanted to know if he would at this time set up his kingdom. He told them it was not for them to know the times and seasons which the Father had put in his own power, but, referring to the day of Pentecost, said: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Samaria, and unto the uttermost part of the earth."

The expression which the Saviour uses here is the same as that recorded in the thirteenth chapter of the gospel of Mark. They were to tarry in Jerusalem till they were endued with power from on high. It was not for them to know the times or the seasons, which the Father hath put in his own power. But what were they to know? Why, that they were to receive power. Power to do what? Power to know the exact time of the revelation of Jesus Christ? O, no; but power to take up the gospel, and go to the uttermost part of the earth with it. Well, says one, I thought we would know just when the Lord would be revealed. But until the time comes for the Lord to reveal it, this is not for us to know. We have a work to do; the Lord has committed to his people a work and we have power to do that work. The time in which we now live is the time for the outpouring of God's Spirit.

What then is our duty? Are we to stop and fold our hands, and huddle together and take it easy and to live easily, and wait in that way? O, no; that is not our work at all. Our work is to take up the gospel and go to the uttermost parts of the earth, and be found there giving the light to individuals that before have had no knowledge of the truth. We are to be co-workers with our Lord Jesus Christ; we are to partake of his Spirit; he who left the heavenly glory, he who left the royal courts above, and came to this earth to save us. This is the grace of Christ, and it must be in our hearts, or else we will never partake of the glory of the world to come.

Then what will we do if we are possessors of this grace? Why, I expect we will leave our homes. I expect we will be glad to leave our homes, and devote them to the cause of our Lord Jesus Christ, and be the means of carrying the truth to the uttermost parts of the earth. It is our duty and our privilege, I say our privilege, brethren, to be connected with our Lord, so that we can live and carry the light of the truth to the uttermost parts of the earth, and thus be co-workers with the Saviour. What are we to be a light of? A light to the world, and a light to the people living in the uttermost parts of the earth. If our interest is circumscribed, we may offer a few prayers — and that is all good; we may send out a few periodicals,— and that is all good; but how many of us will give ourselves, will give up our interests, and let our interests and our lives be so interwoven in the work of the Lord, that our practice will be in direct harmony with the work of our Lord and Saviour Jesus Christ? Brethren, we call for volunteers,— not men to be drafted,— but volunteers; men and women that will say: "Speak Lord, for thy servant heareth."

Here is something that Sister White has written upon this point, since going to Australia: —

"I feel deeply over the little burden many carry for the missionary work in the foreign fields and in the home missions. There are thousands of places to be entered where the standard of truth has never been raised, where the proclamation of the truth has never been heard in America. And there are thousands who might enter the harvest field who are now religiously idle, and as a result, go crippling their way to heaven, expressing their doubt whether they are Christians. Their need is a vital union with Jesus Christ. Then it can be said of them, 'Ye are laborers together with God.' I want to say to many, You are waiting for some one to carry you to the vineyard and eet you to work or to bring the vineyard to you, that you will experience no inconvenience in labor. You will wait in vain. If you will lift up your eyes you will see the harvest ripe, ready for the sickle, whichever way you may look; you will find work close by and far off. But of how many will Christ say in the judgment, 'Good and faithful servants'? I think how the angels must feel seeing the end approaching, and those who claim to have a knowledge of God and Jesus Christ whom he hath sent, huddle together, colonize, and attend the meetings, and feel dissatisfied if there is not much preaching to benefit their souls and strengthen the church, while they are doing literally nothing. If they are branches, really and truly, of the True Vine, nourished by the sap which flows from the vine to the branches, they are indeed partakers of the divine nature. They have moral power from Christ to overcome Satan, to hate sin; and these cannot be silent. Souls are perishing for the light and knowledge of the truth which these have. It is their duty to put that knowledge to use to save souls. If their temporal, financial prospects are not as prosperous by moving to localities where the truth has not been proclaimed, or where there has been but a glimmering of light, will they not be doing just the work that Jesus has done to save them?

"I do not urge any one to change their location to please their own ideas, for Christ lived in our world, all seared and marred with the curse, that humanity might touch humanity, to save souls from eternal ruin. Jesus did not leave the royal throne, the royal crown, and his high command, and come to our world to please himself. "For our sakes he became poor, that we through his poverty might be made rich." What is the character of these riches? Is it houses and lands and bank stock in this world? Or is it that the unsearchable riches of Christ may be presented before their minds, that they shall attract them, their hearts, that they shall accept them, and shall count all things but loss and dross that they may win Christ? We join the Lord's army, fight the battles with the power of darkness, set up the standard of the cross of Calvary in every place where we can possibly find access. My heart is pained when I think how little our churches sense their solemn accountabilities to God. It is not ministers alone, but every man and woman who have enlisted in Christ's army, are soldiers; and are they willing to receive a soldier's fare, just as Christ has given them an example in his life of self-denial and sacrifice? What self-denial have our churches as a whole manifested? They may have given donations in money, but have withheld themselves.

"The heavenly agencies are waiting to co-operate with human agencies in the grand work of reflecting light to the world. Wherever there is even one soul converted on the earth there is a response of joy circulated through heaven. Wherever one soul is snatched from Satan's hand and given as a trophy to Jesus Christ, there is joy in the presence of God, Jesus Christ and the holy angels, because the lost is found. I send my appeal to the churches to 'rise and shine; the glory of the Lord has risen upon thee.' 'Ye have not,' said Christ, 'chosen me, but I have chosen you and ordained you, that ye should go and bring forth much fruit, and that your fruit should remain, that whatsoever ye shall ask the Father in my

name he may give you.' What depth of meaning in these words. We can say from the heart, Truth, Lord. We are not the ones to make the first movement toward Christ; it was our Redeemer who made the first movement toward us. 'And I, if I be lifted up, will draw all men unto me.' He touched your hearts by his grace, you responded and drew toward Jesus. Man could not make the first movement. Christ was lifted up on the cross. It was his love that brought him to our world. His love that is expressed for fallen man, that led him to make an offering of his soul for sin. And as the heart responds in gratitude for this unspeakable love, the language of the soul is, 'Thy gentleness hath made me great.'

"What, then, is the duty of every enlightened soul? How should he feel as he looks upon the infinite sacrifice of the only begotten Son of God, 'that whosoever believeth in him should not perish but have everlasting life'? What are you doing by personal effort to lead souls to believe? There are not many ordained ministers; this makes it necessary for you to deny self, lift the cross, and carry the burdens of Christ. Have you tasted of the powers of the world to come? Have you been eating the flesh and drinking the blood of the Son of God? Then if ministerial hands have not been laid upon you in the world, Christ has laid his hands upon you and said, 'Ye are my witnesses; go trade on the talents I have given you. Ye are the light of the world. A city set upon a hill cannot be hid; let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.' There will be an antagonism between the church and the world, but the church is to shine. Let yourselves become the consecrated living channels of light to the world, whatever may be the consequences to you financially.

"Let those who truly love God step out from where there are large churches of Sabbath-keepers, and the cause they knew not he searched out. There is work to be done by every branch that has a vital union with the living vine. 'Herein is my Father glorified, that ye bear much fruit.' Where is the fruit borne by the branches in these large churches? 'Every branch in me that beareth not fruit he taketh away. . . . If a man abide not in me he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned.' Does not this statement from the lips of the Great Teacher alarm you who have taken such an easy position, having no burdens, gratifying self, lifting no cross, and not following Jesus?

"Let us ask why there are so few martyrs now? What is the reason that Christians and the world confederate together in confidence? Has the world become converted, or has the church lost her peculiar and holy character, and assimilated with the world? They do not come out and separate from the world, and do not maintain her high and holy character. Many of the professed followers of Christ feel no more burden for souls than do the world. The lusts of the eye, and the pride of life, the love of display, the love of ease, separates the professed Christians from God, and the missionary spirit in reality exists in but few. What can be done to open the eyes of these sinners in Zion, and make hypocrites tremble? The spirit of truth must become a living principle in the soul. 'What shall we do that we might work the works of God?' is asked by many souls to-day. The answer comes, 'This is the work of God, that ye believe on him whom he hath sent.' When you have true faith this will be evidenced, for your works will testify of the fact; you will be one with Christ as he was one with the Father. You will constantly be drawing near to Christ; exercising your minds to hear, devising means to save perishing souls. You will cultivate love, you will deny self, because you love Jesus who died for you; you will love your neighbor as your own self, and you will shine as lights in the world; if you have eternal light you will diffuse light.

"I have been alarmed for some years as I have seen the line of demarkation between the church and the world almost obliterated. The design of God in the formation of the church was that the very action of the separation from the world would itself be sufficient to attract attention. Their formation in church capacity has a meaning in it which the world can read. They are formed into a distinct power. They are to consider themselves a peculiar people of God, an object to be rendered conspicuous, detached from other objects, standing apart. Believers are to be one, as Christ is one with the Father. The sons and daughters of God are to stand a distinct, pure, holy people from the world. And if these signs are not seen in the members of the church, it is the duty of the church faithfully to investigate the matter, for if there is not a decided transformation of character from a life of sin to a life of holiness, then why? For if sin is practiced in daily life, there is no real value in all their profession, and they will not act in harmony with God as his agents in the regeneration of the world.

"The children of God will not answer the purpose of God, unless they are united as the branches to the parent stalk; so will the divine branches be centered in Jesus Christ, combining their influence with the conversion of sinners. All believers in truth will shine as lights in the world, in union with Christ, and oneness with him. All the works are wrought in God, and they really believe in him whom the Father hath sent. All ye are brethren, and individually we carry with us in all communication with the world an influence and atmosphere that is surrounding the soul which is distinct from the world, and in every way superior to it. Whatever influence for good as followers of Christ, as believers in the truth, they may have to improve, refine, and elevate the world in their association with it, and personal effort put forth, will depend upon their vital connection with the breadth and distinctness of the line of demarkation which characterizes them as separate from the world, and the perfection of contrast to the world which they reveal in spirit, in words, in works, from the world. The world loves not God, the world is disobedient to God, the world is selfish and acts without feelings of dependence on God's will, without reverence and respect to God's commandments. If the professed followers of Christ, even in part, act the same as the world, they may have their names on the church books, but when joined to the church they are not joined to Christ. Therefore the same spirit has to a limited or large degree a controlling power upon the minds, heart, will, and temper. Their stand in the church is what Christ named hypocrites,—a stone of stumbling to those who but for them would have an altogether higher idea, and a sanctified effect on the character.

"Christians in deed and in truth will have the spirit of Christ, they will naturally develop the mind and spirit which dwelt in Christ. They will consecrate the solemn import of the words of Christ, "He that will come after me, let him deny himself and take up his cross and follow me, and so shall he be my disciple." It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner. They are professedly serving God, but they are more earnestly serving mammon. This half-and-half work is a constant denying of Christ, rather than a confessing of Christ. So many have brought into the church their own unsubdued spirit, unrefined; their spiritual taste is perverted by their own immoral, debasing, corruptions, symbolizing the world in spirit, in heart, in purpose, confirming themselves in lustful practices, and are full of deception through and through in their professed Christian life. Living as sinners, claiming to be Christians. Those who claim to be Christians and will confess Christ should come out from among them and touch not the unclean thing, and be separate.

"The work of every Christian parent has ever been to sprinkle the door-posts with blood, gather his children into his house with him, that the destroying angel might see the mark of God pointing to the only begotten Son of the Father; for wboso believeth on him shall not perish but have everlasting life. But the end is near. Every soul will have in the judgment exactly the character of morals he cultivated in this life. Every soul will have in the judgment just such a spirit and character ss he cherished in his home life, in sssociation with his neighbors and with members of his family. And according as he has appreciated the words of Christ and has obeyed them, will be the judgment pronounced upon him by that man Jesus who came into the world and gave his life a sacrifice for him.

"I lay down my pen and lift up my soul in prayer, that the Lord would breathe upon his backslidden people, which are as dry bones, that they may live. The end is near, stealing upon us so stealthily, so imperceptibly, so noiselessly, like the muffled tread of the thief in the night to surprise the sleepers off guard and unready. May the Lord grant to bring his Holy Spirit upon bearts that are now at ease, tbat they msy no longer sleep as do others, but watch and be sober. Who will consent even now after wasting much of bis lifetime, to give his will as clay into the hands of the potter, and co-operate with God in becoming in his hands molded a vessel unto honor? O, bow must the clay be in the hands of the potter, how susceptible to receive divine impressions, standing in tbe bright beams of righteousness. No earthly, no selfish motives should be suffered to live, for if you give them place, you cannot be hewn into the divine image. The spirit of truth sanctifies the soul.

"When tbe greatness of this work is comprehended, it will bring even the thoughts into captivity to Christ. This is beyond our private comprehension, but thus it will be. Then is it wisdom on our part to put dependence on our own works? We must let God work for us. Is there any excellency that appears in our characters or our conduct? Does it originate with finite human beings?—No; it is all from God, the great center or expression of the power of the potter over the clay.

"Oh, that those whom the Lord bas blessed with the treasures of truth would awake and say from the heart, "Lord what wilt thou have me to do?" Light is increasing to enlighten every soul wbo will diffuse the light to others. God will have bis witnesses. We want men and women to settle in Australia who have a solid, Christlike influence. The burden of this work should not rest upon the Conference wholly. Many can come to this missionary field and improve in bealth, not by following the customs of the people here, but by being careful and prudent, and sensible, respecting, and acting in reference to, the laws of life and health; and at the same time they can be educating others, and can have a molding influence. Oh, that many may he uprooted from where they are to become workers with Jesus Christ.

"What can be done to make every believer feel that the heavenly intelligences are working for tbe consecration of the buman living agents to carry the truth of God where it is not known?

"Unbelief, like the pall of death, is surrounding our churcbes, because they do not exercise the talents God has given them, by imparting the light to those who know not the precious truth. The Lord calls for the pardoned soul, those who rejoice in the light, to make known the truth to others. The living agents are needed to communicate the light of truth, and the result will be those who are now ignorant of the truth, will, through the grace of Christ, become precious in the sight of the Lord, and will exert an influence to the glory of God. I trust you will keep this matter agitated. Those who wish to sacrifice for the truth's sake, let them answer to the call, 'Whom shall I send?' 'Here am I, send me.' The truth is soon to triumph gloriously, and all who will triumph with it must be laborers together with God. The time is short, the night cometh when no man can work. We must do what is possible for us to do now in earnest determined effort. A city set upon a hill cannot he hid. We not only have lessons to learn for our own benefit, but in our improvement of the talent entrusted to us, and the privileges and opportunities granted us, we are helping others to follow our example."

Brethren, we are living in the most solemn time that has ever been seen since Adam fell. We are living in the closing scenes of this world's history, and the question comes home to us, What part will we act? What relation will we sustain to God? Will we rest satisfied because our surroundings are pleasant? May God forbid, but rather may our hearts be stirred, and we begin to inquire of God, "What wilt thou have me to do?" What way, what course, where is the light, and where is the path he would have us follow? The time will come when we will find ourselves scattered throughout earth's remotest bounds. I am thankful we live in the time of the world that we do, and yet there is scarcely any day that passes but that I realize something of the importance, to that extent that I feel I would about as soon sleep as live. But I know that God will carry his people through, every one that trusts him. There is not power enough in all the devils that were cast out of heaven to stop that soul. God, the author and finisher of the faith that has been delivered to his people, and Christ himself, will be revealed to his people.

We have not yet received that Spirit that he wants to give us. There must be a change in our hearts or we shall never enter the heavenly kingdom; there must be a realizing sense of the nature of the gospel of Jesus Christ and what he wants to impart to the human race. The light of truth that shines so freely about every one of us he wants to shine in every dark portion of the earth. The time has come when God himself, by his providence, is holding in check the powers of the earth, that the light may extend and reach those that sit in darkness. And what will we do about it? Where is our interest in this matter? Is it deepening day by day, or is it to us a tale that sounds pleasant for the time being, and that is all? If so, my friends, many will be left to perish in this world; and may God forbid that that should be the case with any of us that are here this morning.

If the real missionary spirit should get hold of our hearts, we would feel called upon in our souls to reflect the precious light that God has given us as far as we could in the world. How much light do you think could be imparted by the number that is present here this morning? Why it seems to me that there are enough here to almost lighten up the world. It is not we who do the work, but it is God

that does the work. He just simply takes man and works through him, and we become co-workers with our Lord Jesus Christ. It is not what we can do, but it is God that does the work, and he invites man that is so sinful, to partake of his nature; he invites us to sustain that relation to him that he can do the work — not that God cannot do the work without human agency, but he has ordained that the work should be carried forward through human agency, so that when every soul is saved in the kingdom of God, there will be mutual joy throughout all the redeemed host.

O what a grand anthem of praise will ascend to the Author and Finisher of our faith when we meet in the air. When the saints meet in the air, we will see them come from all parts of the earth, and from every kingdom and tribe will be one shout of praise and glory that will ascend to God and the Lamb forever and ever: "Thou hast redeemed us with thy blood out of every nation, out of every kindred." How can we say, "Thou hast redeemed us by thy blood," unless we have had an interest in every nation and kindred and tongue and people? May God enlighten our hearts and open our understanding to realize and comprehend the time in which we live. O that God would move upon us! The work is almost over; we are down in the very last time; we are near the end. It is coming so noiselessly, so stealthily, and shall we sleep over it? God forbid; but rather may our hearts be so stirred, that we shall lay hold upon the great, mighty Helper, and not rest satisfied until we know that we individually are living in harmony with God's providence and God's work. We all want the out-pouring of God's Spirit to come upon us. Every one of us needs it.

The time has come for a new departure, for an advance step to come into our hearts. We shall receive of the truth of God, and that is to be by the Spirit of God. We cannot do it of ourselves; our own way will not answer the time that we have just entered upon, but the soul must be stirred with new life. Those that have known the truth for years, have looked forward to the time when the final struggle would be nearer; that time has come. God has come near to us, and may God help us to let our light shine, and may we have that consecration to God that he can accept every one of us, and we know that he has forgiven our sins. Then he will pour his Spirit upon us, and the work will go; and when the last soul is gathered, Christ will appear in the clouds of heaven, and we will say, "Praise God." From the uttermost parts of the earth unto the uttermost parts of heaven they will come. Shall we be among the number? May this be our happy lot.

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THE STUDY OF THE BIBLE.—No. 8.

ELDER S. N. HASKELL.

IN some respects we are the most highly favored people in the world. We live in the most important time, and there never was a period in the world's history when the Lord was more anxious to unfold himself to his people than at this time. It is the final crisis that is pending, and those that are saved in God's everlasting kingdom are the people that in this period in which we live, receive from God those blessings he has for us. And if we cannot get hold of Christ in all his fullness here where we are, then we shall not be saved in the kingdom of God. Now that is true. We cannot put it by as a common thing, this work in which we are engaged, and then afterwards, a long time in the future, take it up.

We have reached the final crisis. It is right here upon us and it is for us individually to obtain an experience in the things of God, such as we have not had in the past; and it is not for some one to give it to us, but it is for us individually to have it, and the Bible writers, especially the apostle Paul, labored to have revealed in the church individually, those beauties in Christ that could be gotten from no other source. He did not want to simply give it to them, but he wanted that they should receive it. He preached the gospel, and he labored that in each individual there might be a revelation of Jesus Christ himself. Col. 1:25–27: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, fully to preach the word of God [margin]; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." That is the mystery of the gospel. He would have it revealed in them individually, so that they individually would receive the mystery of Christ. Verse 28: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

Now his labor was that each individual might receive something from our Lord Jesus Christ, that would lead him to perfection. Verse 29: "Whereunto I also labor, striving according to his working, which worketh in me mightily." Now the idea that what we receive we must get from some one else, is a great mistake. The Lord wants to teach us individually, ourselves, and he will not open our understanding individually to comprehend his word, unless we believe that he will do it. We individually must believe that Christ wants to do this to us and that we can have this blessing by studying the word for ourselves. He will then enlighten our understanding, will speak to our hearts, and so each individual, as we remarked before, must have the spirit of divine revelation. I do not think it a possible thing for us to go into the kingdom of God unless we have it, and that revelation is not to get up some new theory and present that to the people, but it is to reveal new beauty and glory in the plan of redemption through our Lord Jesus Christ. This is what it is and we will see it as we read the Bible. We get the truth from Christ according to our own faith and the interest that we have in him.

Eph. 1: 14–17: "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus,

and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." Why, God there gives you and me individually the spirit of wisdom and revelation in the knowledge of him, or as the margin is, "for the acknowledgment of him." Then the Spirit of revelation comes to me personally to reveal to me, in the word, our Lord Jesus Christ and the plan of redemption. It will open to my understanding truths that I have never seen before, and there will be a continued freshness, because there is a continual opening of the truths to my understanding; and, my brethren, if we ever get to a point that the Bible in any sense seems dry to us, it is high time for us to seek God with all our hearts. For there is no greater evidence that the Spirit of God is leaving you, than when the Bible comes to lose its freshness to our souls. It will feed the soul, it certainly will. And it will elevate the soul; it will refine the soul; it will increase an interest in the individual to learn more and more of the precious truths in God's word.

Verses 18–20: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." The same mighty power, and the same enlightenment that brought Christ from the dead, should be in every one of our hearts; and when that is in the heart it elevates the soul, it purifies the heart. My dear brethren, it does everything for us. There is not anything in this world which is good, but that is found in the gospel of Jesus Christ. I feel in my soul like exalting God's word and in this way exalting the Lord Jesus Christ; for I feel there are perhaps thousands that will simply get the theory, and how to present certain arguments from the Bible, that will never get their souls really fed by a revelation of Jesus Christ in the heart; but there is something that fills up the vacuum. I find something in an old REVIEW (June 4th, 1889) on this point, from the pen of Sister White:—

"Paul speaks of the riches of the glory of the mystery that is to be made known to the Gentiles. There are many mysteries in the word of God that we do not comprehend, and many of us are content to stop our investigations when we have just begun to receive a little knowledge concerning Christ. When there begins to be a little unfolding of the divine purposes to the mind, and we begin to obtain a slight knowledge of the character of God, we become satisfied and think that we have received about all the light that there is for us in the word of God. But the truth of God is infinite. With painstaking effort, we should work in the mines of truth, discovering the precious jewels that have been hidden. It is the minister's privilege to have a constant supply of fresh truth for the people. He should be in such a position that he can bring from the treasure-house of God not the same thing over and over, but new beauty, and new truth.

The Spirit of God will rest upon the diligent searcher for truth. He who desires the truth in his heart, who longs for the working of its power upon the life and character, will be sure to have it. Says the Saviour, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." When ministers themselves taste and see that the Lord is good, when their minds are filled with the thoughts of heaven, then the eternal realities of the unseen world will open to their understanding, and they will be able to present the truth of God, and it will make an impression upon human minds. Those who seek for more and still more of the Spirit of God, will not be disappointed."

Then, if we are disappointed, brethren, and do not receive the Spirit, who will be to blame? We will. Why will we not receive it? Because we cease to seek it. We should continue to study with the unction that comes from heaven, and that will teach us individually, every one. My dear brethren, we are coming into a time when there will be thousands of voices and manifestations of different kinds to draw the child of God from the one important thing, the truth that pertains to this time. And this is not a great way in the future. Where is our safety? It is in our Lord Jesus Christ, and in having our judgment so enlightened by him that we can discern the truth, and then Christ will be revealed to us and we shall see and understand the way. Again another paragraph:—

"No man can have insight into the word of God without the illumination of the Holy Spirit. If we will but come into the right position before God, his light will shine upon us, in rich clear rays. This was the experience of the early disciples. The Scriptures declare that 'when the day of pentecost was fully come, they were all of one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." God is willing to give us a similar blessing, when we seek for it as earnestly.

"The Lord did not lock the reservoir of heaven, after pouring his Spirit upon the early disciples. We, also, may receive of the fullness of his blessing. Heaven is full of the treasures of his grace, and those who come to God in faith may claim all that he has promised. If we do not have his power, it is because of our spiritual lethargy, our indifference, our indulgence. Let us come out of this formality and deadness."

Brethren, we want to come out of our deadness and have our souls stirred and have them quickened and come to the fountain. Christ is the fountain, and when we come there with that intensity of interest that will not be satisfied, and will seek with honesty of heart and purpose, God will then open

the treasure-house of his truth to each one of us. You want to take an advance step. Now I have another expression I wish to read here, it is in reference to our receiving the Spirit of God, and realizing that our sins are forgiven. There is more to this question than we have sometimes thought. The Lord wants that I, personally, should know that the Saviour is to me to-day just as much and even more than he was to the disciples when they walked this earth. The promise of the Holy Spirit that is referred to in what I have just read, that was given to the disciples, was given to them to take the place of the personal presence of our Lord Jesus Christ; and that promise came to them because they knew Christ and because their sins had been forgiven. I will read you the Bible on it. John 14:16, 17: "And I will pray the Father, and he will give you another Comforter, that he may abide with you forever. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."

God has promised blessings to his people. It is those whose sins have been forgiven and who know their Saviour that have a fullness they have not received before. This is the out-pouring of the Spirit of God. It is the loud cry of the third angel's message. The first step is having the heart cleansed from sin. When the heart is cleansed by the blood of Christ, we will go right on in accomplishing the work that God has for us to do. I praise God that there are promises for his people.

The Holy Spirit was to take the place of Christ's personal presence. Suppose we could have Christ's personal presence with us here this morning, and suppose that he said right here in our midst that our sins were forgiven. I suppose it would give us a joy that we can hardly describe. What is the coming of the Holy Spirit for? To take the place of this. The Holy Spirit should come into the heart to do the same thing, and even more than his presence. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." John 16:12, 13.

When they saw Christ, his personal presence limited their comprehension to grasp the things that he spoke. But the Holy Spirit was to come to unfold and keep unfolding to their minds the truth that he taught. Consequently that Spirit will give us a confidence and assurance in Christ that his personal presence would give, and even greater fullness than that. There is no limit to the Spirit of God, and there is no circumscribing what it will do for the people of God. My dear brethren and sisters, just as sure as God poured out his Spirit on the day of Pentecost and it did great things for them there, and prepared them to go to the uttermost parts of the earth with the gospel, just so certainly will that gospel fit his people in the closing hours of the gospel to do a greater work. This is simply the final triumph of the gospel of Jesus Christ. Shall we say we have this when we have little interest to take it in his word as he reveals it to us? My dear brethren, this is Christ in us. We come to the word, and he gives his Spirit to unfold its light, and we rejoice in him.

Here is a testimony which was written last December, "To him who is content to receive without deserving, who feels that he can never recompense such love, lays all thoughts and unbelief aside, and comes as a little child at the feet of Jesus, all the treasures of eternal love are the free and everlasting gift."

The other day one brother said after leaving the Tabernacle, "I am about in despair; it seems that there has never been a good thing in my whole life." Then he was about in the condition to come without deserving anything. The man who can come that way, and lay all doubt aside, and sit at the feet of Jesus, and who says, "Now thou must teach me," has all things before him. These are the treasures of eternal love. It is for you and for me. The only difficulty that stands in the way is when we think we deserve something. If we do not have it, then we do think we deserve something. May God help us to become undeserving. Everything that is good, brethren and sisters, I want to repeat again if I say it in every discourse, comes from the Lord Jesus Christ.

I spoke to you Friday about the power of God. I want to say one word more on that. The power of God that is in his word will take care of us physically. I do not say by that that one will never be sick or die. But I do say that when a man trusts in God and has only God's work before him, the devil himself cannot kill him till he gets his work done. Then the Lord lets him die. [Voices: Let him rest.] One of our sisters in New England, who died a short time ago, who embraced the message in 1842, and who suffered extremely, said to those who were with her, that it seemed good to think that she was going to be laid away a little while to rest in the grave. Men may die, and they will die right along while probation lasts. But I tell you the Lord gives a special blessing to the dead. "Blessed are the dead that die in the Lord." But on the other hand he takes care of his servants. There is power in the gospel of Christ to take care of those that trust in him and engage in his work.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:15-18. Paul, you know, was bitten by a serpent once, but I do not suppose he had a thought of dying. The Lord was sending him to Rome to testify, and he simply shook the serpent off into the fire. You remember he was stoned once, and the brethren who stood around him were doubtless talking about burying him. All at once he got up and went off about his work. There is a power in the gospel to take care of a man's life, and the devil cannot kill him. Read the 18th verse again, and if there is not health in that promise, I do not know where you will find it in the Bible. The bite of a serpent will not kill you; you can drink a deadly drink and it will not hurt you, and if you get sick you won't die, so long as the Lord has any work for you to do. "Godliness is profitable unto all things, having the promise of the life that now is and that which is to come."

There is something more in it than that. Now if I should ask you, Do you believe there is salvation in the life of Jesus Christ? you would say, Yes. Now if I should say there was salvation in every emotion of Christ when he was a babe at his mother's breast, what would you say? [Voice: Amen.] Brother Jones says, Yes. There was not an emotion manifested through Jesus Christ from his first inception into humanity but what there is salvation in it. It is true, and I would like to stop and prove it. The righteousness of Christ is worth something when you get it. It goes back to the first inception of humanity. Do you believe God simply forgives your sins and leaves you there? I tell you the righteousness of Jesus Christ covers the life and it goes back to the very cradle. "Thou didst make me hope," says David in the 22nd Psalm, "when I was upon my mother's breast." If you can mention one minute of the life of Christ that does not contain salvation, suppose a person dies at that minute, he will be lost. If you can set aside one minute in the life of Christ, then some one else can set aside a day or a week or a month and so on; but, brethren, we have a perfect Saviour. "Thou makest my way perfect," says David. How long is the way? Ever since you were born.

You never had a good thing in all that way, but the Lord has been over that way before you, and he had everything that was good, and not a single mistake, and when he imputes that righteousness he goes clear back and makes a thorough work of it, and puts your sins where you never can find them. David says they shall be as far as the east is from the west. How far is that on a round world? You never can get to it. You go around the world, and it will always be on the other side. Jeremiah says, "They shall be sought for and shall not be found." Who will look for them?—The devil is always prying around to find them. Why can they not be found?—Because God has pardoned them. There is not a single act of the life of Jesus Christ but what contains salvation.

Now read the temptation of Christ in the 4th of Matthew. Christ had been fasting forty days, and the devil comes to him and asks him to work a miracle to supply his own physical needs. All the words imply that it was his physical strength which was weakened by the fast. The devil said, "You cannot live unless you have something to eat. It is all right for you to eat." This was Satan's temptation. The Saviour answered him, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Verse 4. What kind of life?—Physical life. Then does not that Bible sustain me physically? Bread is good if you have it, but the word of God is better. Will God's word then sustain me?—Yes.

Read Deut. 8:2, 3. Here the Lord shows that he fed the children of Israel in a way that they did not know, that they might know that man should not live by bread alone but by the word of God. That was physical life that he gave them. God leads us by his truth into positions that would seem to cut us off from every worldly prospect. This is true; but there is power in the word of God to make provision for every want in this life. God will take care of the man that trusts his word. All that God would have us believe is that there is power in obeying God's word. That power will open the way before us, and will supply our physical wants. You know this is so. I doubt not there are scores in this congregation who know this is so.

Some time ago a Methodist minister embraced the truth, taking hold of it thoroughly, and his support was cut off. But the Lord in various ways supplied his need. Then he was distressed because he did not know how to go and preach the message. He had studied histories in school, but he did not know how to put things together and preach on the fulfillment of prophecy etc., as those who had studied the truth a long time. But he had hold upon Christ. Some thought that he was hardly sound in the faith because he preached Christ so much. There came an opportunity for him to engage in work, and as he sought the Lord for help, a voice seemed to come to

him, "I will teach you." He did not know how this would be done, but he began to preach on the prophecies, and as he preached the Lord unfolded them before him, and as he went along everything was made clear and plain. The Lord himself taught him, and he has had success in the work and has brought out a company of sixteen or seventeen and all of them are workers.

In the 4th verse of this chapter, God says, "Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years." Now God would have us simply trust him. He would have us see his promises and his word, and see nothing else. And as we see it and go forward to do God's will, and forget everything else, God will take care of us. If it does not come from heaven direct it will come some other way. We will get the bread all the same. If we take his precious word and believe that there is salvation in it, he will teach us himself and we will get the light and knowledge of his truth. The trouble is we have not seen these things and we have not believed God as we should. We have reasoned too much. But the very first thing and the very last thing and the most important thing of life, is to obey God and do his bidding. When we do that he takes all the responsibility of the poisonous serpents and deadly drinks and sicknesses and everything else, for he will carry us through until we triumph in glory.

CHRIST'S OWNERSHIP.—No. 2

ELDER R. A. UNDERWOOD.

ADAM SOLD HIMSELF TO BECOME A SLAVE.

MAN did not appreciate the value of life, nor his beautiful home which had been given to him by Christ; therefore he bartered them away for naught. In the conquest of Satan he captured man and his possessions, as the following scriptures show: "For thus saith the Lord, ye have sold yourselves for nought." Isa. 52:3. "I am carnal, sold under sin." Rom. 7:14. "Of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him [man]. But *now* we see not yet all things put under him." Heb. 2:6–8. Man has been swindled, and the glorious gift of God to him was lost. In this condition man is left a slave to sin; and his home has passed into the hands of his conqueror.

When Christ is about to pay the "price" of man's redemption, Satan presents man's lost possession to Christ, as the crowning act of his temptations, in these words: "And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it." Luke 4:5, 6.

Will the plan and purpose of Christ concerning man be defeated? No, for Christ had become man's *surety* (2 Tim. 1:9; Heb. 7:22) even before Adam was created, when the plan was laid to create man *free* to choose righteousness, or sin. Therefore Christ does not leave man in hopeless despair, but immediately offers to

PURCHASE MAN

and his lost estate at an infinite cost, in these words: "I will put enmity between thee and the woman, and between thy seed and her seed; *it shall bruise thy head, and thou shalt bruise his heel.*" Gen. 3:15. "For thus saith the Lord, Ye have sold yourselves for nought; and *ye shall be redeemed without money.*" Isa. 52:3. When this promise was made and accepted by Adam, it was (if you will allow the expression), a promisory note, given to man by Christ, due in four thousand years, secured by the

MORTGAGE OF EVERY WORLD AND INTELLIGENCE IN THE UNIVERSE,

aside from the eternal Father. In other words every world and intelligence created by Christ was *jeopardized* in the purchase of man and his lost home. Are these statements too strong? Let us see.

Of Christ's mission to earth, he says, "For the Son of man is come to seek and to save that which was lost." Luke 19:10. Again, "Ye are bought with a price, be not ye the servants of men;" "and ye are not your own, for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." 1 Cor. 7:23; 6:19, 20. Christ came into this world, not only to redeem man's body, spirit, and life, but his home also. And he does this, not with "corruptible things, as gold and silver, . . . but with the precious blood of Christ." 1 Peter 1:18, 19.

In this present life the gospel of Jesus Christ is the power of God to change or redeem the life and spirit of man, but the body and the "purchased possession" will not be restored to man in its redeemed, glorified condition until the everlasting kingdom of Christ is set up on earth. "For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that

the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the *whole creation groaneth* and *travaileth in pain* together until now. And not only so, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." Rom. 8:20–23 (R. V.).

We now enquire, What was the *price* paid for man's redemption? Was it gold or silver, or the most costly sparkling diamonds of earth?—Oh no, it was the *life* of the only begotten Son of God. And this not only embraced the death of Christ, but he must *live* for man, and *conquer* for man with all the disabilities of the fallen race upon him. In doing this he runs the risk of *losing his own existence as well as the existence of all he had created and upheld.* In proof of this overwhelming truth, I will present the "Testimonies" and the Bible, with but little comment. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5: 21. "For what the law could not do, in that it was weak through the flesh, God sending his own Son *in the likeness of sinful flesh*, and for sin, condemned sin in the flesh." Rom. 8: 3.

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. . . . Forasmuch then as the children are partakers of flesh and blood, *he also himself likewise took part of the same*, wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2: 10–18. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but *was in all points tempted like as we are*, yet without sin." Heb. 4: 15.

From "Temptations of Christ" I read:—

"Many hold that from the nature of Christ it was impossible for Satan's temptations to weaken or overthrow him; then Christ could not have been placed in Adam's position to go over the ground where Adam stumbled and fell; he could not have gained the victory that Adam failed to gain. If man has in any sense a more trying conflict to endure than had Christ, then Christ is not able to succor him when tempted. Christ *took humanity with all its liabilities. He took the nature of man capable of yielding to temptation* and with the same aid that men may obtain, he withstood the temptations of Satan and conquered the same as we may conquer. . . . For four thousand years the race had been decreasing in size and physical strength and deteriorating in moral worth, and in order to elevate fallen man Christ must reach him where he stood. *He assumed human nature, bearing the infirmities and degeneracy of the race.* He humiliated himself to the lowest depths of human woe, that he might sympathize with man and rescue him from the degradation into which sin had plunged him. It is not true that humanity has trials to bear which the Son of God has not experienced. Christ's victory may be ours, by faith we conquer in him."

TEMPTATIONS OF CHRIST.

I cannot explain *how* the divine Son of God, who was the Creator and the upholder of the universe, could do this. That is the "mystery" that "the angels desire to look into." 1 Pet. 1:12. But when the Bible declares it to be so, I believe it. We can see better the meaning of the apostle's words, "The *whole creation groaneth* and *travaileth in pain together* until now," when we understand that every world in space was jeopardized in the humiliation of Christ to *live* and *die* for man with all the liabilities of a fallen race upon him. The unfallen worlds are deeply concerned in the great problem of disposing of sin.

"All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar,—*worlds that thrilled with sorrow* at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul."—"*Great Controversy*," *page 677.*

Again I read from "Great Controversy," p. 503:—

"In the Saviour's expiring cry, 'It is finished,' the death-knell of Satan was rung. The great controversy which had been so long in progress was *then* decided, and the final eradication of evil was made certain."

It is clear from these statements that Christ, in order to purchase man, must take man's nature, capable of yielding to temptation, and that he must be "tempted *in all points like as we are.*" In this he takes upon himself the *risk* of a possible failure, for man had failed. You see at once that this involves the possibility of *losing* his own existence and *all* that he upheld. It was not till the Saviour's expiring cry, "It is finished," that the long controversy was "decided" and Christ's victory made "certain." "*God so loved the world*" that with the gift of Christ the whole *created universe* was placed in the balance against *one tiny speck* of the creation! This unfathomable love of God to man Christ wants us to know. In his prayer to the Father he said, "That the world may know that thou hast sent me and *hast loved them as thou hast loved me.*" John 17:23.

Eternity alone can reveal the infinite "price" paid for man's redemption. When the saved shall have the privilege of visiting the untold millions of worlds and beholding their glory (Ps. 91:1; Isa. 40:26), and fully *realize* that the *price* of their salvation *included all these*, then the depth of the wisdom, knowledge, and the love of God will appear in a new light. "*He that spared* not his own Son, but *delivered*

him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

Man having lost his possessions, God does not restore them to him at once, but places him as a steward over another man's goods, giving him ample opportunity to test his character and to show his appreciation of so valuable a gift. "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Matt. 25:14, 15.

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much! And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke 16:10, 12. Through the fall man became morally and temporally bankrupt. The moral image of Christ can be, and *must* be, if ever, restored to man in this probationary life. Christ has promised to return to the faithful steward the "possession" man lost. Christ has "purchased" it, and his promise to restore the whole earth to his faithful servant is found in Gen. 22:17, 18; Rom. 4:13; Dan. 7:27. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

Through the mercy and love of God man is given a second trial. The same test of character is brought to bear upon the race, but under less favorable circumstances so far as man's condition is concerned. Man is no longer that *free ruler*, holding dominion over all the earth. No; he has become a bond-servant to the one that has overcome him, and the earth is no longer his, yet, "by reason of him, who subjected it in hope," man is permitted to wander upon the earth as a stranger and pilgrim. After many years of man's pilgrimage, Jacob states the condition of the whole human family on this earth since the fall as follows: "Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

In Heb. 11:9–16 we learn that Abraham and his children acknowledged themselves as strangers dwelling in a land of promise, and that they all died in faith, not having received the promise. Abraham and the royal line of faith confessed that they had no title to this earth, but by faith they looked forward to its final redemption through Christ.

Man is on trial now, as a steward of another man's goods, till it is fully determined whether he will recognize Christ as the rightful owner of the earth and all therein. Satan disputes Christ's title — he is called —

"THE DISPUTER OF THIS WORLD." 1 COR. 2:20.

Has Christ bought this world? Does he own it? The great question for each one now to settle is, "On which side of this controversy do I stand?" Many suppose that they own considerable of this world and boast of their possessions, but what says the Lord upon this important question? "I will take no bullock out of thy house, nor he goats out of thy folds. For *every beast of the forest is mine*, and the *cattle* upon a thousand hills. I know all the *fowls* of the mountains: and the wild beasts of the field are mine. If I were hungry I would not tell thee: for *the world is mine*, and the fullness thereof." Ps. 50: 9–12. Again, "The *silver is mine* and *the gold is mine*, saith the Lord." Hag. 2:8. Again, "For the Lord your God is God of gods, and the Lord of lords, a great God, a mighty and a terrible, which regardeth not persons, nor taketh reward; he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." Deut. 10:17, 18.

Of a fallen church the Lord says: "For she did not know that *I gave her corn, and wine, and oil, and multiplied her silver and gold*, which they prepared for Baal. Therefore will I return, and *take away my corn* in the time thereof, and *my wine* in the season thereof, and will *recover my wool* and *my flax* given to cover her nakedness." Hosea 2:8, 9. My brethren, those broad acres of corn, rye, and wheat, are the Lord's. That vineyard of grapes, that field of flax and cotton, is the Lord's. Your "clip" of wool, your manufactured oil, your butter and milk, are the Lord's. Yes, your multiplied merchandise, silver and gold, those fine herds of horses, cattle, and sheep are all the Lord's. The beautiful birds, the flowers, the golden grain, the luscious fruits, and our raiment, yea, all are the Lord's.

Then what has man of which to boast? Some persons boast of their wisdom and strength, but if man has wisdom and ability of mind or body, has he occasion for boasting of these? Hear the word of God upon this point: "And thou say in thine heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God; *for it is he that giveth thee power to get wealth*, that he may establish his covenant which he sware unto thy fathers, as it is this day." Deut. 8:17, 18. "*Every man's judgment* cometh from the Lord." Prov. 29:26. We may well inquire, What have we that we have not received? and if we have nothing, why do we glory in it, as though we had not received it? Is it not because we are unwilling to glory in the cross of Christ, and recognize Christ as the rightful owner of the earth and the fullness thereof?

This is the truth that God was seeking to teach Pharaoh and his people: "And Moses said unto

him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord, and the thunder shall cease, neither shall there be any more hail; *that thou mayest know how that the earth is the Lord's.*" Ex. 9:29. David proclaims the same truth, "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." Ps. 24:1. The Apostle Paul repeats the same: "For the earth is the Lord's and the fullness thereof." 1 Cor. 1:26. Let the people say "Amen" and "Amen." Oh, why should we deny Christ's claim when we have been purchased at such a "price"? Let us acknowledge with joy, by word and *deed* that the earth is the Lord's and the fullness thereof.

Before closing this lesson, let us call to mind a few points already considered.

1. The position which God had given to Christ was coveted by Lucifer, and he disputed Christ's priority of ownership of the world.

2. The laws of God are the outgrowth of principles of righteousness, and the well-being and happiness of all intelligences depend upon obedience to the same.

3. In seeking for the control of that which he had not the power to uphold, Lucifer was asking for that which could *only* work his ruin. Death was in it.

4. Christ created the world and all therein, and gave it to Adam, with one exception.

5. Man sold out for nought to Satan and became a slave.

6. Christ purchases man at the infinite cost of the life and existence of himself and all the universe which he upholds.

7. Man is given a second trial, but no longer as the *ruler* of the earth, but as a steward of Christ's goods.

8. By miracles through Moses, the prophets, and apostles the Lord has been teaching man that *this world* and all therein is the "purchased possession" of Christ.

9. The Spirit of God through the "Testimonies" has said that no means should be spared to *make plain* the fact that the world and all therein *is* the Lord's.

10. And that, when we are all constantly impressed with this thought, that we have been bought with a price, and are only stewards of Jesus Christ; then there will be no lack of sympathy with Christ in the salvation of souls.

We now inquire, By what are we to be constantly led to a recognition of the fact that all we are and have *is the Lord's*, not our own?

"O Lord, our Lord, how excellent is thy name in all the earth."

STATE AGENTS' CONVENTION.—No. 6.

TIME.

THE sessions of the State Agents' Convention of Friday and Sunday were devoted to the consideration of the above topic, which was presented by E. E. Miles.

The fourth commandment tells how to use all of *our* time and *God's* time. Therein we are charged to remember the Sabbath to keep it holy, and we must remember it all the week in order to keep it holy when it comes. This commandment says we should labor six days in the week. Now without doing any violence to the text, I will render it for the canvassers, in accordance with the laboring part, leaving the Sabbath idea untouched:—

Remember the canvassing time to keep it sanctified; evenings, mornings and Sundays shalt thou study and attend to all preparatory work, but the hours in which canvassing may be done belong to the people whom thou hast been sent to save; in them thou shalt not sleep, nor do any preliminary work, thou nor any member of thy company; for ye are not your own, ye have been bought with a price, and ye are debtors both to the Greeks and the Barbarians; both to the wise and the unwise; wherefore the canvassing time shall be sacredly guarded, and none of it squandered nor taken for other work.

First, I would remark that the word sanctified implies that a certain portion of time has been definitely set apart, and this the canvasser should do. He should have a program, or a definite division of time, and as much time as his strength and the circumstances will permit should be devoted to actual canvassing. This time must be *remembered* constantly, so that it shall not be encroached upon in any way. It will be observed that no time is to go to waste. Some is to be used in study, and some in preparing for work in the field. If you ask me, How much time should be devoted to the canvassing *business*, my answer is, Twenty-four hours in the day. Rest and recreation is a part of the business, and the canvasser must have his hours for sleep, and he must see to it that he retires on time. As one writer puts it, he must use the night in manufacturing snap and sparkle for the next day.

Note the reason assigned why the canvassing hours shall be guarded.

A commandment,—a law. To what extent is it divine? It is made up partly of scripture. Divine law is a transcript of God's character. This is a law of action, or of life in action, and life and action are attributes of Deity. Our God is the true and *living* God. Said Christ, the Word, the Living Law, "My Father worketh hitherto and I work." He who was God and who came to represent God, was impatient

to begin his work, before the time even, and we are told that all heaven is impatient now to see the work of God move more rapidly on earth. At the age of twelve we hear him saying, "Wist ye not that I must be about my Father's business?" And after entering upon his public ministry his testimony is, "I must work while the day lasts, for the night cometh when no man can work."

Action is attendant upon life; where there is life there is action, and there is no action where there is no life. Man was created a living soul; hence he became an active being, and he was given work to do. "Patriarchs and Prophets" says that God made no provision for the stagnating practice of idleness.

Since the fall of man he is dead to the work of God, but Christ came that we might live again. He says, "I am come that they might have life, and that they might have it more abundantly." John 10:10. "Created in Christ Jesus unto *good works*," is an expression of the apostle Paul, in Eph. 2:10; and the "law of the spirit of life in Christ Jesus," he says, made him free from the law of sin and death, or, if you please, from the law of inactivity in the things of God. Every Christian is a *lively* stone in the temple of God. He rests upon the great corner stone, Jesus Christ, and he is made alive and active by being in touch with him. Eccl. 9:4.

What the canvasser needs most of all is a thorough conversion. If he will but climb Peter's ladder, he will be active in the work of spreading the knowledge of Christ. Note the exhortation to diligence in adding these Christian graces and the reason assigned for it. (Read 2 Pet. 1:5–8.)

God first gives us a new life, and then he commits to us his work. 2 Cor. 5:17, 18. We are to be a *living* sacrifice. Rom. 12:1. In Christ's stead. 2 Cor. 5:17–20; John 17:18. Notice how Christ labored. Mark 6:30; John 4:31–34. We should not lose sight of the vastness of the work, the shortness of time, and the small number of workers. John 10:35, 36; Luke 10:1, 2. There is no time to be lost. Luke 9:59–62; 10:3, 4; Neh. 6:3, 4. Our great lack is executive ability, or wisdom. 1 Kings 3; Prov. 6:6–8; 24:24–28.

In setting forth the necessity of improving the time diligently while engaged in the canvassing business, consider the effect of a waste of time. Prov. 6:9–11; 24:30—34; 23:21; 20:4; 2 Thess. 3:10. Read what diligence will do. Prov. 22:29. We should study to be approved unto God. 2 Tim. 2:15; Prov. 10:3–5. Our service should be hearty. Col. 3:22-24. Faithfulness should characterize our work. Matt. 25:21, 23, 26. The canvasser should have some standard of success.—What the year should bring forth. Put in full time, now and all the time—heat and cold and stormy weather. Eccl. 11:4–6.

"Our probation is about ended." Eternal riches are soon to be ours; cannot we wait a little for our conveniences and luxuries, that we may give more time to the work? "All heaven is impatient." Love shows itself in *service*. Love Christ and you will love the work. Time is lost by too frequent and irregular deliveries; by roaming about taking orders; by changing fields of labor; by having too many workers in the same territory, or working from the same center; by unnecessary correspondence; waiting for the mail; by being only fair weather workers; by staying in to entertain friends; by going to see the sights; going to meet people at the trains, or to see friends who are passing through town; by carrying the prospectus in a trunk when moving; by missing the car, or the train.

Put the fast and the slow together; make use of the example set by the few diligent ones. In teaching canvassers how to meet specific difficulties, give them line upon line and precept upon precept, here a little and there a little, again and again, and just when it is needed; It is not enough to teach things once in a general way, but the State agent must be a watchman. He must see the danger coming and give the warning just when needed.

The canvasser must feel that he has been called of God to the work—that they have a work to do and that they must do it, else they can never say, "I have finished the work thou gavest me to do;" "I have fought a good fight."

Teach by example. Stir yourself, and they will stir. Locate canvassers where they will not be tempted to go home, or to visit relatives or friends. Teach them to stay out weeks and months at a time, and not to come back to headquarters too often. Teach them to work alone in thickly populated territory and to be independent of others in their work. Get Gentile help at home. Isa. 61. Teach them the importance of the proper care of health.

Many canvassers lose much time before, during, and after deliveries that might be saved. This also applies to holidays, show days, etc. Work steadily, but do not over-do. Patronize street cars and use horse and conveyance when such can be done to advantage! Keep in motion and leave dread behind. Do n't spend time and strength in needless talk about experiences of the day, nor in visiting or correspondence.

Many forcible illustrations were presented, also important statistics, emphasizing the necessity for canvassers to use the utmost economy in the matter of time. None should be allowed to run to waste; wasted time results in serious detriment to the work of the canvasser in numerous ways.

At the meeting of the convention held on Monday,

an interesting paper was read by F. W. Morse, on the subject of

RE-CANVASSING TERRITORY,

which cannot be inserted in the BULLETIN for lack of space.

THE MIND OF CHRIST.— No. 5.

ELDER R. C. PORTER.

AT 7 P. M. Elder Porter gave his fifth lesson upon "The Mind of Christ." He said: In the study of the word of God, we should remember that Christ is the great Teacher, and all who wish to learn should come into close relation to him. Then we have the blessed assurance that we shall know the truth. We should take it upon us to carefully seek the Lord for light.

The last time I spoke I was, at the last moment, answering the question as to who would take the place in the purpose of God, made vacant by the fall of Satan and his angels. I suggested that the special company, the 144,000 will take their place. Elder Porter then read from "Patriarchs and Prophets," where it says of Christ that—

"It was the marvel of all the universe that Christ should humble himself to save fallen man. That he who had passed from star to star, from world to world, superintending all, by his providence supplying the needs of every order of being in his vast creation,— that he should consent to leave his glory and take upon himself man's nature, was a mystery which the sinless intelligences of other worlds desired to understand."

We see by this that Christ goes from star to star, and we read of the 144,000 that they follow the Lamb *whithersoever he goeth.* They go into his temple and are continually in his presence. They sing a song that no others can sing. The reason why no others can sing that song is made clear by the following statement from "Testimony, No. 32," p. 228, 229: —

"The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects, he has gained control of the apostate churches; but here is a little company that are resisting his supremacy. . . . Their only hope is in the mercy of God; their only defense will be prayer."

This will be what the people of God will experience just before the coming of Christ. They will have a fearful struggle with the powers of darkness. The weapons of their warfare are not carnal, but they are mighty through God. At that time, when all the powers of the earth are arrayed against them, what is to be their defense? "Their *only* defense will be prayer." Is it not time then that we should be offering to God daily, earnest and effectual prayer?

At that time Satan attacks the character of the saints. Thus we read further: —

"The tempter stands to accuse them. . . . He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes to so destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast. Satan urges before God his accusations against them, declaring that they have by their sins forfeited the divine protection, and claiming the right to destroy them as transgressors. He pronounces them just as deserving as himself of exclusion from the favor of God. 'Are these,' he says, 'the people who are to take *my place in heaven*, and the place of the angels who united with me?' While they profess to obey the law of God, have they kept its precepts? Have they not been lovers of self more than God? Have they not loved the things of the world? Look at the sins which have marked their lives. Behold their selfishness, their malice, their hatred toward one another!'"

But God rebukes Satan. He says, "I rebuke thee, O Satan. I gave my life for these souls. They are graven upon the palms of my hands."

We have a similar experience recorded in the book of Jude. Satan there stood as an accuser of Moses. He disputed the right of Christ to raise the prophet from the dead. Christ did not bring a railing accusation against Satan. He would not do as Satan was doing, but he said, "The Lord rebuke thee." And the next we hear of Moses he appeared upon the mount of transfiguration with Elias and held familiar converse with Jesus. Let me refer again to the 144,000. They are an especially favored company. They follow Christ wherever he goes. They follow him on the earth and they follow him in heaven. Then they must follow him on his missions of love from star to star, studying the beauties of every planet he has created. I will read right here from "Experience and Views," p. 33. Sister White was given a view of a distant planet, where she saw Enoch. Thus she says: —

"I asked him if this was the place he was taken to from the earth. He said, 'It is not; the city is my home, and I have come to visit this place.' He moved about the place as if perfectly at home. I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said, 'You must go back, and if you are faithful, you, with the 144,000, shall have the privilege of visiting *all the worlds* and viewing the handiwork of God."

This was the very work Christ was doing before he came to this earth, and we see by this that the 144,000 will be doing the same thing. Because of sin Satan and his angels were cast out of Heaven and were not allowed to attend Christ while he went from planet to planet. We must expect to get rid of sin that we may stand without a mediator while the seven last plagues are falling. Our love should be enlarged, and we should trust implicitly in the

strong arm of the Lord. We must learn these lessons, and we must learn them rapidly. And in view of the scenes that we soon shall have to meet, we can see the force in this statement from the REVIEW of Nov. 22, 1892:—

"Let everyone who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the Holy Spirit as to what is truth, that he may know more of God, and of Jesus Christ whom he has sent. Search for the truth as for hidden treasures, and disappoint the enemy. The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer."

That is the way we should study the Scriptures, now. There is a right way to study the Bible, and there is a wrong way. I have tried it in the wrong way, to my sorrow. We should be praying to God for his Holy Spirit. We cannot go from this General Conference and do as we did before we came here. Are we studying the Bible with earnest prayer? Are we praying that God will lead the minds of the instructors? If not, we are on dangerous ground. The loud cry "has begun." Should not that arouse us? And I want to say that we are not only to take the words of Jesus that he is a revealer of sin, but also that he is a sin-pardoning Redeemer. In that way we can defy the enemy of souls. Let us accept the fact that we are just as bad as God says we are and then let us take Jesus as the Redeemer, and discourage the enemy.

Now let us proceed with the mind of Christ. "Let this mind be in you, which was also in Christ Jesus." I hope you will grasp this point. We have seen Christ in his exalted position where he had all the plan of God in his mind — the eternal purpose. That purpose was a kingdom of love, with a God of love at the head; Jesus as equal with the Father, and ruling over all, and all a dominion of love. If we study the nature of God's kingdom we shall find that the principles that underlie the third angel's message were the principles of God's government back in the very beginning. There was every principle there that we need to stand upon now. God was a God of love. All things were created for his pleasure. He takes pleasure only in love. "Love seeketh not her own."

That is the way God purposed to rule the worlds he had created. But what did Satan say? "God is not a God of love. He is not the truth." He impugned God's character. Was God's law not the law of love? Was Satan's charge true? He was a liar, a murderer from the beginning. Let us see how he got the dominion from Adam. He was a usurper. It was originally Christ's dominion. Christ was appointed heir of all things. Heb. 1:1. How many things? Of "all things." But Christ gave it to man. It was Christ's by right, and it was man's by right. Has every man who will receive the image of God a right to this earth? Of course he has. Then when Satan took the dominion he took it by fraud and deception.

As we go out from this Conference to preach to the people, we are to tell them that God is a God of love. We shall tell them that Satan is a usurper and a liar. That God is right, and that his character and his law is right. That his law being right is unchangeable. We are to tell them how Satan got possession of the dominion by fraud, by deception; and the third angel's message that we are going to preach is the same old gospel taught by Jesus back in the Eden of God. The same gospel that was presented to Adam, the gospel of love. Will it make people mad? I expect it will affect some in that way, but others will receive it in the same spirit that it is offered to them. They must accept it or they cannot be happy.

"The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all his creatures the service of love. He takes no pleasure in a forced obedience."—"*Patriarchs and Prophets*," *p. 34.*

What then is to be the propelling power of the message? It is the love of God. We are to show God's love in contrast with Satan's malice and hate. God manifests his great love to us through Jesus Christ, and asks us for our voluntary service. He asks us for a service of love to him and to our fellow-beings. We are to contrast this with Satan's government, that was begun in deceit and carried on by usurpation, and who still holds his subjects by the unwilling chains of force.

Elder Porter here read the following from "Supplement to Experience and Views," p. 1:—

"I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and the unbeliever; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. The commencement of the time of trouble here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary."

What is there in the Sabbath to show that God is love? It points to the creation of the earth, to the trees, the flowers, and the mountains. Why did he make all these things? Because he loved us. Then when we see in the Sabbath-commandment the evidence that God is the creator of all things, and all things are for us, shall we not see his love better?

That the Sabbath is an expression of love may be seen in that it contains God's name. Bible names are expressive of character. Jacob, the supplanter, became Israel, the overcomer. Jesus means Saviour. God said of Jesus, "my name is in him." God's name is the same as Christ's. The first we do to get acquainted with a person is to learn their name.

Moses had a remarkable experience. He wanted a closer acquaintance with God. So he said, "I beseech thee, show me thy glory." Then the Lord hid him in a cleft of the rock, and made all his goodness pass before him. Thus it was done. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Ex. 33 and 34. That is what he wants to do for every one of us. He wants to shut us in with Christ and reveal to us his glory and his name. We must each learn it for ourselves. No one else can reveal it to us but Christ. When we sin he wants us to acknowledge it, and then believe he is a God of love, who forgives iniquity, transgression, and sin.

Christ is the faithful and true witness. He also testified that God is truth. He comes to give the same testimony upon the earth. It is that God's law is just, and that it is love. The greatest commandment in the law is that we should *love* the Lord with all the heart. Said Jesus, "I have declared unto men thy *name*, and will declare it: that the *love* wherewith thou hast loved me may be in them, and I in them." John 17:26. What was that name that he had declared to them? It was love. When we have that name, and go and tell people what it is, we shall declare him to be a God of love. And why are they to do this? That the world *may know* that thou hast loved them as thou hast loved me." Then what Christ wants of us is that we shall acknowledge him in that way, and present him in that way. The Sabbath is love; for it has in it the name of God, and it points to the Creator whose love is felt throughout the universe.

I will notice the message to the prophetic church, the church of Philadelphia. In 1844, there was set before the church of Philadelphia an "open door." Thank God no one can shut that door. And then he says to those of that church who do not deny "his name" that he will make them of the synagogue of Satan, come and worship before their feet and to "know that I have loved thee." Rev. 3:9. These faithful men who early embraced the message, and who have clung to it all these long years of waiting, God will acknowledge them. Just wait a little longer. It is just a little ways to the time of triumph. God will show the world that he has loved them. He will make pillars of them in the temple of God, and he will write upon them the name of God, and the name of the city of God, the new Jerusalem, and he will write upon them his *new name*. The world has heaped scorn, and reproaches upon them for years; they have been regarded as the offscourings of the earth, but God is going to recognize them by and by, brethren.

What is Christ's *new* name? Turn to Jer. 23:5: "And this is the name whereby he shall be called. THE LORD OUR RIGHTEOUSNESS." What is to be our success in prayer? It is to ask in his name. But his name is righteousness. The Jesus I look to is a God of righteousness. I am all weakness, but my plea is that he is all righteousness. That is the name that will be successful. Shall we plead his righteousness? That is the name that will be upon every saint of God which goes to compose the 144,000, when they go from world to world. And will they not be a testimony to all the worlds on high that God is love? That will be the seal of the living God, the seal of what he has been doing for six thousand years. When the inhabitants of unfallen worlds see the confidence that Christ has in those whom he has saved from sin they will say that God is love. And the redeemed will say it, they will testify that it was his love that restored them to his favor.

We want to learn this love right now; then we can go to all the worlds and bear the name of Christ's righteousness. I can say that God is love. When he says, "Be zealous and repent," I want to do it. Christ is *my* righteousness. That is the testimony I expect to bear as I go away from this Conference. Shall we all begin to bear this new light of the message? May God fill us with the message of love. I never sensed it as I do to-day. We must be rid of every sin. We must put them all away. If we do not accept the righteousness of Christ Jesus as the sin-pardoning Redeemer, we are lost.

How does that testimony from the first page of "Experience and Views" read? What kind of a time of trouble was it? It was a time like this, when this world is sold into the hands of the churches. Let us praise God, for he has given us light. The words from the testimony apply right now. Let me read them:—

"Some of us have had time to get the truth, and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months. They will also have much to unlearn, and much to learn again. Those who would not receive the mark of the beast and his image when the decree goes forth, must have decision *now* to say, NAY, we will not regard the institution of the beast."

Then we must give up everything. How much did Christ give up? He gave up everything. Let us

let everything of earth go and cling to Jesus; for there is everything in him. I am glad my blessed Saviour is soon coming, glad God has spared me to see Christ as my righteousness. Let us sacrifice all to God, let us have all upon the altar,—a living sacrifice. It is time for us to give up everything in the interests of the one great work. Are we upon the altar, self and property? I am with you to go forward to victory; a few more trials, a few more struggles and it will be over. Let us go forth in that name. The Lord our Righteousness.

THE THIRD ANGEL'S MESSAGE.—No. 7.

ELDER A. T. JONES.

SOME of the folks wondered last Friday night whether I was not making things rather strong; but I think after what Brother Porter read from the "Testimonies" just now, all will agree that it was just straight. I do not want you to think, brethren, that I am making up things to say here just because it is you. If I had been preaching since last Monday night to a people who never heard of a Seventh-day Adventist, nor the third angel's message, I would preach to them just exactly what I have to you; because I do not know what else to give now than the third angel's message. I do not know what else to do to people wherever I do preach than to bring them face to face with their need of the power of God. So I am not saying anything to you yet that I would not have said to anybody. It might come after a while that I shall say something to you that I would not to other people, because may be some of us have been doing things that other people would not do; but that is the only reason.

Now let us glance again at a summary of the lessons we have had. We have found that there is nothing that will hold us up in this time but the *power* of God. We have found that nothing will satisfy us, nothing will do for us, but the *character* of God. We have found in the matter of means and business affairs so far as this world is concerned, that we can not depend upon any of these any more, but only upon *the things that God* gives. We have found that as to life itself, we can not count on that any more; the only thing that will satisfy, the only thing that we can depend upon, the only thing that will meet our demand—the demand of the people who will now stand for the Lord—is *that life* that is better than this one,—the life that is eternal, the *life of God.*

Well, then, first, nothing will support us but the power of God. And where do we find the *power* of God? In Jesus Christ. "Christ the power of God and the wisdom of God;" that is what he is. Where do we find the *character* of God? In Christ. Where do we find all things, the great things of God? In Christ. Where do we find a better life than this?—The life of God, in Christ.

Well, then, what in the world have we to preach to the world, but Christ? What have we to depend upon, but Christ? Then what is the third angel's message but Christ? Christ the power of God; Christ the unsearchable riches of God; Christ the righteousness of God, Christ the life of God; Christ is God! That is the message that now we are to give to the world. Is it not? Then what does the world need? Christ. Do they need anything else? No. Is there anything else? No. "In him dwelleth all the fullness of the godhead bodily, and ye are complete in him."

As I said a while ago, if I had been preaching to a people that had never heard anything about the third angel's message, if I had been preaching to them since Monday night, I would preach just as I have, and bring them face to face with Jesus Christ just as we have. And by the way, there is a whole congregation of infidels that are just in that place, waiting now to give me an invitation sometime to come and speak the next time, and that is what I am to tell them. A whole congregation—profess to be nothing but infidels—have given me the opportunity to speak to them three times already, and I have spoken on these things just as they are right before men's faces; and they have already asked, "What are we to do?" And one of them said, "Well, he has told us all these things, and it is all plain; but he has not told us what to do." "Well," said I, "I did not have time to tell you what to do to-night. Give me a chance, and I will tell you what to do." They said, "All right;" and I will do it.

When that time comes I propose to tell them just what to do: I propose to set before them just what I have set before you; that if they are going to oppose this Church and State movement, they have got to set aside all ideas of earthly dependence, they have got to set aside all thoughts of riches or possessions or anything of that kind, and all ideas or thoughts of life. And they can see it. And then I shall tell them they can not afford to do that unless they get something better, and the thing better is Jesus Christ, and they must have him or else they can not stand at all. Why, brethren, the world is ready to hear the message, *when we get the message;* the world is ready to hear it, and they will hear it.

Well, then, Christ the power of God; Christ the wisdom of God; Christ the unsearchable riches of God; and Christ the life of God. That is what we are to preach. Well, what is that all summed up in one thing? What expresses it?—The Gospel. What

is it to preach the gospel? It is to preach the mystery of God, which is Christ in men the hope of glory. What has God given to us to give to the world but "the everlasting gospel to preach unto every kindred and nation and tongue and people"? Rev. 14:6. Is not that what the message starts with? And then, when men will not receive the everlasting gospel nor worship him who made heaven and earth and the sea and the fountains of waters — whom do they worship? The beast and his image. "Babylon is fallen, is fallen;" and then the third angel's message says they will worship the beast and his image. So that now, men worship the beast and his image, or else they will worship God. That is settled. According to the message as it is, and the time in which we are, the only thing that people in this world can worship is Him that made heaven and earth, the sea and the fountains of water, or else the beast and his image; there is no half-way place. The three messages are simply one three-fold message. In the special testimonies, in one that is addressed, "To Brethren in Responsible Positions," we read on page 15:—

"While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying through the midst of heaven, *symbolizing* the work of those who proclaimed the *first*, *second*, and *third* angel's messages; *all are linked together*."

So that the opening thing, and the one thing of all, that which covers all of these messages, is the everlasting gospel.

Now we have referred a time or two to the Jewish Church, as an illustration of the situation in which we are. We found there that that church turned its back upon God, and joined itself to Cæsar, in order to put Christ out of the way, and to execute their mind concerning him. Then the Lord called out of that church and nation all who would obey him, all who would serve him, before the nation was destroyed, and he did that work by those few disciples that believed in Jesus when he ascended to heaven. They had been with Jesus three years and a half; they had preached. They had even performed miracles in his name. He had sent them to preach, saying "The kingdom of heaven is at hand;" and so important was their message that if the place did not receive them, they were to shake the dust off from their feet before they left.

Yet before they could preach the gospel which he gave them to preach, when he ascended to heaven he said, "Tarry ye at Jerusalem until ye be endued with power from on high." Would not we have thought that their being with Christ three years and a half, hearing him, loving him, studying him and with him, having been taught by him this length of time, and having even preached — it would naturally be supposed that they were fitted to carry the gospel to the world? But no; said he, "Tarry ye at Jerusalem." "Behold I send the promise of my Father upon you; but tarry ye at Jerusalem until ye be endued with power from on high." Luke 24:49.

How much power was there enlisted against them and the message they were to preach? All the power of the world. For the church of God, the professed church of God, that whole nation, had joined itself to Cæsar, whose power filled the world. All the power of the world was allied against them. The professed church and nation of God had allied themselves to power and had arrayed it against God, and the name of Christ. And yet this Christ whom they had crucified, and whom they had done their best to take away from the world and the minds of men — his disciples were to go and preach that very name, and that very person; and that faith only in him could save them. And they had to preach this in the face of all the power that the world then knew.

Well, not very long before that, only about twelve days or two weeks before Jesus told them this, Peter got scared at a girl, and denied that he knew Christ. There was a girl that began to say, "I saw you with that Galilean." "No, you did not; no; I don't know him." He came closer to the fire and she got a better look at him, and she said, "You are one of them." No, I am not; no; I never knew him;" and then to prove it, he cursed and swore. Was he prepared to face all the power in the world? No. He needed to be acquainted with a kind of life, and have hold of something that a girl could not scare him out of, before he could face the world. Did he not? And Jesus has told them all, "You will all forsake me and flee this night." "No, we will not," they all said; and Peter said, "Though they all forsake you, I will not." Jesus said, "Before the cock crow you will deny me three times, Peter." "Though I should die with thee, I will not deny thee." "And so likewise said they all." But they did forsake him, did n't they? Matt. 26:31–35.

Well, then, we see that so far as themselves and their work was concerned, and so far as the power that was opposed their work was concerned, we stand exactly in the situation in which they stood at that time when Jesus ascended to heaven. We stand exactly in that place where all the power of this earth is allied against the message which we are to give to the world, and therefore we need, just as they, to be endued with power from on high. So it is a literal fact that we stand exactly where they did when Jesus ascended to heaven, and told them to tarry until they got that power.

So when he ascended, he said, as recorded in Acts 1:8: "Ye shall receive power after that the

Holy Ghost is come upon you." Then what were they to tarry for? For the Holy Ghost. What was he to bring to them? The power. What was to endue them with power? The Holy Ghost. Now I do not need to read the references from the little special testimonies and from "Gospel Workers," that Brother Prescott read here, which are on the same things; how that the words of the Lord tell us that just as the disciples were doing that, so we now should be doing the same thing; how we should be gathered in companies praying for the Holy Spirit; and how it required ten days of seeking God to bring them into the place where they could offer effectual prayer, and receive that which they asked because they asked in that abiding faith that would receive what was asked.

Nor do I need to read again those passages that I read from Testimonies in manuscript, that when the people of God individually seek for his Holy Spirit with all the heart, there will be heard from human lips the testimony that fulfills that word, "I saw another angel come down from heaven, having great power, and the earth was lightened with his glory;" and "Prayers are ascending daily for the fulfillment of this promise" of being endued with power. Then we have the word of the Lord that prayers are ascending daily. Are yours amongst them? Are mine amongst them? Now the day is going to come when the last prayer that will be necessary to bring that blessing will have ascended. Then what? It will come. The flood will burst, and out will pour the Holy Spirit the day of Pentecost. Now, notice, the word is, as "Prayers are ascending to God daily" for this promise, "not one of those prayers put up in faith is lost." There is the blessedness of that promise, you see. Yes; when God tells us to pray for a thing, why, that opens the door wide for us to pray for that thing with the most perfect confidence that we shall receive it. When he tells us to pray for a thing, that throws open the door wide, and there is not a single thing to hinder that prayer from finding a lodgment there. What is his word to us? That not one of those prayers put up in faith is lost.

Well one of these days the last prayer needed will be lodged there, and out the blessing will be poured. And who will receive it?—Those whose prayers have ascended to God for it. I do not care whether that man is in the center of Africa, and that outpouring is here in Battle Creek, he will receive it; because by our prayers for it, the channel is opened between us and the source of the blessing, and just as certainly as we keep that channel open by our prayers, when the Spirit is poured out it will reach the place where the prayers start from just as sure as can be, because the channel is open.

Then, brethren, could we possibly have more encouragement for the prayers which we see by everything around us, we must offer? Could there possibly be more encouragement for us to offer those prayers with all the heart and with perfect confidence?

There is a word in "Gospel Workers" that I want to read, which speaks plainly upon this question, page 370, 371. Speaking about the apostles, it says:—

"They were waiting in expectation of the fulfillment of his promise, and were praying with special fervency. This is the very course that should be pursued by those who act a part in the work of proclaiming the coming of the Lord in the clouds of heaven; for a people are to be prepared to stand in the great day of God. Although Christ had given the promise to his disciples that they should receive the Holy Spirit, *this did not remove the necessity of prayer.*"

Why, of course not. That opens the way to prayer. When God has not promised a thing, am I free to pray for that thing? No; because we are to ask according to his will. But when God has promised, should I do anything else than pray? That is the beauty of it.

"They prayed all the more earnestly: they continued in prayer with one accord. Those who are now engaged in the solemn work of preparing a people for the coming of the Lord, should also continue in prayer. The early disciples were of one accord. They had no speculations, no curious theory to advance as to how the blessing was to come."

Now the thought I am after is this, "They had no speculations, no curious theories to advance as to how the promised blessing was to come." That means us now. We are to have no curious theories as to just how it is going to come. If any one begins to say, "O it is coming as on the day of pentecost; the sound of it as the rushing mighty wind will be just so and so; the tongues of fire will look just so; etc., etc..; and so settle it thus and say, "That is the way it is going to come the next time, and thus I shall know when it comes." The one who measures up this matter in any such way, will never receive it. What they needed was to get their hearts right before God, and it was none of their business how the Lord would fulfill his promise. And that is exactly what we need, and it is none of *our* business how the Lord will fulfill his promise. He does not propose to have us dictate to him, and say "The Holy Spirit must come in such a way or else it will not be the Holy Spirit." Then if you have had any theory about it, just annihilate that theory to-night, and let your theories always stay annihilated. We have no right to fix up in our minds the way the Lord is going to do things. That was their situation; that is our situation; and brethren, just as certainly as the promise was fulfilled to them, so certainly it will be fulfilled now to those who are praying for the same thing. We do not know how long it will take.

Another thing,—They were to preach. What? The gospel. And Paul defines the gospel over and over to be the mystery of God which had been hid from ages and generations, now made manifest to his saints. They preached that gospel, that mystery of God; and what is that?—"Christ in you the hope of glory"; "Christ the power of God and the wisdom of God;" "The unsearchable riches of God." "Christ and him crucified." That is what it was; nothing but that.

And Paul defined it in the 6th chapter of 2 Cor., you remember, "as having nothing and yet possessing all things." Verse 10. Don't you see the poor, poverty-stricken condition of the man that holds to what he has in his hands in this world? Don't you see the poor, poverty-stricken condition of that Seventh-day Adventist that will now hold to what he has in this world? He must have more than that, or he will never get through the time of trouble. But when we let everything go, and count ourselves as having nothing, then what? Then what will we have? "All things." Then they cannot take anything away from us; the people who are in that condition, nothing can be taken from them. Now is that so? [Congregation, "Yes."] Of course it is. They cannot take power from us, can they? They cannot take the character from us. Then they cannot take our riches from us; and they cannot take our life from us; for *Christ* is our life, and they cannot take him from us. So when we are in this position we have the victory over the world and all its power, to start with.

Now another phrase in that same connection, "Having nothing and yet possessing all things; *as poor yet making many rich.*" That is our work in the world, to make people rich. As Jesus became poor that we might be made rich, so we become poor that many others may become rich. And so when we have Christ, Christ only, nothing but the unsearchable riches of Christ, we can make everybody rich who will take the free gift of the riches.

They preached the mystery of God—"Christ in you the hope of glory." But there arose another mystery; it began to appear while they were preaching. This mystery that they were to preach "had been hid from ages and generations;" now it was manifested as never before in the world. But while they were preaching that mystery, there appeared the working of another mystery, and that mystery of iniquity arose and hid again the mystery of God—after the apostles died that mystery of iniquity arose and spread over the world and hid again the mystery of God from ages and from generations. Did n't it? But when we come to the 10th chapter of Revelation an angel is there represented as standing with one foot on the sea and the other on the land, and crying with a strong voice, "and sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished."

I have wondered lately whether that is not intentional that it is put in that way, that the mystery of God *should* be finished, instead of *shall* be finished. It should have been finished long ago. The "Testimonies" have told us that. But by our dilatoriness, our slackness, our slowness to believe God, it is not finished; yet he said it *should* be finished. *Now*, thank the Lord it *is* to be finished indeed. If he would speak now he would say, it "shall be," of course. But the point is, that when the voice of the seventh angel shall begin to sound, the mystery of God stands forth to the world. What is that? "Christ in you the hope of glory." That is the everlasting gospel; that is the third angel's message. Then don't you see how it is that God has settled it that the third angel's message, the mystery of God, shall triumph over the mystery of iniquity; and that as certainly as the mystery of iniquity has held the attention of the world, and has attracted the gaze of the nations, and the wonder of men, just so certainly the mystery of God will attract the attention of nations, and the wonder of men? It will do it.

Now let us turn to the book of Joel and read that second chapter again. There are some things that we want to study. The first part of it you remember, up to the twelfth verse, not including the twelfth, is a picture of the coming of the Lord. If you turn to that Testimony (Vol. 1, p. 180) that tells about "The Shaking," you will find this chapter there given by the Spirit of the Lord as the reference on which is based that idea. It applies to the time of the shaking, and the shaking prepares for the loud cry.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire

that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?" The parallel is Rev. 19: 11–18.

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him: even a meat offering and a drink offering unto the Lord your God?"

Who *here* knows that when a person seeks the Lord with all the heart, whether or not the Lord will return and leave a blessing behind him? If we know he will, then let us go at it. There is all the encouragement in the world; just as certainly as we know he will do that, there is nothing to hinder us from seeking him with all the heart, because we know he will give the blessing. Let us have it.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet."

How many people in Zion does that include? The people, the congregation, the children, the elders, the babies, the bridegrooms, and the brides. How many does that call? [Audience—"All."] Yes, all. What does it call us to? To seek the Lord with all the heart. Then let us do it. We are in the time.

"Let the priests, the ministers of the Lord, weep between the porch and the altar, let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: Wherefore should they say among the people, where is their God?"

Have not the heathen got things in their own hands, so that they propose to rule over us? And they propose to blot out the Sabbath of the Lord and to rule over the world.

I think I have a word here that I had better read on that, perhaps. On page 17 of the testimony entitled, "To Brethren in Responsible Positions," I read these words: "The false sabbath is to be enforced by an oppressive law. Satan and his angels are wide awake and intensely active, working with energy and perseverance through human instrumentalities to bring about *his purpose of obliterating the knowledge of God.*"

What is the Sabbath a sign of?—That he is the Lord our God, and the Lord that sanctifies his people. Well then, when that sign by which he is known to the people, is taken out of the way, they take *him away* from *the knowledge of the people.* That is what they are after. And that thing is now done. I read before, "God's memorial has been torn down, and in its place a false sabbath stands before the world." All the power of the earth is now enlisted in that business. So they propose to blot out the knowledge of God from the world. Therefore we *need* to seek the Lord with all the heart, that the heathen shall not rule over us. Now let us see what he is going to do:—

"Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith."

What is that that he will send? What is the "oil"?—"The oil of joy for mourning,"—"joy in the Holy Ghost." What is the "wine"? Jotham told us "wine that maketh glad the heart of God and man." Gladness, then, he will give. And what is the "corn"? The wheat, the grain, from which comes our bread, to sustain life and supply *strength.* Strength, then, also, will he give. Oh, then, thank the Lord. He will send us strength, and gladness, and joy.

But to whom will he send it? When will he send it?—When the people are gathered and the congregation assembled, and the children and the babies; the elders, the bridegrooms and the brides, and the ministers—when we are gathered together as the testimony says, "in companies" seeking God with all the heart—*then it is,* that he will do what he says. Let us go at it as never before. It is a wonderful thing when the Lord promises that we *shall be satisfied* with what he is going to give. It is not according to our measure. How much is God satisfied that we should be satisfied with?—Nothing short of everything he has, for he gave just that in Jesus Christ; and he does not want us to stop short of every thing he has. Just as Brother Haskell read in that blessed testimony this morning—you remember what won-

derful thing that was,—that when we come as beggars, having no deserts of our own, then all is ours in one everlasting gift.

"And I will no more make you a reproach among the heathen: But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savor shall come up, because he hath done great things."

The margin of this verse says, "He hath magnified to do great things." Who is it that "has magnified to do great things"? Who has all the power of the world in his hands? Satan. It is he who thinks he is going to do great things. Now let us see what the Lord will do just then.

"Fear not, O land; be glad and rejoice: for *the Lord will do great things.*"

Why, brethren, we ought to be the gladdest people in the world that Satan *has* to do great things; for it follows inevitably that when Satan has got to do great things God is doing such great things, that Satan has to exert himself to save his credit. But even then he cannot save his credit, even though he has boasted before the world and the nations that he has all the power, his case gets so desperate at last that he has got to come himself. But we can be gladder than ever, because then *Jesus* comes *himself.* But when is it that the Lord will do great things?—When this one, Satan, has magnified himself to do great things.

"Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. *Be glad then, ye children of Zion,* and rejoice in the LORD your God!"

Why should we be discouraged? What is the use of it? What is the sense of it? Jesus said "Lift up your heads!" and this says "Be glad—and rejoice;" and then says it over again. "Be glad then, ye children of Zion, and rejoice in the Lord your God." Let us do it. Brethren, I just tell you I don't know how to do anything else than be glad; for the Lord tells me to. And this is just as much the word of God as any other part of the word of God. And the creative power is in these words just as much as any other to put the gladness there and to put the rejoicing there, and it is gladness—it is rejoicing in the Lord.

"For he hath given you the former rain moderately, and he will cause to come down *for you* the rain, *the former rain, and the latter rain,* in the first month," or, as at the first, as some versions read.

Was that at Pentecost a moderate thing according to what God is going to do? Yes. He gave the former rain moderately.

But there is going to be a double portion at this time. If that was moderate, what do you suppose this is going to be? We can't imagine what that was. Let me read you a word in Vol. IV, p. 611:—

"The Advent movement of 1840–44 was a glorious manifestation of the power of God; and the first angel's message was carried to every missionary station in the world, and in some countries there was the grandest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but *these are to be far exceeded by the mighty movement under the last warning of the third angel.*"

Another testimony that has never been printed says, that this will come as suddenly as it did in '44, and with "ten times the power."

But now about the Pentecost, we read from the same page (611, of Vol. IV) as follows:—

"The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close."

Now you see there are prophecies pertaining only to the latter rain; but the prophecies pertaining to the former rain are to be fulfilled *too,* in the giving of the latter rain. Then you see it is going to be double.

"Here are the times of refreshing to which the apostle Peter looked forward when he said, 'Repent ye therefore and be converted, that your sins may be blotted out (in the investigative judgment), when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus.'"

Does that mean that *we* shall repent and be converted? "Well," says one, "I was converted twenty years ago." All right, be converted now, too. I was converted nearly nineteen years ago; but it does not amount to that (the snap of the fingers) if I am not converted right now. It is no good to look 'way back there. Says one, "Do you mean to say that I was not converted?" Oh no, I do not mean anything of the kind. But I mean that if you depend upon that conversion 'way back there, it does not amount to anything. If you do not know how to repent any more, just take Jesus Christ and you will know. Any man who receives the Lord Jesus Christ is a new creature.

"And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed."

Then praise the Lord. They will reproach us; they will call us names; they will make us as the filth and the off-scouring of the earth, and the despised of the despised; but God has said, "My people

shall never be ashamed." And it means just that. But it does not stop there. He says it over:

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."

Why, I tell you, brethren, what is it that the Lord has not put into that chapter for us? See the encouragement, the blessedness, the promises! And when it is necessary for him to repeat that "we shall never be ashamed" that means on the face of it that it will be the purpose of everything on earth to put us to shame. But God has pledged his word that it shall not be done, and we shall never be ashamed.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions!"

Thank the Lord, he is not going to be content much longer with one prophet! He will have more. He has done a wonderful work with one. And having done such a great work with one, what in the world will he do when he gets a lot of them?

"And also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, *and in the remnant whom the Lord shall call.*"

Where is going to be deliverance?—"In the remnant whom the Lord shall call." But who is Satan making war against?—The remnant. Who has Satan rallied all the powers of earth against?—The remnant. Where is he directing all his force and efforts?—Against the remnant. And right there is deliverance. Brethren, the best place in the world to be, is right where the devil is spending all his efforts, because there is deliverance. That is where the grace and power of Jesus Christ are, and Satan has got to rally all his hosts to make any show at all. That is the best place on earth to be, because Christ is there; God is there; and "my people shall never be ashamed."

Brethren, I am *awfully* glad of these things. I am just as glad as I can be of what the Lord says in that chapter, because it is all present truth you see. Every verse is right now, and tells such wondrous things. He is going to do such wondrous things; and all he asks of us is to seek him with all the heart that we may have it all. If we seek him with half the heart we cannot have it all. We want to seek him with *all* the heart to get *all* he has. Let us do what the Lord says, and "Be glad and rejoice, ye children of Zion;" for "the Lord will do great things;" and "ye shall never be ashamed;" and there is deliverance "in the remnant" that the devil is warriug against with all his might.

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THE STUDY OF THE BIBLE.—No. 9.

ELDER S. N. HASKELL.

I CLOSED yesterday with a quotation from Deuteronomy showing that there was in the gospel physical power. There is in the gospel everything that is for our good. I wish to say a few words more, returning to this, about this faith that appropriates the blessing in his word. Sometimes we make very hard work of believing the word. We feel as though we must do something in order to believe. But if we will come like children at the feet of Christ, and take his word as his voice, he will teach us. Faith will be inspired in the heart and mind; it will be given to us by the Spirit of God. We cannot explain how it will be, but it will be so. We receive from the word what we expect is in the word. If I do not think it is in the word, and am going to read it simply to find out whether it is there or not, very likely I will never get it. God never makes any apology for speaking to the human race. When the prophets spake it was "Thus saith the Lord."

I understand the children of Israel did not stop to realize that there was not a feeble one in all their ranks, neither did they realize that God was sustaining them physically as he was. When they had their eyes upon the Lord and were following that cloud, seeing nothing but that cloud, the Lord took care of everything else, and he led them. It was precisely the same when the Saviour met the disciples upon the water and bade Peter come to him. Peter did not stop to think about anything but the command to come. He did not stop to see whether he had faith or not. He saw nothing but Christ before him, and walked upon the water. Had it been in the air he would have gone just as well. It was simply the attitude of Peter towards the Saviour. He saw the word of the Saviour and he saw nothing else, and he could walk just as well on the water as he could on the ground. But when he turned to see the waves, and to see that he was doing something remarkable, he began to go down at once. It requires a training of the mind that we can only receive by the Spirit of God, to lead us to take the word. Faith is simply believing, and you have it. It is simply taking the word of God as though spoken directly to us, and then we have that which is contained in the word.

I want to give two or three ideas that I have on the health question. One text came to my mind yesterday morning but I did not quote it for I feared it might awaken controversy in some minds. I do not want you to take anything I present on my testimony, but simply look at the word itself and see if it is there. If you do not find it there, I shall not quarrel with any one. I simply say what appears to me to be there to encourage you to read the Bible and get the light that God would give you. The apostle Paul says: —

"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you." Phil. 1: 20–24.

Did the apostle have any privilege of choosing whether he should die or live? I think he had. It seems to me from the Scripture that there is that power in the gospel, that if the soul is thoroughly consecrated to God and has something to do, he has it somewhat in his power to say whether he shall die or whether he shall live. There is power in the gospel to keep him living in the work of God. If he will trust God and rely upon him, and seek to live to his glory, there is not power enough among all the evil angels cast out of heaven to get that man into the grave. He will live anyhow, if the Lord has work for him to do. But if a man folds his hands and says he is going to die, it is a good deal like a man who makes up his mind that he will surely be overcome by the enemy. Such a man will not get the victory. There is everything in asserting our liberty in the Lord. We have to contend with the devil, but it is Christ that fights the battle. We are only to throw ourselves on the testimony of God and he sustains us.

It has been supposed by some that if we believe God it does not make much difference about this health question; that God will take care of us anyhow, and we need do nothing to preserve our health. That cannot be true. It is just as necessary that we co-operate with God for the preservation of our health as it is to co-operate with him in obeying his truth. The laws that govern our being are the laws of God, and they are all in the gospel. Now I want to read from the Bible that a man does not deny his faith when he resorts to rational remedies. Read in 2 Kings 20:1–7, how the Lord healed Hezekiah. Was it necessary, after God had said that he would recover the third day, to put on that lump of figs? Was not that denying his faith? No sir. Figs are a good thing for a boil. You try it any time and it will bring a boil to a head. It is not denying our faith, but the contrary, to do those things which are in harmony with the laws of life when God tells us to live. It is in harmony with the laws of life to use rational remedies. I do not mean drugs; but I have faith in rational remedies. Says one, Did he have faith in the figs, or faith in God? It was faith in God through the figs. The Lord told him what to do, and he did it believing that it would be a blessing and it was a blessing.

I do not believe the Lord wants unbelieving physicians to doctor his people at all. He wants those who will apply remedies in his fear and in harmony with the principles revealed in the Bible, and then it will be a blessing to the sick. It is all in the gospel — every word of it. I have great faith in a physician who believes in God, but I would not risk my life in the hands of one who does not. Says one, what would you do if you were off by yourself and were sick? I would believe God. We had such an experience as that on the East Coast of Africa a few years ago. Brother Magan was sick, and we prayed for him and he got better. I was sick, having gone over toward the interior. I got up in the morning with a fever and could not dress myself. I could not take treatment and I began to think the matter over,— what I was there for, and of the goodness of God. And as soon as I began to think of the goodness of God the Spirit of God came down upon me and it broke me all to pieces so I had to get down and cry; and when I broke all to pieces my fever was gone. I say these things to show that faith in God is not narrow. [Voice: Should not a man follow his convictions? Yes; always. Follow the light you have.]

The Saviour met people right where they were. Hardly two came to the Saviour in just the same way. One man felt that he must come and get right down before him, and have the Saviour look at him. The Centurion did not want Christ to come to his house to heal the sick, but asked him to speak only the word. In another place, a man was let down through a roof. Do n't you suppose it was the Saviour that inspired that man to come to him? Yes. And his Spirit followed him all the way? Yes. And when he got there and the house was crowded then the Holy Spirit inspired those men to let him down through the roof. I tell you, brethren, the Lord's faith in us to encourage us to come to him, is such that it takes every man just where he is and just as he is: All do not have to follow the same line. He comes and instructs and leads those persons who will be led by him. I am thankful the Lord lays down that truth in his word. He meets every one just where he is. In the Scripture God heals the sick, whether directly by faith, or without any outward demonstration, or by means in harmony with the laws of life. In the gospel are the laws that govern our health and that govern us morally, spiritually, and physically. God would have us believe that these things are in the gospel, and when we believe they are there, and take the word as giving instruction to us, we will find and experience these very blessings.

The Saviour resorted to many different ways of healing the sick, and in many of these we could not say it was because their faith led them that way. He healed them by his power through various ways, such as putting clay upon their eyes and washing, even when they did not believe on him till after they were healed. Take the blind man whose eyes the Saviour anointed with clay and told him to go and wash. When the man was questioned by the Jews he could only say that he believed the man who did it was a good man. Afterwards he met Christ, and

Christ asked him if he believed in the Son of God. He answered, "Who is he, Lord, that I might believe on him?" And when the Lord revealed himself he fell right down and worshipped him. Why was it that the Lord healed people in all these different ways, if it was not that some principle was involved in it, that pertained to us? I told you the other day, and you believe it, that every act of Christ contained salvation. There are lessons for us in every act of our Lord Jesus Christ, and if we will let him teach us, he will give us the lessons.

Another thought: when we receive this word we receive Jesus Christ. We take him when we take the word. Christ identifies himself with us for our need. We read in "Testimony No. 32":—

"Let us remember that Jesus knows us individually, and is touched with the feeling of our infirmities. He knows the wants of each of his creatures, and reads the hidden, unspoken grief of every heart. If one of the little ones for whom he died is injured, he sees it, and calls the offender to account. Jesus is the good shepherd. He cares for his feeble, sickly, wandering sheep He knows them all by name. The distress of every sheep and every lamb of his flock touches his heart of smpathizing love, and the cry for aid reaches his ear. . . . He was the Creator of all things, sustaining worlds by his infinite power. Angels were ready to do him homage and to obey his will. Yet he could listen to the prattle nf an infant, and accept its lisping praise. He took little children in his arms, and pressed them to his heart of love. They felt perfectly at home in his presence, and reluctant to leave his arms. He did not look upon the disappointments and woes of the race as a mere trifle; but his heart was ever touched by the sufferings nf those he came to save."

That is our Saviour, the same yesterday, to-day, and forever. But how do we receive Jesus Christ? In the tenth of Romans we see the kind of righteousness the Jews were trying to get — their own righteousness. We cannot get Christ's righteousness unless we lose that which we think so commendable in ourselves. But "Christ is the end of the law for righteousness to every one that believes." In verses 6–9 the apostle quotes from Deuteronomy, with comments of his own. Let us place his quotations side by side with the verses from which he quoted:—

Deut. 30: 11–14.	Rom. 10 : 6–9.
For *this commandment* which I command thee this day, it is not hidden from thee, neither is it afar off.	But the righteousness which is of faith speaketh on this wise, Say not in thine heart who shall ascend into heaven? (that is to *bring Christ* down from above:)
It is not in heaven, that thou shouldst say, who shall go up for us to heaven, and bring *it* unto us, that we may hear it and do it?	Or who shall descend into the deep? (that is to bring Christ up again from the dead:)
Neither is it beyond the sea that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it?	But what saith it? The word is nigh thee, even in thy mouth and in thine heart: that is, the word of faith, which we preach.
But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it.	That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Moses said "this commandment." Paul says it means Christ. Then if I take the commandments into my heart, whom do I take? Christ. What, if I go back to the old law? Yes. Then when I take a word of that Bible, from Genesis to Revelation, and take it as God's voice to me, I take Jesus Christ to my soul.

Then when that blind man took Christ's word, he took Christ, and yet he did not know Christ. Light sufficient to condemn a man is certainly sufficient to justify him, if that light is accepted and cherished. But the trouble is, men will not cherish the light, but reject it.

What is it then, to confess the Lord Jesus Christ? (Deut. 30:14; Rom. 10:8, 9.) If we take the word in the heart we confess it. If we believe it as Christ and take it as Christ, we have Christ. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth in him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Rom. 10:10–13. Then every one that comes can be saved. We can be saved to-day — this very moment, if we take the light that God has given us. Says one, How much shall I take? Just what comes to your heart this morning. I will *go* farther than that; I will say, if you can see there is salvation in Jesus Christ, you are near the kingdom of God. If you can see the principles contained in that word, and know Christ, and if you can discern that there is something there more than anywhere else in this world, then you are close to the kingdom of God; and if you can take it into the heart, you are in the kingdom of God.

CHRIST'S OWNERSHIP.—NO. 3.

ELDER R. A. UNDERWOOD.

ELDER JONES said in his first Bible lesson in this institute that he supposed that we had come here to hear things we had never thought of before, and to *learn* things that we had never heard before.

This is not strange, when God says, "If any man think that he knoweth anything he knoweth nothing yet as he ought to know." 1 Cor. 8:2.

So, brethren, do not *reject* what you hear because you do not fully understand it. Angels have been searching into the mysteries of God in the plan of salvation, for ages, and they do not fully understand the deep things of God as yet. 1 Peter 1:12. I *believe* what God says, upon the authority of his word, no matter if I cannot *reason* it all out.

The question has been asked since our last lesson on this topic, "Who upheld the universe while Christ was in the grave?" I answer it was the "word" of Christ's power. "He commanded and it stood fast." Elder Haskell has been speaking of the *life* and *power* there is in the word of Christ. I fear that we do not all take in what that means. Let us read again what the apostle says of the power of that word: "Upholding (notice this statement is in the present perfect tense) *all* things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." "U-p-h-o-l-d-i-n-g" how long? There is no limit to this expression. Take a parallel text, "He that b-e-l-i-e-v-e-t-h," (how long? This text does not provide for any *let go* of faith) and is baptized shall be saved." He that thus *believeth* is as certain of heaven as though he were there. There is *life* and power in the word of Christ. We have not realized the power there was in this blessed Bible. When we believe that this "word" *lives* and has power to uphold a universe even though its author was lying in the grave, then its power and life will work in us *mightily*.

We now inquire, By what are we to be constantly led to a recognition of the fact that all we are and have *is the Lord's*, and not our own?

In answering this we must recognize the fact that the plan of salvation was so devised, that man could become united with Christ in teaching fallen humanity how Christ had become man's Redeemer. Redemption becomes a LIVING OBJECT LESSON — not only to man, but to all the unfallen worlds—of certain fundamental principles that must be recognized by all created intelligences. Of this the prophet speaks, "Thus saith the Lord, thy Redeemer, the Holy one of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go." Isa. 48:17. Man showed himself unprepared to appreciate the glorious gift the Lord bestowed upon him when he gave to Adam life, and made him possessor of the earth, clothed with everything that was "pleasant to the sight and good for food." Gen. 2:9. It is impossible for man in his present condition to grasp the glories of such a home. There was not one thing in all the earth to mar the joy and happiness of man, so long as he should comply with the principles of righteousness.

The Lord thus continues in Isa. 48:18, "O that thou hadst harkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." But alas! man and his home passed into the hands of his conqueror. Luke 4:6.

In the redemption of man Christ proposes to teach him a lesson of eternal "profit"; hence Christ does not immediately restore to man his lost possessions. The "lost" "purchased" "possession," to the praise of Christ, can be occupied now for a time only as belonging to its Redeemer.

Christ presents a practical living reminder of man's selling himself for nought, and a test of his loyalty to the one that has redeemed him, by making it obligatory upon man to return to Christ.

ONE TENTH OF ALL HIS INCOME.

From an article in the REVIEW of Sept. 10, 1889, on the tithing subject, by Mrs. E. G. White, I read these words on this point:—

"The tithing system did not originate with the Hebrews. *From the earliest times* the Lord claimed a tithe as his, and this claim was recognized, and honored. Abraham paid tithes to Melchisedec, the priest of the Most High God. Jacob, when at Bethel, an exile and wanderer, promised the Lord, '*Of all that thou shalt give me I will* surely give the tenth unto thee.' As the Israelites were about to be established as a nation, the law of tithing was re-affirmed, as one of the divinely ordained statutes upon obedience to which their prosperity depended."

Then follows the statement of the *object* of the tithing system in these words: "The system of tithes and offerings *was intended* to impress the minds of men with a great truth, *That God is the source of every blessing to his creatures, and that to him man's gratitude is due for the good gifts of his providence.*

Thus the people were constantly reminded that God was the True Proprietor of their fields, their flocks and herds; that he sent them sunshine and rain for their seed-time and harvest and *that every thing they possessed was of his creation, "and he hath made them stewards of his goods."* Again in the REVIEW of Dec. 17th, 1889, I read from the same author, "The Lord has not left the disposal of his goods to you, to be given or withheld as your inclination may dictate. He has placed the matter *beyond all question*, and there has been great neglect on the part of many of God's professed people to fulfill the requirements of his word in regard to tithing." You will notice that the *basis* upon which the tithing system rests is *Christ's ownership*, and not the support of the ministry, as its prime object.

In the tithing system we find the same principles involved that were disregarded by our first parents, in taking the property Christ withheld from them in Eden. There are principles involved that must be recognized as the overshadowing purpose of God in demanding the tithe. While we as a people have indorsed the tithing system as a means of support to the ministry, we have not recognized the principles upon which it rests, and its true object has been largely lost upon our lives.

Of the Lord's requirement we read: "All the tithe of the land, whether of the seed of the land, or of the fruit of the trees, is the Lord's; it is holy unto

the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:30–32. Some suppose that this plan of tithing belonged only to the Levitical priesthood and that none but those living in that age were under obligations to pay tithes.

But as already stated, the tithing system was instituted *primarily* as a test upon man whether he would recognize Christ as *the true proprietor* of his fields, flocks, and herds and everything man possesses;" *secondly*, it is a constant reminder that Christ is the *Redeemer of man* and *his lost home*. And *thirdly*, it is designed to impress man with the truth, that the great commission to preach the gospel to all the world is from Christ, and not from men; hence, Christ does not leave the support of his ambassadors to a cold and heartless world, but provides for their support, as the following scriptures show.

THE GOSPEL AND ITS MINISTRY.

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

In connection with the above scripture we read the following:—

"Go your ways; behold, I send you forth as lambs among wolves." "The laborer is worthy of his hire." Luke 10:3, 7.

In considering the commission of Christ to meu, to preach the gospel, we should not overlook the fact that the commission to preach the glad news of salvation in him does not originate here, or that this commission represents some new gospel to fallen mankind unknown before, but that it is the same gospel that the prophets of old and all the servants of God were commissioned to preach since the fall of man. "To him (Christ) give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43. When men undertake to preach something different from this, they do not preach the gospel of Christ. No matter in what age they live. "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Yes, this gospel reaches back to the fall of man (Gen. 3:15), and Christ has been preached from the beginning of the glad tidings of great joy to this earth as the Redeemer of men, "The Lamb slain from the foundation of the world." Rev. 13:8.

Then, since the gospel has been preached from the fall of man, Christ has had his ordained messengers to proclaim the good news of salvation through faith in Christ from the foundation of the world. And as human nature has been the same, and his need of salvation the same, therefore the gospel has ever been the same in all ages of the past, and ever will be the same to the end of time.

The work of the gospel minister has ever been such as to demand his whole time and energies to be given to his work as an ambassador of Christ. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:15, 16.

An ambassador is a minister of first rank employed by a government to represent it and manage its interests at the court or the seat of some foreign power. Such minister, or ambassador, looks to the appointing power that sends him, for his support. In fact this principle is recognized so clearly everywhere that should a person, corporation, or nation appoint, or employ, individuals to do any given work and not provide for a just compensation for their labor, such individuals, corporation, or nation would be condemned as committing a moral wrong against society and the individuals so used. If such a course would be morally wrong for man, it would be morally wrong for Christ, for he is our righteousness and perfect pattern. 1 Peter 2:21, 22. Hence it would be morally wrong for Christ to *set apart men* to preach his gospel and leave them and their families to the mercy and charities of a cold, indifferent world. No; Christ could not do this; but in harmony with every principle of right dealing he must provide for the support of the laborers he sends forth into the great harvest field of souls.

Touching upon this principle, the apostle Paul, in 1 Cor. 9:7–10, says: "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written." These questions answer themselves. Who ever heard of a nation sending an army to fight an enemy and not providing for its wants? Is Christ less righteous than a wicked, cruel nation?—O, no! Does God see that the poor ox that labors is cared for?—Yes; and will he not see that his faithful ministers are supported? The an-

swer is that he certainly will, and in a manner that will bring honor to Christ and test man's character.

Some have thought that they paid the ministers when they paid their tithe. In this they are greatly mistaken; for Christ commissions and sends forth his laborers. He also pays them through his own agents from the tithes and offerings devoted to that purpose by himself. Notice the language—"And *behold I have given the children of Levi all the tenth* in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." "Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes *which I have given you* from them for your inheritance, then ye shall offer up a heave-offering of it for the Lord, even a tenth part of the tithe." Num. 18: 21, 26. "And I perceived that the portions of the Levites had not been given them; for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn, the new wine and the oil unto the treasuries." Neh. 13: 10–12.

The apostle Paul, speaking of this plan, says: "For this Melchizedek, King of Salem, Priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all. . . . And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law. . . . And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that He liveth." Heb. 7: 1–8.

Many who seek to evade the claim of God to the one-tenth say that "the tithing system was a part of the Jewish ritual, being a part of the ceremonial law, and hence was done away at the cross." This position is not sustained by the Scriptures. We have already seen that there are *certain underlying principles* upon which the tithing system rests, that are no more applicable in one age than another.

The last scripture quotation referred to Abraham paying tithes as recorded in Gen. 14: 18–20. This was more than four hundred years prior to the existence of the Levitical priesthood, yet Abraham paid tithes. The record makes no statement to show that tithing originated here. On the contrary, the inference is unavoidable that this was a requirement well understood at the time. Abraham had the gospel preached to him (Gal. 3: 8, 9), and he believed it, therefore God makes the record of him: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26: 5. The tithing system being one of the things that was embraced in the "charge," or commandments of God, it was a most natural occurrence in Abraham's life when he met the priest of the most high God, that he should give him a tenth of all.

We have already learned by many scriptures that man owns nothing at all whatever, that all he has in his possession is placed there by Christ to be used as "another man's," and that a strict account of man's stewardship will be required when he is dispossessed of his Lord's money. 1 Cor. 4: 2; Matt. 25: 14–30.

THE TITHE IN THE CHRISTIAN DISPENSATION.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? *Even so* hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 11-14.

The apostle here refers unmistakably to the manner in which the Levitical priesthood were supported for their service in ministering in holy things. Says God, "Behold, *I have given* the children of Levi all the *tenth* in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18: 21. When the apostle therefore says that "they which minister about holy things live of the things of the temple," he has special reference to the tithe. This was their source of support. He continues: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Webster defines "even" and "so" "in an equal or precisely similar manner; precisely the same; exactly; likewise," etc. The word "ordain" he defines, "To appoint; to decree," etc. Cruden says the word means "to command, or enjoin; to appoint, or designed to a certain end or use," etc.

With these definitions before us, let us read verses 13, 14 of 1 Cor. 9, supplying the definitions for these terms: "Do ye not know that they which minister about holy things live of the things of the temple? . . . In precisely similar manner hath the Lord appointed, decreed, and enjoined that they which preach the gospel should live of the gospel." This is in harmony with the words of Christ in Matt. 23: 23: "Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone."

The Pharisees were very particular to pay tithe on the smallest herbs of the garden, yet, while so scrupulous and exact in this, they were not carrying out the same principle in their deal with their fellow-men. So Christ sharply rebukes their inconsistent course, while at the same time he enjoins the obligation to pay the tithe even in the smallest matters. "These ought ye to have done, and not to leave the other undone." They had left judgment, mercy, etc., undone. While the Saviour says, these ye ought to have done, he also says that they "ought" to pay tithes.

Ought is a very significant word. Mr. Webster, in his definition of it, places *should* and *ought* as synonyms. "Both words imply obligation, but *ought* is the stronger. *Should* denotes an obligation of propriety, expediency, etc.; *ought* denotes an obligation of duty. We *should* be neat in our person; we *should* avoid giving offense. We *ought* to speak the truth; we *ought* to obey the laws." We see that *ought* signifies moral obligation, hence in the text our Saviour says, we are under moral obligations to pay tithes upon *all* our income, even to the smallest herbs. The principles upon which the moral obligation rests for *all* to pay the tithes have already been briefly stated. They are so clear that none need to be in doubt on this question.

Some seek to hide behind the language of the apostle in the text above quoted: "We have not used this power; but suffer all things, lest we should hinder the gospel of Christ."

The apostle Paul in this one case did not use this power. He thought it better to "suffer rather than to urge the brethen to pay their tithes for his support. Those who object to paying tithes refer to this case in Paul's experience as the apostolic example which we should follow. But those using this argument fail to give the whole experience of the apostle in this matter with the Corinthian church. His second letter to the Corinthians is one of reproof and warning. The apostle also makes a humble *confession* to them upon this point, but first refers them to the principles upon which the tithing system rests, and the failure of our first parents to regard this principle, namely, the right and priority of ownership, in these forcible words:—

"For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so ["in the same manner, degree, or in the same way," Webster] your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel which ye have not accepted, ye might well bear with him. For I suppose I was not a whit behind the very chiefest apostles. . . . Have I committed an offense in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely (or gratuitously)? I robbed other churches, taking wages of them, to do you service." "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? *Forgive me this wrong.*" 2 Cor. 11:2–8; 12:13.

It will be noticed that the apostle, in his confession, calls their attention to Eve's disregard of God's right to withhold from man any portion of his goods; also that there is but *one* Jesus, *one* gospel, *one* plan of salvation, and, as we have already seen, Christ has had his ambassadors from the earliest periods as the heralds of the gospel, for "it pleased God by the foolishness of preaching to save them that believe." Hence, the tithing system rests on moral principles involved (1) in Christ's ownership; (2) in man's spiritual good; and (3) in the support of Christ's ministers of the cross in all gospel ages. So the tithing system was not originated for the prime object of support to the ministry, but, back of this and above this, there are certain moral obligations which man must recognize, namely, Christ, the Redeemer of man and his lost possessions.

COUNCIL MEETING.—No. 7.

CITY MISSIONS, THE TRAINING OF WORKERS, ETC.

ELDER OLSEN occupied the time of the council meeting Monday afternoon, devoting his attention to the work of city missions, the training of mission workers, etc. The subject of city missions, both as connected with the Bible, and medical missionary work, should receive much careful attention. There is a very great demand for consecrated, intelligent workers for these particular lines of effort. It is a matter of serious regret that after several years experience in this direction, there have been developed so few who are competent to take the charge of city missions, or even to engage successfully in city mission work. It is true that we have encountered many difficulties in this branch, and the same is true of other branches, yet in this, Satan has exerted himself to the utmost, to destroy. Not a stone has been left unturned. His temptations have been great, and blessed is the one who has stood firmly for the truth. How important that everyone laboring in these lines should by the grace of our Lord Jesus Christ fortify his weak points, and be strong for the duties to be performed. And all who expect to labor in this capacity should do likewise. In this connection

Elder Olsen read an unpublished testimony received recently from Sister White, relative to city missions, which is herewith given entire:—

"Missions are essential as the foundation of missionary effort in our cities; but unless those standing at the head of these missions make strenuous efforts to guard every post, so that Satan shall not control, losses will be sustained.

"Young men and women should receive a training and an education in these lines that will qualify them to work for the Master. But if they do not possess solidity of character, and a spirit of consecration, all efforts to fit themselves for the work will prove a failure. None should be connected with the mission who do not give evidence that they possess these essential qualifications. The same is true of the older workers. Unless they have the truth sanctifying soul, body, and spirit, they will not do the right kind of work; they cannot exert a saving influence in the canvassing field, or in any other branch of the cause.

"Without a high sense of propriety, sobriety, the sacredness of the truth, and the exalted character of the work, how can men in any way represent Christ? How can they be a savor of life unto life?

"The Lord has many precious souls in our large cities, who should be reached by the special truths for this time. But the course pursued by young men and young women connected with the mission is frivolous, degrading the work, and demoralizing the mission. Such defective characters separate God from the mission-rooms. It does not require weeks or months to read the character of many of the workers. Their conduct is an offense to God. There are wrongs existing in society which Christians will not practice, but abhor. Let those who are frivolous and carnally minded be placed in our missions, and their influence tends to lower everything connected with the mission.

"There should be connected with the mission married persons who will conduct themselves with the strictest propriety. But the danger is not alone from youth, but from married men and women; workers must build up the walls of modesty and virtue about themselves, so that women will not allure men, and men will not allure women, from strict propriety. 'Abstain from even the very appearance of evil.'

"Lovesick sentimentalism prevails. Married men receive attention from married or unmarried women; women also appear to be charmed, and lose reason and spiritual discernment, and good common sense; they do the very things that the word of God condemns, the very things that the testimony of the Spirit of God condemns. Warnings and reproofs are before them in clear lines, yet they go over the same path that others have travelled before them. It is like an infatuating game at which they are playing. Satan leads them on to ruin themselves, to imperil the cause of God, to crucify the Son of God afresh, and put him to an open shame. There is no safety for any man, young or old, unless he feels the necessity of seeking counsel of God at every step. Those only who maintain a close communion with God will learn to place his estimate upon men, to reverence the pure, the good, the humble the meek. The heart must be garrisoned as was that of Joseph. Then temptations to depart from integrity will be met with decision: "How can I do this great wickedness and sin against God?" The strongest temptation is no excuse for sin. No matter how severe the pressure brought to bear upon you, sin is your own act. The seat of the difficulty is the unrenewed heart.

"A man who claims to have believed present truth for years and is counted worthy by his brethren to fill positions of trust, in missions or in our institutions, may become careless when a change of circumstances brings him into temptations, and in his time he may tempt others. His case is sad indeed, for he reveals the workings of a corrupt heart, a want of that principle which every Christian should possess. When one who is entrusted with great responsibilities betrays his sacred trust and gives himself into the hands of Satan as an instrument of unrighteousness to sow the seeds of evil, corrupting the hearts and minds of others, he is a traitor of the worst type. From one such tainted, polluted mind the youth often receive the first impure thoughts that lead to a life of shame and defilement.

"If men placed at the head of a mission have not firmness of principle that will preserve them from every vestige of commonness, and unbecoming familiarity with young girls and women, after the light which has been so plainly given, let them be discharged without a second trial. There is a depravity of the soul which leads to these careless habits and practices, and which will far overbalance all the good such persons can do. We are living in an age of moral debasement; the world is as a second Sodom. Those who look for the coming of the Son of man, those who know that they are right upon the borders of the eternal world, should set an example in harmony with their faith. Those who do not maintain purity and holiness are not accepted of God. The true children of God have deep-rooted principles which will not be moved by temptations, because Christ is abiding in their hearts by faith.

"A second trial would be of no avail to those whose moral sense is so perverted that they cannot see their danger. If after they have long held the truth, its sanctifying power has not established the character in piety, virtue and purity, let them be disconnected with the missions without delay; for through these Satan will insinuate the same lax sentiments in the minds of those who ought to have an example of virtue and moral dignity. Anything that approaches lovesick sentimentalism, any intimation of commonness, should be decidedly rebuked. One who is guilty of encouraging this improper familiarity should not only be relieved of responsibilities which he was unworthy to bear, but should be placed under censure of the church, and that censure should remain upon him, until he give evidence in spirit and deportment, that he sees his sinfulness and heart corruption, and repents, like any other guilty sinner, and is converted. Then God for Christ's sake will heal him of his transgression.

"Even though the men and women at the head of our missions are in character as pure as fine gold, they need constant connection with God in order to keep themselves pure and to know how to manage the youth discreetly, so that all shall keep their thoughts untainted, uncorrupted. Let the lessons be of an elevated, ennobling character, that the mind may be filled with pure and noble thoughts. "Every man that hath this hope in him purifieth himself, even as he (God) is pure." As God is pure in his sphere, so man is to be pure in his. And he will be pure if Christ is formed within, the hope of glory; for he will imitate Christ's life and reflect his character.

"When a Conference selects young men and women, and aids them in obtaining an education for the canvassing field or any other branch of the work, there should be an understanding as to what they propose to do,—whether they design to engage in courtship and marriage, or to labor for the advancement of the cause of truth. It is no use to spend time and money in the education of workers who will fall in love before they complete this education, and who cannot resist the first temptation in the form of an invitation to marriage. In most cases the labor spent on such persons is wholly lost. When they enter the marriage relation, their usefullness in the work of God is at an end. They increase their family, they are dwarfed and crippled in every way, and cannot use the knowledge they have obtained.

"Before persons are admitted to our mission training schools, let there be a written agreement that after receiving their educa-

tion they will give themselves to the work for a specified time. This is the only way that our missions can be made what they should be. Let those who connect themselves with the missions be straightforward, and take hold of the work in a business-like manner. Those who are controlled by a sense of duty, who daily seek wisdom and help from God, will act intelligently, not from selfish motives, but from the love of Christ and the truth. Such will not hesitate to give themselves unreservedly, soul, body, and spirit, to the work. They will study, work, and pray for its advancement. I repeat, do not enter into a marriage engagement, unless there are good and sufficient reasons for this step, — unless the work of God can be better advanced thereby. For Christ's sake deny inclination, lift the cross, and do the work for which you are educating yourselves.

"Many of the marriages contracted in these last days prove to be a mistake. The parties make no advancement in spiritual things; their growth and usefulness ended with their marriage. There are men and women throughout the country who would have been accepted as laborers together with God if Satan had not laid his snares to entangle their minds and hearts in courtship and marriage. Did the Lord urge them to obtain the advantages of our schools and missions, that they might sink everything in courtship and marriage, binding themselves by a human band for a lifetime? By accepting the work of rearing children in these last days of uncertainty and peril, many place themselves in a position where they cannot labor either in the canvassing field or in any other branch of the cause of God, and some lose all interest to do this. They are content with a common, low level, and assimilate to the position they have chosen. The bewitching power of Satan's deceptions wrought within the human heart its evil work. Instead of candidly considering the time in which we live, and the work they might do in leading others to the truth, they reason from a selfish standpoint, and follow the impulse of their own unconsecrated hearts. "The flesh lusteth against the spirit, and the spirit against the flesh." The natural appetites and passions become a controlling power, and the result is that spiritual growth ceases; the soul is, as it were, paralyzed.

"Let none who dedicate themselves to the work of God be discouraged at the outlook, but let them strive to be faithful in the work committed to them. Live wholly for God; put your life, your energies, your soul, into your work, not knowing which shall prosper, this, or that. Go forth to your canvassing work, or other lines of labor, knowing that there is a witness, an angel, by your side. If you are careless and inattentive, reckless of your words, reckless in spirit, your character is thus portrayed by the recording angel. As the polished plate of the artist produces your features, so will the books of records reflect your words, your works, your character. If you cease to do evil, if you learn to do well, through the grace given for you, the golden harvest of infinite blessedness is growing, and as a laborer together with God you are preparing to be a reaper. Yield not to indolence, give not up to discouragement, be not weary in well doing, for you will reap, if you faint not.

"Let every soul bear in mind the words of Jesus, 'Without me ye can do nothing.' We are wholly dependent upon the Holy Spirit for fitness to do the Master's work; we must rely upon him for Christian fortitude, perseverance and grace. 'By their fruits ye shall know them.' Your words, your character, your conduct, your spirit, reveal the character of the tree, for these are the fruits you bear. The sinful nature is to be kept under the control of the Spirit of God. The transforming grace of Christ will bring the will into harmony with the will of Christ. The more closely we are brought into unity with Christ, the more clearly we shall discern the defects of our character. It is marvelous how deceptive is the human heart, how easily self-deluded, how easily led into sin. Be jealous of yourself, never become puffed up, never flatter yourself or accept flattering from any man or woman. When persons attempt to flatter you, tell them they are giving voice to the temptations of Satan.

"'He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.' Every one is sowing some kind of seed, the fruit of which will be a savor of life unto life, or of death unto death. Young men and women, what kind of a harvest are you preparing to garner? Are you sowing unto eternal life, or unto wretchedness and corruption? On the decision of this momentous question depends your happiness or misery for eternity."

Quite extended remarks were made on that portion of the testimony relative to securing an "understanding" with those entering upon a training for mission work, the necessity for a "written agreement," etc. It was stated that excellent results had already followed the effort that had been made in this direction, and that about the only difficulty so far developed was that the time usually stated in the agreement was too short. The speaker expressed great satisfaction in seeing the sentiment beginning to prevail favoring the stability of the workers.

TRAVELS IN SOUTH AMERICA.

ELDER L. C. CHADWICK.

THE first hour of the evening was occupied by Elder L. C. Chadwick in relating what came under his observation in the American-Spanish countries, during his recent missionary journeyings.

Nearly all of South America, the speaker said, is Roman Catholic. In all that vast field our people have but three men carrying our publications to sell. These are all the laborers we have there at present, of any description. In Mexico, there is barely more than a handful of English-speaking people.

In San Luis Potosi, Brother Chadwick said he visited a school which was under the direction of the Methodists. They had but eleven students, but these were bright active Spaniards. In this city of San Luis Potosi he met a young boy, who accosted him, desiring that he should read a letter for him (the boy was in the audience and was called forward where he could be seen). The story of how this boy learned a little English and also how he became a Protestant, was a very interesting one.

The speaker said, in the course of his remarks concerning the boy's accepting the truth, that one word only in the Spanish is used to express both "Saturday" and "Sabbath." This word is *Sabado*, while the word *Domingo* is used to express the word Sunday. It is therefore hard to make people see how that Sunday can be Sabbath.

His next visit was to the island of Cuba. There he visited, in Havana, the mission school of a Mr.

Cova. All the pupils are drawn together from Catholic families, and are induced to attend by also giving them the privilege of attending the week-day schools. If they are not present at the mission, they cannot attend the week-day school, without paying tuition. In this way Mr. Cova has drawn together over 200 pupils.

The Catholics in those countries, many of them, are desirous of being released from their bondage to the priests, which is terrible. One instance was related of what the speaker saw: Men and women, with hands tied behind them, walking on their bleeding knees long distances to certain places of prayer, designated by the priests.

Central America has 3,000,000 of people who are under Roman Catholic rule and superstition, and need the light of the gospel.

All of South America except a small part of the interior is also under the Catholic rule. At Rio de Janeiro, the capital of Brazil, the harbor scenery is grand and picturesque. The finest woods grow in the interior, but in these the climate is very unhealthful, and so very little Protestant work has been done in Brazil.

In the Argentine Republic a visit was made to the point where some German Russian brethren had colonized. In their little mud huts some of the best meetings ever attended, were enjoyed. So anxious were they for the truth that the room would be filled full of people, sitting on the mud floor, and looking wistfully at the speaker. Although the preaching had to be done in the Spanish language, these Germans seemed to catch the inspiration of the word, and rejoiced in the truth. The canvassing business in that country thrives well.

Little is known at home here of the workings of Catholicism in those countries. Here it puts on a fair exterior, but there, where it is supreme, the results are terrible to behold. They do not allow their subjects to be educated, lest their influence over them shall wane, and finally be lost. To those who are studying the Spanish language the speaker said, Do not be discouraged. Let others also learn the language and prepare to work in these destitute fields. There are 45,000,000 Spanish-speaking people in the Western Hemisphere, and we have only sent three canvassers to labor among them.

THE THIRD ANGEL'S MESSAGE.—NO. 8.

ELDER A. T. JONES.

THE evidences have been given to us showing over and over that we stand in the very presence of the events that bring the end of the world. Over and over evidences have been presented from the Bible and the direct statements of the Lord, in testimony, that now is the time when we must have the power by which alone the message may be given to the world, to save such as will be saved from the ruin that comes from the events that are about us. Brethren, the dangers that threaten us as to the end of the world, persecutions, and those things from without, are, and always are, very little compared with the dangers that hang over each individual in his own individual experience. [Voices in the audience—"That is so."]

The greatest danger that there is about this congregation and with our people everywhere, is that they will not see the things which concern them individually, but will look more at the things that are without. They will look more at the things that are without, and at the evidences of those things, than they will to see that their own hearts are right with God. They will look more at these things as a sort of theory, than they will to have a living Christ within, in order that all those things may be living realities without, and that we may be prepared to meet them in the fear of God and the salvation of God. That is the greatest danger, as I said, that there is with this congregation who are here, and we may spread the congregation to take in every professed Sabbath-keeper in the world.

And now we have come, in the study of this subject, to the study of that part of it that comes right down to you and me as individuals,—the things that you and I need to do, and the things that we need from God; to look at these things, and act upon them, in view of the salvation of God that is concerned in these things to you and me. To me, from what I know, and what I know that I know—to me this lesson and the next one are the most fearful of of all that I have been brought to yet. I have not chosen them, and I dread them; but, brethren, as Brother Prescott brought before us the other night, it is no use to slight anything; it is no use for us to tamper with these things; it is no use for us to view these things lightly; it is no use for us to walk these days with our eyes shut; and not knowing what our situation is. It is no use for us to have our expectations raised by the truth of God, as it does raise men's expectations, and we be expecting things to come, and yet difficulties in our own hearts and lives prevent those things doing us a particle of good when they do come. It is no use for us to do that, is it?

I say again that the lessons to which I have come, and which will have to be given—that is settled—are to me the most fearful, in the realities of the things which they tell, the situation in which they place us, of any that I have had anything to do with yet in my personal teaching. Then I can say again,

I dread it; I dread it because of some of the consequences that I fear it will have, because of its not being received as it should be,— with the heart and mind subdued before God, asking him alone whether these things are so. Some things may not be pleasant for all to hear, as they are not pleasant for me to relate. They apply so personally to us as individuals. But, brethren, where we stand, and in the situation in which we stand, and in the fear of God, it has to be done.

And as it shall be done, I ask you, now to start with, do not place me up here as one who is separated from you, and above you, and as talking down to you, and excluding myself from the things that may be presented. I am with you in all these things. I, with you, just as certainly, and just as much, need to be prepared to receive what God has to give us, as anybody else on earth. So I beg of you not to separate me from you in this matter. And if you see faults that you have committed, I shall see faults that I have committed, and please do not blame me if things are brought forth that expose faults that you have committed; please do not blame me as though I were judging you, or finding fault with you. I shall simply state facts, and you who have a part in these things will each one know that it is a fact for himself; as when it concerns me and myself in these things, I shall know that it concerns me as a fact. What I want, brethren, is simply to seek God with you, with all the heart, [Congregation—"Amen."] and to have everything out of the way, that God may give us what he has for us.

I shall not try, and you need not expect me to try, to go very fast, because I shall be willing to go just as slow as it may be, that we may consider all these things carefully. It will take these lessons to present what is in my mind, to be presented. So let us simply study these things together.

I will begin with the thought where we stopped last night. The thought was before us that the time has come when God has promised to give the early and the latter rain. The time has come when we are to ask for it and to expect it. And we may keep in mind the lesson and the testimony that Brother Prescott brought before us the other night, on the same subject. See BULLETIN No. 4 page 107.

I read to-night that passage that I referred to last night, but did not have the book here. It is in "The Ministry of Peter and Conversion of Saul," page 9. After telling about the outpouring of the Holy Spirit and the day of Pentecost, and the results in the conversion of souls, etc., it says:—

"This testimony in regard to the establishment of the Christian church is given us, not only as an important portion of sacred history, but also as a lesson. All who profess the name of Christ should be waiting, watching, and praying *with one heart. All differences should be put away*, and unity and tender love one for another pervade the whole. *Then* our prayers may go up together to our Heavenly Father with strong, earnest faith. *Then* we may wait with patience and hope for the fulfillment of the promise."

When does that "then" come in?—When we are waiting, watching, and praying with one heart, and all differences put away, unity and tender love one for another pervading the whole.

Therefore, brethren, if there are any differences at all between you and any of the people on this earth, —whether they are at this institute or not,—it is time for you and me to get them out of the way. If the person is not here, so that you can go to him and talk it over, you write to him and tell him all about it, and tell him your position, and what you are doing. You have no responsibility any further for him, whether he receives it or not. You have acted in the fear of God in what he tells *you* to do. [Question from some one in the audience—"Do you mean people of the world, everybody?"] Yes, I say everybody, because if there are sins between me and people that are outside, they know it, and those differences will hinder our approach to them when we go with the message, though God should even give to us his Holy Spirit in the outpouring of the latter rain. Any difference, any enmity, anything of that kind that is between me and anybody of the world, do n't you see that will hinder me from approaching him with the message?

If we have cheated people, and have not been honest in our deal with the people, and have not been honest in our transactions before the world, why for our soul's sake, brethren, let us straighten up. And here in Battle Creek, perhaps there are people that have things of that kind to do toward the people of this city,—I mean our own people, toward the people of this city. Our meetings are going on in this city for the people of this city; and it was told us here in the institute that it is expected that when the blessing of God would come upon this meeting, it was to be taken to the people of this city, and they are to share with us in this thing. Then I would say to the Seventh-day Adventists in this city, Straighten up where there are crooked things, for your own souls' sake; and for the sake of souls whom God wants to save in this city, straighten up. If you have been cheating people, go and confess it to them, and give back what you stole. If in your business transactions you have not been straight, if you have got anything in a grasping way, undo the wickedness. Stand straight in the sight of God.

Here is the word to us:—

"All differences should be put away, and unity and tender love one for another pervade the whole."

That is what the disciples were doing when they sought the Lord those ten days. They put away all differences. Now don't you suppose that in those ten days that the other disciples who were so envious of James and John when they went and asked, by their mother, the Saviour to let them sit one on one side and the other on the other side of him in the kingdom of God; and the rest of the disciples did not like it,—don't you suppose they put away all that thing, and confessed it, and talked it over, with one another, and saw, themselves, how mean it all was?

The Saviour took that little child and said, Whosoever will be greatest in the kingdom of heaven shall become as this little child, and shall become the servant of all. These things they were putting away; those differences, and those envyings for fear that one would be greater in the kingdom of God than some of the other disciples, were all put away. And we have the word here that those things are amongst us; ambition for place, jealousy of position, and envy of situation; those things are amongst us. Now the time has come to put them away; now the time has come for each one to find how low he can get at the feet of Christ, and not how high in the Conference, or in the estimation of men, or how high in the Conference Committee, or General Conference Committee. That is not the question at all.

"All differences should be put away, and unity and tender love one for another pervade the whole."

As this pertains particularly to us, as brethren and sisters in the church, it becomes us if we know of any difference between us and any body in this world, to get it out of the way. No difference what it costs; that has nothing to do with it. It can not cost our life if we do it: it *will* cost our life if we do not do it; that is settled. And when that is done, "then our prayers may go up together to our heavenly Father with strong, earnest faith." Yes, sir; when you know that you are clear in the sight of God, so far as anything is possible for you to get out of the way between you and your brethren, and everything confessed to God that he has shown, and we hold ourselves before him as the erring, helpless, undone sinners that we are, and see our need of what he has to give, THEN there are all his promises, and they are for us, and we know that they are *our* promises; THEN we can depend upon them, and "THEN our prayers may go up together to our heavenly Father with strong, earnest faith. THEN we may wait with patience and hope the fulfillment of the promise."

That is what there is now to do. When that thing is done, when all those differences are put away, and unity prevails, and each one is seeking unity of heart and mind, then God has promised, that we shall see eye to eye. The time has come; let us do it.

Again I read on page 9:—

"The answer may come with sudden velocity and overpowering might: or it may be delayed for days and weeks, and our faith receive a trial. But God knows how and when to answer our prayer. It is *our* part of the work to put ourselves in *connection* with the divine channel. God is responsible for *his* part of the work."

Just as the thought came before us last night; when the channel is open, and our prayers are ascending as they are described, then the channel is open, and when the Spirit of God is poured out, it will reach to the full length of the channel that is open.

"It is *our* part of the work to put ourselves in connection with the divine channel. God is responsible for *his* part of the work. He is faithful who hath promised. The great and important matter with us is to be of one heart and mind, putting aside all envy and malice, and, as humble supplicants to watch and wait. Jesus, our Representative and Head, is ready to do for us what he did for the praying, watching ones on the day of Pentecost."

Here is another thought that is worthy of our deep consideration:—

"Jesus is as willing to impart courage and grace to his followers to-day as he was to the disciples of the early church. None should rashly invite an opportunity to battle with the principalities and powers of darkness."

We need to go into that thing carefully, with deliberation. We need to be sure, and not go into that contest until we know God is with us, with the power and grace of God to give courage and strength to meet those powers with which we are to deal. This contest that is before us is no light thing.

"When God bids them engage in the conflict it will be time enough; he will then give the weak and hesitating, boldness and utterance beyond their hope or expectation."

So what the Lord wants us to do is to seek him, and then when he sends us, we go with his power and grace only. On page 11 I read:—

"The disciples and apostles of Christ had a deep sense of their own inefficiency, and with humiliation and prayer they joined their weakness to his strength, their ignorance to his wisdom, their unworthiness to his righteousness, their poverty to his inexhaustible wealth. Thus strengthened and equipped, they hesitated not in the service of their Master."

What an equipment that is, though! Think of that equipment! Strength, wisdom, righteousness, wealth! Those are the very things that we need in the face of the things that are against us: for we can not make any calculations upon any power of earth, nor reputation that men will give, nor upon any wealth that this world might furnish, or any considerations of it, or of life. So here are almost the very things enumerated that we considered in a previous lesson.

But how was it that they obtained strength?—By acknowledging their weakness, confessing their weakness. How did they get wisdom?—By confessing their ignorance. How did they get righteousness?—By confessing their unworthiness. How did they get wealth, inexhaustible wealth?—By confessing their poverty.

Now then that is the situation in which we are to be: inefficient, ignorant, poor, unworthy, and blind. Is not that just what the Laodicean message tells us—that we are wretched, and miserable, and poor, and blind, and naked, and do not know it? Some one was reading that the other day, and he touched upon that word "blindness," and immediately my mind ran to the ninth chapter of John and the last verse. All turn to that, if you will. John 9:41. It is at the end of the account of that man's healing from the blindness, and restoration of sight to the man that had been born blind. What does that verse say?

"Jesus said unto them, If ye were blind, ye should have no sin: *but now ye say, We see; therefore your sin remaineth.*"

When Jesus tells you and me we are blind, the thing for us to do is to say: "Lord, we are blind." He told those folks *they* were blind, and they *were* blind; but they said it was not so. It *was* so. If they had confessed their blindness they would have seen God in that man's healing from his blindness. Well, then, brethren, the thing for us to do is to come square up to that Laodicean message, and say that every word he says is so. When he says you and I are wretched, tell him, "It is so, I *am* wretched; miserable, it is so, I *am* miserable; poor, it is so; I *am* poor, a perfect beggar, I shall never be anything else in the world; blind, I *am* blind, and shall never be anything else; naked, that is so; and I do not know it; that is so, too. I do not know it at all, as I ought to know it." And then I will say to him every day and every hour, "Lord, that is all so; but, oh, instead of my wretchedness, give me thine own satisfaction; instead of my misery, give me thine own comfort; instead of my poverty, supply all thine own riches; instead of my blindness, be thou my sight; instead of my nakedness, oh do thou clothe me with thine own righteousness; and what I know not, Lord, teach thou me." (Congregation: "Amen.")

Brethren, when we come with one heart and one mind to that place, we shall have no difficulty at all in repenting. It will not be difficult to repent, and there will be no lack of repentance. That next verse will be fulfilled: "As many as I love, I rebuke and chasten: be zealous therefore, and repent."

The difficulty about our not being able to repent is that we have not confessed that what the Lord has told us is the truth. When I know that I am wretched then I know that I need something that will satisfy me, and I know that nothing but the Lord can give that, and I depend upon nothing but him to give it; and if I have not him, why it is only wretchedness. Any moment that I have not him it is only wretchedness; and any moment that I have not his comfort it is only misery; any moment that I have not absolute dependence upon his unsearchable riches—the unsearchable riches of Christ—I am utterly poor, a complete beggar; and every moment that I do not see and confess that I am blind, and have him as my sight, I am in sin; he says so.

Now you say you see; therefore your sin remaineth. And every moment that I do not see my nakedness and depend only and absolutely upon him and his righteousness to clothe me, why so certainly I am ruined, utterly ruined, and every moment that I begin to say, "Now I know so much," no, I do not know that at all. Well, then, the thing that I am to do, is to say, "Lord, I do not know it; I depend upon thee to teach me everything, even to teach me that I am wretched, and miserable, and poor, and blind, and naked, and that I need all these things. And when I tell him all that, he will give all I need. He will do it. That is our situation.

Here is a passage in Volume I, of the regular edition of the "Testimonies," page 353, which brings before us a wonderful thing:—

"At the transfiguration Jesus was glorified by his Father. We hear him say, 'Now is the Son of man glorified and God is glorified in him.' Thus before his betrayal and crucifixion he was strengthened for his dreadful sufferings. As the members of the body of Christ approach the period of their last conflict, 'the time of Jacob's trouble,' they will grow up into Christ and will partake largely of his spirit. As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. *It is the latter rain which revives and strengthens them to pass through the time of trouble.* Their faces will shine with the glory of that light which attends the third angel."

What is the loud cry for? To strengthen us for the time of trouble. Where are we? [Congregation—"In the loud cry."] Has the loud cry begun? [Congregation—"Yes."] What has it begun for? To do a work for us, to enable us to stand in the time of trouble.

Now a little further in regard to that demand for unity. This that is before us; this call for the loud cry—the latter rain; it is this that strengthens us for the time of trouble. And it has already begun. There is the word. This is the one important thing,—to be of one heart and mind.

Now, from this testimony that has not yet been published, I will read a few passages:—

"It is sin in some form that brings variance and disunion. The affections need transforming, a personal experience of the renewing power of Christ must be obtained. 'In whom we have

redemption through his blood, the forgiveness of sins, according to the riches of his grace.' The apostle, speaking to Christian believers, called by God's grace, says: 'If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin.' Here are conditions plainly stated. If we walk in the light as he is in the light, the sure result will follow; we shall have fellowship one with another. All jealousies, and envyings, and evil surmisings will be put away. We shall live as in the sight of a holy God."

That is, we shall live now, to-day, each day, we shall live as in the sight of the holy God, because our prayers are going up to him to bring his presence by the outpouring of his Holy Spirit. And can we go carelessly on in this slip-shod way, knowing that there are envyings and jealousies and evil surmisings?

"It has become altogether too common to indulge our hereditary tendencies and natural inclinations, even in our religious life. These can never bring peace and love into the soul; for they always lead us away from God, away from his light. 'He that followeth me shall not walk in darkness, but shall have the light of life.' When differences arise among brethren as to the understanding of any point of truth, there is one Bible rule to follow. In the spirit of meekness and love for God and one another, let brethren come together, and after earnest prayer, with sincere desire to know God's will, study the Bible with the spirit of a little child, to see how closely they can draw together, and not sacrifice anything but their selfish dignity. They should regard themselves as in the presence of the whole universe of God, who are watching with intense interest as brother tries to see eye to eye with brother, to understand the words of Christ, that they may be doers of the word, and not hearers only."

What is the universe of God doing, brethren?—They are watching to see you and me be brethren—they want to see us be brethren,—that is what they are doing. They are watching to see you be brethren in the church—be brethren and sisters indeed. They are watching to see us see eye to eye. Now, brethren, let us not let them watch in vain.

"When you recall the prayer of Christ, that his disciples may be one as he was one with the Father, can you not see how intently all heaven is beholding the spirit you manifest toward one another? Are those who claim to be saved by the righteousness of Christ, seeking with all their entrusted capabilities to answer the Saviour's prayer? Will they grieve the Holy Spirit of God by indulging their own unconsecrated feelings, struggling for supremacy, and standing as far apart as possible? . . . The solemn, important hours intervening between us and the judgment are not to be employed in warfare with believers."

Brethren, what have we to do to backbite and war against one another? The devil is making war against our brethren. Let us leave that for him. Let us love our brethren; let us stand by our brethren. When a Seventh-day Adventist, even, attacks one of our brethren, let us defend him. Let us defend him in the fear of God. My brother's reputation is important to me, because if one will attack my brother's reputation to me, he will attack mine to my brother. If I listen to tales and all these things about my brethren, then why should not other people listen to them about me? No, sir, brethren, we have a care for the reputation of our brethren. Let us stand by our brethren one with another. We have a right to rebuke this tale-bearing that comes to you and me and wants to tell this, that, or the other, about the brethren. We have a right to rebuke it as the spirit of Satan, that it is. "The solemn, important hours,"—important what? Days or years?—No sir. "The solemn, important *hours*." The days are gone. We are in hours; and it will not be long, if we have not even now reached the time, when the *hours* will be gone and the *minutes* will begin to drop.

"The solemn, important hours intervening between us and the judgment are not to be employed in warfare with believers; this is Satan's work; he began it in heaven, and he has with unabated energy kept it up ever since his fall. 'But if ye bite and devour one another, take heed that ye be not consumed one of another.' Let there not be in any of you an evil heart of unbelief. The time has come when the cry of the faithful watchman is to be heard, calling to his fellow-watchman, 'What of the night?' to be answered, 'The morning cometh, and also the night.'"

The answer is not to be, "I do not know what of the night." The answer is not to be, "Well, I think you are going too far ahead;" "I think you are going too fast;" "I think you are extreme." That is not to be the answer. When the call is, "Watchman, what of the night?" the only answer that God will accept is, "The morning cometh, and also the night;" then let us get ready for it.

"Would it not be well for us individually to examine closely our own position before God in the light of his holy word, and see our own special peril?"

Not see how good we are, not see how much better we are than our brethren, but "see our *own* special peril." What is *my* peril? That is enough for *me* to see, to watch for my own deviltry, and not watch for other people's.

"God does not separate from his people, but his people separate themselves from God by their own course of action. And I know of no sins greater in the sight of God than those of cherishing jealousy and hatred toward brethren, and turning the weapons of warfare against them."

How could there be any greater sins? Is not that Satan's own action?

"I point my brethren to Calvary. I ask you, What is the price of man? It is the only begotten Son of the infinite God. It is the price of all the heavenly treasures."

That is the price of man. Then can you and I set lightly by, one whom God prizes like that? One for whom God has given all the treasures of the universe. Can I set him lightly by, and set him at naught and count him as of little worth?—No, sir; he is worth all that God paid for him. That is what God paid for you. Am I going to count you little, and mean, and cheap? No, sir. I ask grace

from God to enable me to count you worth all he paid for you. And I am not going to have Seventh-day Adventists, even, belittling you in my estimation; I am not going to do it. No, sir, I am not. How can I, if I love Christ who paid the price? Brethren, what is wanted is the love of Christ in our hearts, and then we will love all whom he loves as he loved them at the first.

"Evil is ever warring against good. And since we know that the conflict with the prince of darkness is constant, and must be severe, let us be united in the warfare"

Yes sir, I need the support of every one whom Christ has bought. I need it in the warfare; I need it to be successful in the warfare. I need it. And, brethren, I pledge myself before God, that by his grace you shall have my support in your warfare. If you are overcome, I will lift you up. If you fail, I will say, "Be of good courage, brother." If you fall, I will say "There is lifting up." Brethren, what God wants, is for us to love one another as he has loved us, and we *shall* love one another as he has loved us; when we have *him* — his love in our hearts — we *cannot* do any thing else, and we would n't if we could.

"Cease to war against those of your own faith. Let no one help Satan in his work. We have all that we can do in another direction."

Brethren, let us stand together to-day, for it is God's work that he wants to do with us.

"A passive piety will not answer for this time; let the passiveness be manifested where it is needed, *in patience, kindness, and forbearance.* But we must bear a decided message of warning to the world. The Prince of Peace thus proclaimed his work, 'I came not to send peace on earth, but a sword' Evil must be assailed; falsehood and error must be made to appear in their true character; sin must be denounced; and the testimony of every believer in the truth *must be as one.* All your little differences which arouse the combative spirit among brethren, are devices of Satan to divert minds from the great and fearful issue before us."

Shall we allow Satan to cheat us? Brethren, you know that in the things of this world it is bad to be cheated; but when a man cheats you in the meanest little infinitesimal way, you feel worse about it than if he had done it in any other way, do n't you? [Audience — "Yes."] Now Satan stirs up these little differences that have not a particle of merit or principle in them, if they were carried out to their extreme. And yet he will get our eyes on these things, and make a great commotion in the church, and by that turns our minds off from these fearful issues that are hanging over our heads. Now, it is bad enough to be cheated at all, but when we allow ourselves to be cheated in such a mean, little, insignificant way as that, it is worse. Then let us quit.

"The true peace will come among God's people when through united zeal and earnest prayer the false peace, that exists to a large degree, is disturbed. . . . Those who are under the influence of the spirit of God will not be fanatical, but calm, steadfast, free from extravagance. But let all who have had the light of truth shining clear and distinct upon their pathway, *be careful* how they cry, Peace and safety. *Be careful* how you make the first move to suppress the messages of truth. *Be careful* what influence you exert at this time. Those who profess to believe the special truths for this time need to be converted and sanctified by the truth. As Christians we are made depositaries of sacred truth, and we are not to keep the truth in the outer court, but bring it into the sanctuary of the soul. Then the church will possess divine vitality throughout. The weak shall be as David, and David as the angel of the Lord."

Then let us confess our weakness and find out as quickly as possible that we are weak. "The weak shall be as David," and their weakness is united to Christ's strength.

"One question will be all absorbing,— Who shall approach the nearest to the likeness of Christ?"

That is the one thing, not who shall be greatest in the Conference, or who shall be greatest in the church, or who shall have this or that position in the church, or the Conference Committee. That is not it. But, "Who shall approach the nearest to the likeness of Christ?"

"Who shall do most to win souls to righteousness? *When this is the ambition of believers,* contention is at an end; *the prayer of Christ is answered.*"

Brethren, that is where we are.

"When the Holy Spirit was poured out upon the early church, 'The whole multitude of them that believed were of one heart and of one soul.' *The Spirit of Christ made them one.* This is the fruit of abiding in Christ. But if dissension, envy, jealousy, and strife are the fruit we bear, it is not possible that we are abiding in Christ."

Then that passage that I have read a time or two: —

"Jesus longs to bestow the heavenly endowment in large measure upon his people. . . . How great and widespread must be the power of the prince of evil which can be subdued only by the mighty power of the Spirit. Disloyalty to God, transgression in every form, has spread over our world. *Those who would preserve their allegiance to God, who are active in his service,* become the mark of every shaft and weapon of hell."

That brings us right to the lessons we have had the previous evenings,— that we cannot stand at all if we have not Christ.

"If those who have had great light have not corresponding faith and obedience, they soon become leavened with the prevailing apostasy; another spirit controls them. While they have been exalted to heaven in point of opportunities and privileges, they are in a worse condition than the most zealous advocates of error."

"Those who have had great light," if they "have not corresponding faith and obedience," "are in a worse condition than the most zealous advocates of error." That is you and I. Judgment begins at the house of God. When those messengers went

through the city to smite and slay utterly, he was counseled to begin at the ancient men before the house (Eze. 9:5–7); and if we are in a worse position "than the most zealous advocates of error," then the judgment *must* begin with us.

"There are many who have thus been preparing themselves for moral inefficiency in the great crisis."

We will stop right here with this lesson and take it up just there at the next lesson; as the time has expired.

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CHRIST'S OWNERSHIP.—NO. 4.

ELDER R. A. UNDERWOOD.

JACOB'S conversion and experience is given by the pen of inspiration as a lesson to all who accept Christ as their Redeemer. Rom. 15:4. As soon as Jacob found Christ to be a deliverer from the bondage of sin, he at once acknowledged Christ's ownership of him and all he possessed, by making a solemn vow to return to Christ one tenth of all that Christ should give him. Some have supposed that Jacob would not have made this *vow* had he been a converted man. This is a mistaken idea. He made the vow because he was a converted man. Jacob had left his father's home burdened with the guilt of sin. But when at Bethel Jacob made a surrender to God, he found Jesus a precious Saviour. His vow to give the tenth was made through gratitude, as a *recognition* of Christ's ownership of himself and all that he possessed. The record is found in Gen. 28:12–22, as follows:—

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac . . . . And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not . . . . And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it . . . . And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee."

The oil poured upon the altar was the outward symbol, or sign, of Jacob's consecration to God. It seems in the solitude of night, Christ revealed himself to Jacob, a present Saviour and Deliverer from the guilt of sin. The author of "Steps to Christ," on pages 10 to 12, refers to Jacob's experience on this occasion in the following touching manner:—

"'O wretched man that I am! who shall deliver me from the body of this death?' Such is the cry that has gone up from burdened hearts in all lands and in all ages. To all there is but one answer, 'Behold the Lamb of God, which taketh away the sin of the world!' Many ars the figures by which the Spirit of God has sought to illustrate this truth, and make it plain to souls that long to be freed from the burden of guilt. When, after his sin in deceiving Esau, Jacob fled from his father's home, he was weighed down with a sense of guilt. Lonely and outcast as he was, separated from all that had made life dear, *the one thought that above all others pressed upon his soul, was the fear that his sin had cut him off from God*, and that he was forsaken of Heaven. In sadness he lay down to rest on the hard earth, around him only the lonely hills, and above, the heavens bright with stars. As he slept, a strange light broke upon his vision; and lo, from the plains on which he lay, vast, shadowy stairs seemed to lead upward to the very gates of heaven, and upon them angels of God were passing up and down, while from the glory above, the divine voice was heard in a message of *comfort and hope. Thus was made known to Jacob that which met the need and longing of his soul—a Saviour.*"

From "Patriarchs and Prophets," chapter 17, additional light is thrown upon this interesting case: —

"But God did not forsake Jacob. His mercy was still extended to his erring, distrustful servant. The Lord compassionately *revealed just what Jacob needed, a Saviour*. He had sinned; but his heart was filled with gratitude as he saw revealed a way by which he could be restored to the favor of God. In this visiou the *plan of redemption* was presented to Jacob, not fully, but in such parts as were essential to him at that time. . . . Jacob set up a memorial of God's mercy, that whenever he should pass that way, he might tarry at that sacred spot to worship the Lord. And he called the place Bethel, or the 'house of God.' With deep gratitude he repeated the promise that God's presence would be with him; and then he made the solemn vow, 'If God will be with me, and will keep me in this way that I go, and give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of *all that thou shalt give me I will surely give the tenth unto thee*. Jacob was not here seeking to make terms with God. The Lord had already promised him prosperity, and *this vow was the outflow of a heart filled with gratitude for the assurance of God's love and mercy*."

Brethren, would to God that we saw more such conversions — those whose minds are illuminated concerning the "plan of redemption;" then we would see *more vows* of this character, and those paying their vows to God. It is very clear that as soon as Jacob found joy and hope in Christ as his Redeemer, he at once recognized Christ as the *giver of all*, and made the vow to return to God the tenth of all that should be given him. Even so when we acknowledge Christ as the Saviour of man and his lost possessions, we will no longer refuse to admit that the *tithe is the Lord's*, nor fail to return the same to him. In doing this we have a CONSTANT REMINDER before us that enters into all our business relations in life, which shows that we realize our accountability to Christ in all things. "In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:6.

Jacob's willingness to adopt the plan of giving the tenth of all that God should give him as soon as he found peace in Christ, is positive proof that he understood that the tithing system was ordained by Christ, and that he could not remain indifferent to this gospel claim upon him and retain the favor of God. In this he was walking in the steps of his grandfather Abraham, in returning to Christ the tithes of all. "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all. . . . And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law. . . . And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth." Heb. 7:1–8.

None will deny that Christ's ministers were supported by the tithe during the Levitical priesthood, but it does not end there, for we have seen that it is a *decree* of God that those who preach the gospel should be supported in a *precisely similar* manner as were the Levites. And as *we are now under the same Melchisedec priesthood* (Heb. 5:5, 6; 6: 20) that Abraham was, it is evident that the tithe has been reserved by Christ to support his ambassadors in all gospel ages of this world, from Adam to the close of probation.

The plan of salvation is the same in all ages. "Know ye therefore that they which are of faith, the same are the children of Abraham." "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3:7, 29. Notice how the Saviour shows the true evidence of our being a child of Abraham; "Jesus saith unto them, If ye were Abraham's children, *ye would do the works of Abraham*." John 8:39. Are we Christ's? then we are the children of Abraham. And if we are Abraham's children, we will do his works. "*Abraham gave a tenth part of all*." Heb. 7:2. Abraham acknowledged Christ's claim upon him and all that God gave him, by giving the tenth of *all*, as Christ had ordained. How can we claim to be a child of Abraham and disregard this claim upon us? Cruden says:—

"The most barbarous nations, and the heathen Greeks and Romans, out of a principle of religion common to all men, have often dedicated their tithes to their gods. Some have made it a standing obligation; others have done it on particular occasions, and by the impulse of a transient devotion. Laertius says that when *Pisistratus*, tyrant of Athens, wrote to Solon to persuade him to return to Athens, he tells him 'that every one there pays the tithe of his goods for the offering of sacrifice to the gods!'— *Laert. lib. 1.* Pliny says that the Arabian merchants who traded in spices, durst not sell any till they had paid the tithe to their god, Sabes. And Plutarch, in more places than one, mentions a custom of the Romans of offering to Hercules the tithe of what they took from their enemies."

It is evident that the heathen nations borrowed this custom from the true worshipers of God. I am acquainted with brethren who talk about loving Christ, they talk about going to the city of God when he comes; they talk of consecration; they talk of sacrifice; they talk of the time of trouble, and one might think that they were ready to die for their faith! Yet, *they will not do for Christ what the poor heathen do for their gods of wood and stone*; unless converted they will be disappointed when Jesus comes. Is it not time that we cry aloud, and spare not, and show the people the awful crime of robbery that is going on against the man of Calvary? The Testimony of the Spirit says:—

"The Lord has not left the disposal of the tithe to you, to be given or withheld as your inclination may dictate. *He has placed*

the matter beyond all question, and there has been great neglect on the part of many of God's professed people to fulfill the requirements of his word in regard to tithing. . . . It is the duty of the elders and officers of the church to *instruct the people on this important matter*, and to set things in order. As laborers together with God, *the officers of the church should be sound* upon this plainly revealed question. *The ministers themselves should be strict to carry out to the letter the injunctions of God's word.* Those who hold positions of trust in the church should not be negligent, but they should see that the members are faithful in performing this duty." — *Review and Herald, Dec. 17, 1889.*

Brethren, are we guilty? Are we as ministers guilty? God knows and *we know* that some of us have been. May God forgive us of this sin. The Lord has said *over and over* that this earth and all it contains *is* the purchased possession of Christ's life. Satan disputes this, and he has blinded our minds so that the most of the professed followers of Christ say by *act*, if not in word, that Satan is right, Hence, Christ's claim is false. The *love* of money is the root of all evil. We are afraid to believe and to trust Christ . . . Some say, "I cannot *see* this tithing question clearly. I do not understand it. Then there are so many difficulties in it. I cannot tell what a tithe of my income is," etc. If there are any here at this Conference who are thus perplexed, I want to ask you a few simple questions, and please answer "yes" or "no," if you comprehend the question. I do this to help you, and I pray that God may open our understanding *to see.*

If you should purchase, pay for, and secure a good title to your neighbor's farm, would you own it so far as the title that man can give?—"Yes." Is this first question clear to your minds? Are you certain that you would own the home thus purchased?—"Yes, we know that, that is so." If this is clear to all, we are ready for the second question.

2. Then would you expect your neighbor to recognize your rightful ownership and title to the property?—"Yes, we would."

3. If you stock the farm with horses, cattle, etc., and allow your neighbor to occupy it, would you expect him to return one third or one half of all the proceeds of the farm to you *as a just recognition* of your claims upon the property?—"Yes, we would, and some of us would want two thirds."

4. Would it be right for you to make reasonable terms by which another could occupy your goods?—"Yes." In answering these simple questions you have solved all the mysteries in the tithing system. But I want to ask you further,—

5. Would you regard the man honest, or a Christian, if he should disregard your right and title to the property, by using all the proceeds of the farm, when the amount had been clearly defined by you what he was to return to you for the use of the property?—"No, he would not be honest."

If you were to have a certain per cent of all the income of the farm, do you think that you would have any great trouble to find out what your portion was?—"No we could figure it down fine." Yes, you could, and do n't you see that between you and the owner of the property there would be a *close relationship in every transaction?* You could not receive ten cents without your *thinking* of the owner of the goods. The children of this world "can see" all this, when it applies to our deal with one another. But what about *these principles* when applied to our relationship to Christ? I once heard a brother say that "if men would use *the same sense* in the things of God that they do in the things of this life, every soul would land in heaven." That is true. If you can determine what is one half or one third of the value of your business, where is the difficulty in finding the tenth? God has wisely arranged this tithing system, which places every man in a position where he has a constant test of his integrity to his God. God wants us to *think* on him. Only those that do, will be gathered among the jewels. Mal. 3:16, 17.

The Lord has reserved the seventh day unto himself. The seventh day is the Lord's and not man's. Ex. 20:10; Isa. 58:12, 13; Mark 2:28; Rev. 1:10. So also has the Lord reserved one tenth of all man's income unto himself. "It is holy unto the Lord." Lev. 27:30.

Whenever we receive the value of $1.00, $5.00, $100, or whatever sum, we should first take out the tenth before using it for ourselves, for that "is holy unto the Lord." When this rule is followed, it is much easier to pay the tithe, and we find the blessing of God in so doing. We are so liable to overlook many things, thinking that they are so small and of so little value that they are not worth taking into the account; but God not only asks us to pay the tithe of "all," but mentions oil, honey, etc. Many farmers and others flatter themselves that they pay the tithe when they do not take into account what they raise in the garden, or the value of milk, butter, eggs, fruits, etc., used in the family. You may still ask, "How can we keep accurate account of all these things?" It requires some *thought*, and this is as God would have it; for God must come into the account, no matter how small the transaction is; for, "*In all* thy ways acknowledge him" (Prov. 3:6) is the inspired injunction.

FIRST FRUITS.

The sinful heart of man makes self the first object of love and adoration. To correct this natural tendency of the heart to make self the great object of worship, the Lord demands that we seek "first the kingdom of heaven, and his righteousness." "Thou

shalt not delay to offer the first of thy ripe fruits, and of thy liquors; the first born of thy sons shalt thou give unto me." Ex. 22: 29. "And . . the first fruits of thy labors." Ex. 23: 16. Hence we are told "Honor the Lord with thy substance, and with the first fruits of all thine increase." Prov. 3: 9. Many have testified that the blessing of God has rested upon those who in strict obedience to the command of God returned to him the first fruits of their increase.

In the days of king Hezekiah we have a marked instance of the blessing of God following the recognition of Christ's claims. Hezekiah was the leader in this good work . . . . "Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly . . . . They also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps."

"Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah, the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for *the Lord hath blessed his people;* and that which is left is this great store. Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them, and brought in the offerings and the tithes and the dedicated things faithfully." "And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God." 2 Chron. 31: 4–6, 9–12, 20,

"Honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3: 9.

We can honor the Lord with the substance he has placed in our hands *only* by doing with it as Christ has directed. In no way can one show greater contempt or dishonor to a law than by ignoring its requirements and using his influence to have others do the same. Those who think their way better than God's, can present only a lame sacrifice offered upon the altar of "self." Can such an offering be accepted of God? Note what the Lord says: "I the Lord love judgment, *I hate robbery* for burnt offering." Isa. 61: 8. "And if ye offer the blind for sacrifice, is it not evil? . . . offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." Mal. 1: 8.

COUNCIL MEETING.—No. 8.

ELDER L. C. CHADWICK spoke concerning the work in the West Indies. He visited twenty islands. Cuba is a Spanish island, and having spoken of it once, he said little more about it. From there a visit was made to the Bay Islands *via* New Orleans. These islands are near the coast of Central America. Elder Frank Hutchins and wife are stationed there. Inside of twenty-four hours after his arrival in the island of Ruatan, the whole population were informed that he was there — so fast does news go from mouth to mouth in that country.

From Ruatan a visit to Belize, a city on the main land, was made. Here no one language prevails. All the languages of adjacent countries are used, while many use what is called "pigeon" English. Most of the traveling done there is by means of small boats called "dories." It is a very uncertain means of conveyance, as the little cockle shells often careen, upsetting their occupants into the brine.

The trip from there to Jamaica was made by sailing vessel, which was chartered to carry thence a load of sick people. This trip which ought to have been made in two days by steam vessel, consumed nineteen days. This time was not lost, as it was largely spent in preaching and talking the truth. Many of the natives have some colored blood in their veins, yet would pass for white people in the northern part of the United States. The prevailing religion of Jamaica is Protestant. A trip across the island was indulged in, which was made by mules and stage coach. The interior abounds in fruit, especially oranges. There are about twenty believers in the truth there. He found in Kingston a worthy Sabbath-keeper, Sister Harrison, who was holding Bible readings with the prisoners in the jail. She also was doing much for the sick in hospitals. The lady is now in Battle Creek.

From Jamaica he went to Hayti. This is a Roman Catholic island. In government it is divided into two republics. They are what are known as "Black" republics. No white man can hold office in the country. Some one asked if this is not a strong color line. Brother C. said yes, but it is just the opposite of what it is in this country. In some places a white man must turn off the sidewalk for a black man, unless the white man is the larger. The worship in the south west part of the island is what is called Voodoo, in which human sacrifices are offered. There is a man running a mission there who calls himself a Wesleyan, but his morals being very lax, he is accomplishing next to nothing. Two Sabbath-keepers, Brother and Sister Williams, live in this island. He found Sister W. reading "Life Sketches." When Elder C. made himself known, many tears of

rejoicing were shed, that after waiting eleven years to see a Seventh-day Adventist, they had realized their dearest earthly wish. After instructing and baptizing this couple, he left for Antigua.

As this has been the scene of Elder D. A. Ball's recent labors, he was at this point called on to speak. He said: You are now prepared, since hearing Elder Chadwick, to believe my statement that the people of the West Indies are not all angels. Nov. 2, 1890, he left home for that field, in company with Brother Wm. Arnold. The first call was at Santa Cruz. Here the time was employed in looking up some with whom the International Tract Society had held correspondence. He next called at St. Kitts. One man there decided, before he left, to keep the Sabbath. That night he left for Antigua. He went to the home of Sister Roskruge. Her brother knew who he was as soon as he saw him, from having seen him in a dream a few nights before.

From there he went to Barbadoes, and visited a lady who had been in correspondence with the International T. & M. Society. In Bridgetown an invitation was received to preach in the Wesleyan church. This resulted in several meetings being held in the same house. Finally permission was given to hold a regular series of meetings, in which thirty took their stand in favor of the truth. A church of seventeen members was afterward organized.

Much poverty is seen in all those islands. Eight or ten persons crowd into, and live in a house not more than a dozen feet square. One reason why so many can do this, is because they have no furniture in the house. A lady will have her fingers covered with rings, and appear to be in good circumstances, but if you go into her house, she cannot offer you a chair on which to sit.

In scenery the country is almost a paradise. But unfortunately, the accursed monster rum is there in great plenty. Wages are low, ranging from sixteen to twenty-four cents per day. Flour is worth $12 per barrel, and many people do not think of having more than one meal a day. Scarcely any meat is eaten, on account of its cost, and yet they are the strongest people the speaker had seen. He had seen one take a box of books weighing at least 175 pounds, put it on his head, and carry it a half mile, and up one flight of stairs. All kinds of fruits are plentiful. Bananas can be bought for six cents per bunch of 150. Pine-apples are worth five cents apiece.

There are three grades of people — one very low and immoral. These belong to the church, but manifest very little religion. Another class, a little higher, dress quite showily, and love to make a display. There is still another class — white men, who have quite an extensive influence. Black people there will not submit to see one of their own color rise in influence; but a white man is expected to rise, and can talk to the natives as no black man will be allowed to do.

The work at Antigua is in a prosperous condition. The brethren there are about half of them white. There are many people there who will without doubt be saved in the kingdom of God.

THE MIND OF CHRIST.— No. 6.

ELDER R. C. PORTER.

In the evening, Elder Porter occupied the hour from 7 to 8. He said: The first thing I want to do is to take back one statement I made the other evening relative to the character of God, lest I dishonor him. Our God is love; our God is infinite love, and that embraces every attribute of God. He is a God of love, and that love embraces all wisdom, and that wisdom is infinite. The plan of the universe was all perceived by him from the very beginning and to the very end. Upon this point I will read from "Patriarchs and Prophets," p. 42: —

"Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since, only the service of love can be acceptable to God, the allegiance of his creatures must rest upon a conviction of his justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principle, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of his law might be forever placed beyond all question. . . . He that ruleth in the heavens is the one who sees the end from the beginning,— the one before whom the mysteries of the past and the future are alike outspread, and who, beyond the woe and darkness and ruin that sin has wrought, beholds the accomplishment of his own purposes of love and blessing. Though 'clouds and darkness are roundabout him, righteousness and judgment are the foundation of his throne.' And this the inhabitants of the universe, both loyal and disloyal, will one day understand. 'His work is perfect; for all his ways are judgment: a God of truth, and without iniquity, just and right is he.'"

And when this plan is fully worked out, God's wisdom, love, and righteousness will be forever placed beyond all question. There is only one way for us to really understand this statement, and that is to pray to Jesus our righteousness, that he will reveal it to us by his Holy Spirit. Yes, the past, present, and future are all alike to him. It is all outspread before him. I stated the other evening that

there might be a possibility of his not knowing, but he is a God of *all* wisdom. How glad I am that that God in infinite love is unfolding these things to us so that we may know them now. This is the faithful and true testimony of the Faithful and True Witness that reveals to us our sins. Elder Porter then read the following from "Patriarchs and Prophets," pp. 78 and 79:—

"Satan is constantly at work, with intense energy and under a thousand disguises, to misrepresent the character and government of God. With extensive, well-organized plans and marvelous power, he is working to hold the inhabitants of the world under his deceptions. God, the One infinite and all-wise, sees the end from the beginning, and in dealing with evil his plans were far-reaching and comprehensive. It was his purpose, not merely to put down the rebellion, but to demonstrate to all the universe the nature of rebellion. God's plan was unfolding, showing both his justice and his mercy, and fully vindicating his wisdom and righteousness in his dealings with evil.

"The holy inhabitants of other worlds were watching with the deepest interest the events taking place on the earth. In the condition of the world that existed before the flood, they saw illustrated the results of the administration which Lucifer had endeavored to establish in heaven, in rejecting the authority of Christ, and casting aside the law of God. In those high-handed sinners of the antediluvian world, they saw the subjects over whom Satan held sway. The thoughts of men's hearts were only evil continually. Every emotion, every impulse and imagination, was at war with the divine principles of purity and peace and love. It was an example of the awful depravity resulting from Satan's policy to remove from God's creatures the restraint of his holy law.

"By the facts unfolded in the progress of the great controversy, God will demonstrate the principles of his rules of government which have been falsified by Satan and by all whom he has deceived. His justice will finally be acknowledged by the whole world, though the acknowledgment will be made too late to save the rebellious. God carries with him the sympathy and approval of the whole universe as step by step his great plan advances to its complete fulfillment. He will carry it with him in the final eradication of rebellion. It will be seen that all who have forsaken the divine precepts have placed themselves on the side of Satan, in warfare against Christ. When the prince of this world shall be judged, and all who have united with him shall share his fate, the whole universe as witnesses to the sentence will declare, 'Just and true are thy ways, thou King of saints.'"

We do not begin to comprehend what God has done for our salvation. We should not rest satisfied too easily that we know it; for we have but just begun to study it. If you could see what is just before us as a people you would acknowledge that every word I have read is the truth. I want every soul to take it. And, brethren, remember the difference between the character of God and the character of Satan. Get a view of the difference between Christ, the lover and Saviour of men, and Satan, the accuser, and then we can examine ourselves, whether we are in the faith.

What is the faith? It is the faith of Jesus Christ, the Son of God. What was the faith kept in past ages and which we still must keep? It was and is love. When we get the love of this, as it is in Jesus, then will that mind be in us that was in him, and we shall see ourselves as he sees us. He is always the same.

"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Isa. 28:16.

Brethren, he that gets a true view of God, and walks with him as Enoch did of old, will keep step with God. He will not get behind the work of God, nor will he run in advance of it. He that believeth will not make haste. He will walk with God step by step. Has God been in haste to get sin out of the world? No. But he will at last cut it short in righteousness. We want to learn to keep step with God and let him work. In the statements I have read is unfolded the controversy between Christ and Satan. And, brethren, the principles underlying the third angel's message are the principles God had in the very beginning. I wish I could make you all see it as God has unfolded it to my mind. If I could do it, there would not be a soul here but would say, "I can see that that applies to me." He says, "I know thy works." What kind of works are they? Poor, wretched, blind, and naked. Does he know our condition? Yes. Would it not be well for us to say, "I am full of sin, and there is no good thing in me"? What *he* says is true, even though I, in my blindness, fail to see it.

While I have been studying the mind of Christ in the light of his righteousness, in the light of his love, I see that all my past life has been a failure, that what I have done was done from a wrong principle, a wrong motive. I want to tell you that everything the faithful and true witness has said is true in my case, and I did not know it. I was saying "I am good, and I know a good deal," but it was all false. What loveliness I now see in the sin-pardoning Redeemer. I said *Christ* is my *Redeemer*, and when I took that name my sins were gone; praise God, my sins are gone. Why does he show us our sins? It is because he is love, and his service toward us is a service of love. The Saviour whom I adore is love; the law in which I delight is love; the power that is applied to save all who have transgressed, is the power of love. The light that lightens our pathway is the light of love. O! that we could see the love of God as it is.

The only way for us to see it, is for us to receive the counsel of the faithful and true witness. And when we get the power of that love, we have all the power there is in the universe. We must not talk about laying plans for the message as we have done in the past; it is blasphemy to do it.

We have a new power descending upon us. The Spirit of God is "awaiting our demand and reception." There must be broader plans. I want to tell you the reason why there is so much in the name of God. I will read from "Supplement to Experience and Views," p. 1: —

"I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. At the commencement of the time of trouble we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."

There is something in the Sabbath we have never had that God will reveal to us in the time of trouble. The fulfillment of the view is beginning to be seen. We have reached this time. It is time that from every sincere heart this petition should be ascending to heaven, "It is time for *thee*, Lord, to work." We have done the work too much in our own strength.

We must have wisdom and strength from the throne of the Eternal One. The power that awaits our demand and reception is for us; it is the power of the Father's word. If Jesus had doubted the ability that God gave him to create, could he have created anything? No. He believed that God was able to do it, and he said he could do it. The same God has sent us on a mission now. We have at our command all the power of the universe. How do I know it? God is love. The Sabbath reveals the name of God, the name of love. Why did God create the universe? For his pleasure. But love seeketh not her own. Why were all the worlds created? It was the outreachings of divine love. Why were the flowers, the trees, the fruits, and everything to make man a beautiful and happy home, created? It was the same outreachings of divine love. And the Sabbath memorial brings this all to view. In the light of God's love in creating all things cannot we more fully preach the Sabbath? Let us do it in that way. It is love that brings to Christ those who are in sin, and it makes them new creatures in Christ Jesus. God is love.

Christ is love and his new name is love. This is the power by which God works. But what power did Satan have when he went forth to war against God? The power of creature force. Now we can see the contrast between God and Satan. One is love-power, and the other is self-power. One is love to others, and the other is love of self.

What kind of a counsel did God and Christ hold away back in the eternal ages? It was the counsel of peace. But Satan held a selfish counsel to devise means to overthrow the counsel of peace. By these principles we can find out whether we are in the faith or not. Did God bring a railing accusation against even Satan and fallen angels? Brethren, "Let this mind be in you which was also in Christ Jesus." If you have been talking against persons, bringing accusations against them, have you not been in the counsels of Satan?

What have they been doing in our nation? The professed church of Christ has exalted herself to control the government by creature force. Have they not done just what Satan did? Then is it not time for God to work? To show the difference between the power of force and the power of love, Elder Porter here read the following extract from the confessions of Napoleon at St. Helena, as reported by Gen. Bertrand: —

"I know men, and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founder of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and whatever other religion, the distance of infinity. We can say to the authors of every other religions, You are neither gods nor the agents of the Deity. . . . What do these gods, so boastful, know more than other mortals? . . . It is not so with Christ. Everything in him astonishes me. Between him and whoever else in the world, there is no possible term of comparison. He is truly a being by himself. His ideas and his sentiments, the truths which he announces, his manner of convincing, are not explained either by human organization or by the nature of things. . . .

"Christ, having but a few weak disciples, was condemned to death. He died the object of the wrath of the Jewish priests, and of the contempt of the nation and abandoned and denied by his own disciples.

"'They are about to take me, and to crucify me,' said he. 'I shall be abandoned of all the world. My chief disciple will deny me at the commencement of my punishment. I shall be left to the wicked. But then, divine justice being satisfied, original sin being expiated by my suffering, the bond of man to God will be renewed, and my death will be the life of my disciples. Then they will be more strong without me than with me; for they will see me rise again. I shall ascend to the skies; and I shall send to them, from heaven, a Spirit who will instruct them.' . . .

"The blood of Christians flowed in torrents. They died kissing the hand that killed them. The soul alone protested, while the body surrendered itself to all tortures. Everywhere Christians fell, and everywhere they triumphed. You speak of Cæsar, of Alexander; of their conquest, and of the enthusiasm which they kindled in the hearts of their soldiers. But can you conceive of a dead man making conquests, with an army faithful and entirely devoted to his memory? My armies have forgotten me, even while living, as the Carthagenian army forgot Hannibal. Such is our power, a single battle lost, crushes us, and adversity scatters our friends.

"Can you conceive of Cæsar as the *eternal* emperor of the Roman senate, and from the depths of his mausoleum governing the empire, watching over the destinies of Rome? Such is the history of the invasion and conquest of the world by Christianity.

"Such is the power of the God of the Christian: and such is the perpetual miracle of the progress of the faith and of the government of his church. . . . Alexander, Cæsar, Charlemagne, and myself founded empires. But upon what did we rest the creations of our genius? Upon *force*. Jesus Christ alone founded his empire upon *love;* and at this hour millions of men would die for him."

Yes, there is power in the religion of Christ to stand the test of ages. There is power in love, brethren.

This love must characterize the people of God with the message from this time forward.

These are some of the thoughts I wish to bring before you to show the difference between those principles that are governing others and those that should govern us.

What power can make us go out and know no fear? Perfect love casteth out fear. He that feareth is not made perfect in love. You take the feeblest instrument and give him a view of the God of love, and as he goes out to proclaim the message of him who is love, he will have his name of love in his forehead. Let us grasp it by faith. It is the power of the message. Will you take it? If you will, we shall see the workings of his mighty power among us. What are we doing in this Conference? God has said that it is time we were getting together and praying and pleading with God for his blessing. It is time we were seeking God with all our heart. I would that you all could see it as I now see it. Satan was an accuser of the brethren. Go back to Minneapolis. Were there accusations made against the brethren? I ask you in the name of my God of love, what kind of counsels have you been holding? It is time we were holding counsels of peace. Let us let the mind that dwelt in Christ dwell in us.

I thank God I see the cloud rising; that we are beginning to see that we are poor and wretched and blind and naked. When he shows us the worst of our cases, he does it in connection with blessed words of help and salvation. When he describes our nakedness, he holds out the blessed garment of righteousness to cover all our sins. He does not want to make us ashamed. He puts beneath us the everlasting arms. O, if we could only see what God wants to do for us! May God open to us the counsels of peace. It is time to make acknowledgment of faults one to another. There is work for us to do, and may God give us wisdom for the discharge of every duty. O, my brethren, my brethren! hold counsels of peace before the time shall pass, and it will be too late.

THE THIRD ANGEL'S MESSAGE.— No. 7.

ELDER A. T. JONES.

SOME have said they cannot see how a man can acknowledge himself to be wretched and miserable and poor and blind and naked, and don't know it, and at the same time be rejoicing in the Lord. Well, *I* would like to know how any one else can. I would like to know how a man is going to rejoice in the Lord, when he thinks he is all right himself. Can you tell? I can't imagine. But when a man knows that he is what the Lord says he is, and acknowledges that, and then finds that the Lord is so good that he will take him just as he is, and fit him to stand in the presence of God through all eternity, then that man has something to rejoice for. He can't do anything else.

Why, brethren, the Lord does not save us because we are so good, but because *he* is so good. Do not forget that. He does not save us, nor bless us in the work of God at all because we are so good, but because *he* is good and we are bad. And the blessedness of it is that he will bless us so much when we are so bad. And the rejoicing of the whole thing is that he saves us and makes us to reflect his own image, as bad as we are. *That* is where the rejoicing comes in.

Well, about understanding that; I cannot understand it, but I know it it so, and that is all I care for. It will take eternity to explain it so we can understand it; but as long as I know that *it is so*, I am not going to trouble myself and worry about *how* the Lord can do it, or whether I can understand it. Are you? [Congregation: "No."]

There is another point right here that we may bear in mind, — those who can't see that that is so. Brethren, you tell the Lord over and over that it is so, and then you will see it. You will not understand it then, but you will see it. You can't see *how* it can be, but you can see that it is a fact: and that is the only way you can. Can I see it as long as I keep myself from it?— No. It is a thing that pertains to the heart, and you can't see it with your eyes; you must see it with your heart, and it is only the Spirit of God who gives the eye-salve that you can see it. Here is something that will — not *explain* it, but it will perhaps help you to get the idea a little better. In "Testimony No. 31," page 44, I read these words:—

"Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners."

That is what some of the brethren say they can't see. They say, "I can't see how, if I am in Christ, I am to acknowledge myself a helpless, undone sinner; I thought if I was in Christ, then I could thank the Lord I was good, sinless, entirely perfect, sanctified, and all that." Why no. *He* is. When you are in Christ, *he* is perfect, *he* is righteous, *he* is holy and never errs, and *his holiness is imputed to you* — is given to you. His faithfulness, his perfection *is mine*, but *I* am not *that*.

Perhaps you can get this thought a little more clearly by that word with which we are all familiar, in 1 Cor. 1:30: "Who [Christ] of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Then where is my righteousness? — In Christ. Where is my wisdom? — In Christ.

Where is my sanctification? — In Christ. Where is my redemption? — In Christ.

O yes, *but* when I come to him for wisdom and ask him for wisdom and he gives it to me, then can't *I* boast and say, "*I* am wise"? Why, no. Just the moment that I say that, I 'm a bigger fool than I ever was before in this world. Because by yielding to the Lord he has deigned to stand by me, and so give me *his* wisdom, that it may lead me and guide me in wisdom's ways, and that I should walk in the way that is right. His having done that, can *I* then pride *myself* upon it and say, "Now *I* am wise"? Do n't you see, in the nature of things, that would be the biggest piece of foolishness that ever struck me. *He* did it, he helped me, he gave me *his* wisdom, *he was* my wisdom. When I did not walk wisely, he gave me his wisdom; his wisdom guided me, his wisdom took hold of my mind and heart and led me and kept me in wisdom's ways. Then *he* is my wisdom, and *I* have no wisdom at all, but *his* wisdom. Do n't you see? Now you just get it that way, and then you will know that it is a fact.

"I will guide thee with *mine* eye." When he says he guides me with *his* eye, I shall answer, it is *his* eye that guides you and me, and not our own eyes. Then the only thing to do is to just let ourselves go, utterly, completely, and let ourselves be his, utterly and completely, that he may be all, and in all of us.

Therefore *he* is our wisdom, our sanctification, our redemption, and our righteousness. Then he is my satisfaction where I am wretched; he is my comfort where I am miserable; he is my sight where I am blind; he is my riches where I am poor; and he is my knowledge where I do not know.

And now about that thought last night — some thought that I was going entirely too far. They could say, it is well enough when he says "You are wretched," I say I am wretched. When he says "You are poor," I say, I am poor. When he says "You are blind," I say, I am blind. And when he says, "You do n't know it, then I am to say "I *know* it"? — No, no. When he says "You do n't know it," I am to say "I *do n't* know it." Do not go to putting constructions upon his way. When I say I am wretched and miserable and poor and blind and naked, and on top of it he says that I do n't know it, I say, "Lord I do n't know it." That brings us right to the text we started with that night, — "If any man *thinketh he knoweth anything*, he knoweth *nothing yet* as he ought to know it." I do not know yet, as long as I have been acknowledging that thing, yet, I know not how wretched and miserable and poor and blind and naked I am, if he should show myself just as I am. Just as certainly as we take that Laodicean message as he speaks it, we shall receive all he has in it. Then, brethren, that is what it is intended for. That is just what the Laodicean message is intended to do. Let it do its own work in *his* own way. Look here. Let us notice this testimony in Vol. 1, pages 186 and 187. This was given in 1859: —

"I was shown that the testimony to the Laodiceans applies to God's people at the present time, and the reason it has not accomplished a greater work *is because of the hardness of their hearts.* But God has given the message time to do its work. The heart must be purified from sins which have so long shut out Jesus. *This fearful message will do its work.* When it was first presented, it led to close examination of heart."

That is what it is going to do at this time. Let it do its work then. But there has been an intervening time since it was first presented. I read further: —

"Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel. But as they failed to see the powerful work accomplished *in a short time*, many lost the effects of the message."

They gave it up, as this testimony, that has not yet been published, says: —

"The sins of Israel must go to judgment beforehand. Every sin must be confessed at the sanctuary, *then the work will move*, it must be done *now*. The latter rain is coming on those that are pure — all, then, will receive it as formerly. None receive the latter rain but those who do all they can. Christ will help us. All could be overcomers by the grace of God through the blood of Jesus. All heaven is interested in the work. Angels are interested.

"God can make them a host against their enemies. *Ye give up too quick.* Ye *let go* too soon, that arm! The arm of God is mighty. Satan works in different ways to steal the mind off from God. Victory, victory! We must have it over every wrong. A solemn sinking into God. Get ready. Set thine house in order."

But when it was first presented, because it did n't do the work "in a short time," they said, "The time has n't come," and so they gave up and missed it. Again I read from Testimony, Vol. 1, page 186: —

"I saw that this message would not accomplish its work in a few short months. It is designed to *arouse* the people of God, to *discover to them their backslidings*, and to lead to *zealous repentance, that they may* be favored with *the presence of Jesus*, and be *fitted for the loud cry* of the third angel. As this message affected the heart, it led to deep humility before God. Angels were sent in every direction to prepare unbelieving hearts for the truth."

That is where we are. While that message is preparing us for the loud cry, God is sending angels everywhere to prepare people for the truth. And when we go forth from this Conference with this message as it is now, the people will hear it.

"The cause of God began to rise, and his people were acquainted with their position. If the counsel of the True Witness *had been fully heeded*, God would have wrought for his people in greater power. Yet the efforts made since the message has been given, have been blessed of God, and many souls have been brought from error and darkness to rejoice in the truth. God will prove his people."

The particular point I wanted to read is this, that it is to prepare us that we "may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel." Then what is it that fits us for the loud cry of the third angel?—The Laodicean message.

Now, brethren, that place where I was reading last night gives us the reason why it is so important that we should have this anointing of the eyes with eye-salve *just now.* I had merely read the passage last night. I will read it again now for further use:—

"If those who have had great light, have not corresponding faith and obedience, they soon become leavened with the prevailing apostasy; another spirit controls them. While they have been exalted to heaven in point of opportunities and privileges, they are in a worse condition than the most zealous advocates of error. There are many who have thus been preparing themselves for moral inefficiency in the great crisis."

Have you "been preparing" yourself "for moral inefficiency" at this time? Have *I* been at that?

"They are wavering and undecided. Others who have not had so great light, who have never identified themselves with the truth, will under the influence of the Spirit respond to the light when it shines upon them. Truth that has lost its power upon those who have long slighted its precious teaching, appears beautiful and attractive to those who are ready to walk in the light."

What we want to study just now is the point, that *many* have "been preparing themselves for moral inefficiency in this great crisis." We want to inquire what that "moral inefficiency" amounts to, what the danger is, and how we got into it, don't we? If I am in that place, then don't I want to know what that means, that "moral inefficiency," what the danger is that is involved and how I got into it? The difficulty is, to get the people where they will see what they need. The Lord will take us out every time. He shows us the way. But the first thing we want is to understand the danger, and then how we got into that. Let us study that. Let us go at it, and we want to go at it in the same spirit that we studied this lesson last night, for it is all one lesson.

In Special Testimonies, "Danger in Adopting Worldly Policy in the Work of God," page 5, I read these words:—

"As far back as 1882, testimonies of the deepest interest on points of vital importance, were presented to our people, in regard to the work, and the spirit that should characterize the workers. Because these warnings have been neglected, the same evils that they pointed out have been cherished by many, hindering the progress of the work, and imperiling many souls. Those who are self-sufficient, who do not feel the necessity of constant prayer and watchfulness, *will be ensnared.* Through living faith and earnest prayer the sentinels of God must become *partakers of the divine nature,* or they will be found professedly working for God, but in reality giving their service to the prince of darkness."

Now that is a fearful position to be in. For a person to be thinking that he is "working for God" and yet his whole service is for the enemy! Who will be in that position?—Those who have not earnest faith; who have not surrendered all and have not Christ:—in other words, those who have not heeded the Laodicean message.

Further:—

"Because their eyes are not anointed with the heavenly eye-salve, their understanding will be blinded, and they will be ignorant of the wonderfully specious devices of the enemy."

Brethren, we are in the time, and we shall be in it from this time to the end of the world, when we may be brought at any hour or any day to a place where if we wait to reason, we are lost. We will take the wrong side; just as certainly as we wait to reason, we will take the wrong side. We can discern it only by that heavenly eye-salve by which "Ye shall know the truth," and as soon as the thing is suggested you can see the way all before you. We will be in places where the cause of God, where the honor of the cause of God will hang upon what you or I shall say; and advantages that the enemy may have over us, will depend upon what you or I say. And in these times which are all the time, if you and I do not see and have the heavenly Spirit to give us the right word to say, we shall say the wrong word, and it will throw every one of our brethren on the defensive, and every soul of us will be at a disadvantage, because the enemy is getting to that place where he is scrutinizing every position we take.

The enemy is now watching every position we take, for the sole purpose of perverting it and to put us at a disadvantage. You and I need something more than human wisdom, or our own reason, to know how to take the right position. We will be in places where the honor of the cause will depend upon us. Questions will be asked that you never heard in your life before. Before a committee, legislature, or something of that kind—in some place where God has called us and given us an opportunity to spread the light and the truth—a question may be asked that you never heard in your life. You will have to know at that *instant* what answer to make, you will not have time to think or reason about it. Questions will be asked which, if you take time, and pause to reason about it, the probabilities are that the reasonableness of the thing would appear directly the opposite to what the Spirit of God would say about it; because his ways are not our ways.

And, brethren, I am not talking at random: Some of these things have actually been done, and to-day you and I are at a disadvantage, and there are burdens which have been put upon you and me that we shall have to bear, because of this very blindness

of some Seventh-day Adventists. That is where we are. And when our enemies get hold of these things, if unfortunately, they shall, and bring them against you and me to compromise our position when we stand for the truth as it is in Christ, we shall simply have to repudiate the whole thing, and declare that it is not the truth, although it came from a Seventh-day Adventist. It is a fearful position in which to be placed. I do not want to place you there, and I do not want you to place me there, and I know you do not want to place me there. Well, then you and I both need the heavenly anointing that we may know what to say and what to do at a moment's notice. "Anoint thine eyes that thou mayest see."

Here, on page 7, is the word:—

"Those who believe the truth must be as faithful sentinels on the watchtower, or Satan will suggest specious reasonings to them, and they will give utterance to opinions that will betray sacred, holy trusts."

But what sacred, holy trusts have we? Is not the cause of God, the work of the third angel's message, is not that the only trust that we have? Then when you and I betray sacred, holy trusts, what are we betraying?—We are betraying the third angel's message. And we are betraying every brother that we have, putting him at a disadvantage, selling him into the hands of the enemy. I would like to know why you and I do not need to walk straight.

A voice.—Is n't there a passage where it says the Spirit of God will tell us what to say?

Exactly, and that is the very point. This exhortation is that we should depend upon the Spirit of God, and be sure we have that; not slight the teachings of the Spirit of God, nor the way of the Spirit of God. On page 13 a reference is made to Elijah:—

"Does Elijah weaken before the king? Does he cringe and cower, and resort to flattery in order to mollify the feelings of the enraged ruler? Israel has perverted her way, and forsaken the path of allegiance to God, and now shall the prophet, to preserve his life, betray sacred, holy trusts? Does he prophesy smooth things to please the king, and to obtain his favor? Will he evade the issue? Will he conceal from the king the true reason why the judgments of God are falling upon the land of Israel?"

What does that mean to us? Are not we in the time of Elijah? Are not we to be driven out as Elijah was? Is not fire to come down from heaven *against* the truth as it came down there for the truth of God? Are not we to be driven out and to be protected by angels as was he? and to be translated as was he? Do we not stand as did he? Then do we not need to have the *faith* that he had? There is a very important word for us on this subject in "Testimony No. 32," p. 139:—

"Is Satan always thus to triumph? Oh, no! The light reflected from the cross of Calvary indicates that a greater work is to be done than our eyes have yet witnessed.

"The third angel, flying in the midst of heaven, and heralding the commandments of God and the testimony of Jesus, represents our work. The message loses none of its force in the angel's onward flight; for John sees it increasing in strength and power until the whole earth is lighted with its glory. The course of God's commandment-keeping people is onward, ever onward. The message of truth that we bear must go to nations, tongues, and peoples. Soon it will go with a loud voice, and the earth will be lighted with its glory."

Now the word comes, not that it is soon to go, but that it is "begun" and "goes" with the loud voice.

"Are we preparing for this great out-pouring of the Spirit of God? Human agencies are to be employed in this work. Zeal and energy must be intensified; talents that are rusting from inaction must be pressed into service. The voice that would say, 'Wait; do not allow yourself to have burdens imposed upon you,' is the voice of the cowardly spies. We want Calebs now, who will press to the front,—chieftains in Israel who with courageous words will make a strong report in favor of *immediate action*."

Who went into the land of Canaan? [Audience—Caleb and Joshua.] The men who said they could go in. And because God was with them they went into the land when all the rest fell in the wilderness. They went with their perishing brethren, as they wandered because of their unbelief all the thirty-eight years. But God had promised, "You shall go in." Who will go into the land now? Has not the testimony been read to us that as Israel was on the borders of Canaan, so are we? Who shall go in? Those who "make a strong report in favor of immediate action." They will go in; God says so. It may be that the doubting, fearful ones will linger, and cause the cause of God to linger; but do not be afraid; God has promised that we shall go in; the Calebs shall go in. That is settled.

"When the selfish, ease-loving, panic-stricken people, fearing tall giants and inaccessible walls, clamor for retreat, let the voice of the Calebs be heard, even though the cowardly ones stand with stones in their hands, ready to beat them down for their testimony."

What are we here for? We have had in our lessons hitherto that we are not to be afraid of all the powers in this world and the powers of the enemies that will stand against us and against the cause of God. We have seen that in the lessons here. Now this brings us to the point where we are to stand faithful to the message of God, and not be afraid of cowardly Seventh-day Adventists even. That is where God wants us to stand. He wants us to know what the message is now. He wants us to give the message as it is now, and if there are those who would beat you down with stones and clubs in their hands, and revile you or anything of the kind, thank God that now is the time for "immediate action."

Another word or two from this Special Testimony, p. 6:—

"I was shown that the follies of Israel in the days of Samuel will be repeated among the people of God to-day, unless there is greater humility, less confidence in self, and more trust in the Lord God of Israel, the ruler of the people."

In the same chapter I read again: —

"They must be hewed by the prophets with reproof, warning, admonition, and advice, that they may be fashioned after the divine Pattern."

On page 4 I read again: —

"The world is not to be our criterion. Let the Lord work, let the Lord's voice be heard. Those employed in any department of the work whereby the world may be tranformed, must not enter tnto alliance with those who know not the truth. The world know not the Father or the Son, and they have no spiritual discernment as to the character of our work, as to what we shall do, or shall not do. We must obey the orders that come from above. We are not to hear the couusel or follow the plans suggested by nnbelievers. Suggestions made by these who know not the work that God is doing for this time, will be such as to weaken the power of the instrumentalities of God. By accepting such snggestions, the counsel of Christ is set at naught."

What is that warning for? Is there any danger of our following worldly ways? If there were no danger, God would not have told us that there is. Is there any danger of our allying ourselves with, or taking up the pattern of, worldly organizations? A person gets up a worldly organization and gets *himself* or *herself* at the head of it, and then because they have a little show of success because of "temperance" or "morality" or something of that kind, we think we have to copy after them and take up their plans.

God has something better than that. He wants us to listen to the plans that come from above. He has told us long ago that although some of these organizations might have things that were in themselves good enough — temperance he has mentioned as one of them — but as long as they are allied to the mark of the beast, Sunday institutions, working for that, and for laws to compel people, and to force the conscience, we cannot join with them. That testimony has been there all these eight years that I know of; nine years now nearly. What the Lord wants, is *us*, and the question now is, at this time, Shall he have us? Shall he have us to use us? Shall we be fully submissive to his will? And listen for orders from above, and obey these orders?

There is a word on this point in Vol. I of the Testimonies, p. 183, speaking of the cause when the loud cry begins: —

"All seemed to have a deep sense of their unworthiness, and manifested entire submission to the will of God."

On page 2 of the Testimony, "Danger of Adopting Worldly Policy in the Work of God," I read these words: —

"'I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' He who wept over impenitent Israel, noting their ignorance of God, and of Christ their Redeemer, looked upon the heart of the work at Battle Creek. [But, brethren, *we* are in Battle Creek now, and this means us. This same Redeemer is now looking upon us.] Great peril was about the people, hut some knew it not. Unbelief and impenitence blinded their eyes, and they trusted to human wisdom in the guidance of the most important interests of the cause of God."

And from the Testimony entitled "To Brethren in Responsible Positions," p. 10, I read these words: —

"The original apostasy began in a disbelief and denial of the truth. We are to fix the eye of faith steadfastly upon Jesus. When the days come, as they surely will, tn which the law of God is made void, the zeal of the true and loyal should rise with the emergency, and should be the more warm and decided, and their testimony should be the more positive and unflinching."

And on page 12 we read: —

"There are those who have prided themselves on their great caution in receiving 'new light,' as they term it; hnt they are blinded by the enemy, and cannot discern the works and ways of God. Light, precious light, comes from heaven, and they array themselves against it. What next? These very ones will accept messages that God has not sent, and *thus will become even dangerous to the cause of God* because they set up false standards."

And again,

"They need the heavenly anointing that they may comprehend what is light and truth."

That means you and me. That means me especially.

I tell you, a good thing to do if you have not done it yet, is to read that first-page article in the REVIEW of February 7. It speaks quite fully on this subject. I will read a few sentences: —

"To place ourselves in a position where we have an appearance of yielding, is a new position for this people. It is a new experience, a departure from the principles to which we have adhered, which have made us what we are to-day, a people whom God has prospered, a people who have the Lord of hosts with them. . . . You who have a connection with sacred things, God bids you to be careful where you put your feet. He holds you accountable for the light of truth, that it shall shine forth in clear and distinct rays to the world. The world will never help you by its devices to let your light shine. . . . All who hold the truth should hold it in righteousness, and appreciate its value and sacredness. . . . We need divine wisdom and skill that we may improve every opportunity that the providence of God shall prepare for the presentation of truth."

Improve the opportunity, not betray it, nor fail when the opportunity is offered because you are not prepared. What are we here for if we are not prepared? What are you and I as ministers — as Seventh-day Adventist ministers, ministers to carry the third angel's message — what are we here for, if we are not prepared, when God calls us and gives an opportunity?

"Let not the fear of man, the desire for patronage, be allowed to obscure a ray of heaven's light. Should the sentinels of truth

now fail to sound the warning, they would be unworthy of their position as light-bearers to the world; but should the standard fall from their hands the Lord would raise up others who would be faithful and loyal.

"It will require moral courage to do God's work unflinchingly. Those who do this can give no place to self-love, to selfish considerations, ambition, love of ease, or desire to shun the cross. . . . Some may not apparently engage in the conflict on either side. They may not appear to take sides against the truth, but they will not come out boldly for Christ, through fear of losing property or suffering reproach. *All such are numbered with the enemies of Christ.*"

The time has come when Christ's friends should be known. And if it is a Seventh-day Adventist that is called in question for his standing in Christ and the message, let your friendship in Christ be known by standing by him.

Now we have a few minutes to talk upon how we got into this position, how these dangers came upon us.

You remember the other evening when I was reading that second chapter of Joel, that one of the brethren, when I had read that 23d verse,—Brother Corliss—called attention to the margin. Do you remember that? And I said we would have use for the margin at another time. Now all of you turn and read that margin. The 23d verse says: "Be glad, then, ye children of Zion, and rejoice in the Lord your God: for he hath given you *the former rain*, moderately." What is the margin? "A teacher of righteousness." He hath given you "a teacher of righteousness." How? "According to righteousness." "And he will cause to come down for you the rain;" then what will that be? When he gave the former rain, what was it? "A teacher of righteousness." And when he gives the latter rain what will it be? "A teacher of righteousness." How? "According to righteousness." Then is not that just what the testimony has told us in that article that has been read to you several times? "The loud cry of the third angel," the latter rain has already begun, "in the message *of the righteousness of Christ.*" Is not that what Joel told us long ago? Has not our eye been held that we did not see? Did not we need the anointing? Brethren, what in the world do we need so much as that? How glad we ought to be that God sends his own Spirit in the prophets to show us, when we did not see! How infinitely glad we ought to be for that!

Well then the latter rain—the loud cry—according to the testimony, and according to the Scripture, is "the teaching of righteousness," and "according to righteousness," too. Now brethren, when did that message of the righteousness of Christ, begin with us as a people? [One or two in the audience: "Three or four years ago."] Which was it, three? or four? [Congregation: "Four."] Yes, four. *Where* was it? [Congregation: "Minneapolis."] What then did the brethren reject at Minneapolis? [Some in the Congregation: "The loud cry."] What is that message of righteousness? The Testimony has told us what it is; the loud cry—the latter rain. Then what did the brethren in that fearful position in which they stood, reject at Minneapolis? They rejected the latter rain—the loud cry of the third angel's message.

Brethren, isn't it too bad? Of course the brethren did not know they were doing this, but the Spirit of the Lord was there to tell them they were doing it, was it not? But when they were rejecting the loud cry, "the teaching of righteousness," and then the Spirit of the Lord, by his prophet, stood there and told us what they were doing,—what then? Oh, then they simply set this prophet aside with all the rest. That was the next thing. Brethren, it is time to think of these things. It is time to think soberly, to think carefully.

On page 8 of "Danger in Adopting Worldly Policy in the Work of God," I read the following:—

"As man's Intercessor and Advocate, Jesus will lead all who are willing to be led, saying, 'Follow me upward, step by step, *where the clear light of the Sun of Righteousness shines.*' But not all are following the light. Some are moving away from the safe path, which at every step is a path of humility. God has committed to his servants a message for this time; but this message does not in every particular coincide with the ideas of all the leading men, and some criticise the message and the messengers. *They dare even reject the words of reproof sent to them from God through his Holy Spirit.*"

You know who it was. I do not mean for you to look to somebody else. You know whether you yourself were at it, or not. And, brethren, the time has come to take up to-night what we there rejected. Not a soul of us has ever been able to dream yet the wonderful blessing that God had for us at Minneapolis, and which we would have been enjoying these four years, if hearts had been ready to receive the message which God sent. We would have been four years ahead, we would have been in the midst of the wonders of the loud cry itself, to-night. Did not the Spirit of prophecy tell us there at that time that the blessing was hanging over our heads? Well, brethren, you know. Each one for himself—we are not to begin to examine one another, let us examine ourselves. Each one for himself knows what part he had in that thing; and the time has come to root up the whole business. Brethren, the time has come to root up the whole thing. I will read another passage upon that presently.

Again I read:—

"What reserve power has the Lord with which to reach those who have cast aside his warnings and reproofs, and have *accredited the testimonies of the Spirit of God to no higher source than human wisdom?* In the Judgment, what can you who have done this,

offer to God as an excuse for turning from the evidence that he has given you that God was in the work? 'By their fruits ye shall know them.' I would not now rehearse before you the evidences given in *the past two years* of the dealings of God by his chosen servants."

This testimony was given in the fall of 1890, on the 3d of November. Two years from that takes us back to the fall of 1888 in the month of November, and that was at Minneapolis, at the very time when this thing was done. There are a half a dozen brethren in this house, yes, perhaps a dozen of them, who, at another time, after Minneapolis, in an institute, heard the Spirit of God reprove and rebuke in open words that Minneapolis spirit that was in that Institute where we were, and said plainly it was "the spirit of Satan." That was the next spring after Minneapolis had passed.

But I continue: —

"But the present evidence of his working is revealed to you, and *you are now under obligation to believe.* You can not neglect God's message of warning, you cannot reject them or treat them lightly, but at the peril of infinite loss. Caviling, ridicule, and misrepresentation can be indulged in only at the expense of the debasement of your own souls. The use of such weapons does not gain precious victories for you, but rather cheapens the mind, and separates the soul from God. Sacred things are brought down to the level of the common, and a condition of things is created that pleases the prince of darkness, and grieves away the Spirit of God. Caviling and criticism leaves the soul as devoid of the dew of grace as the hills of Gilboa were destitute of rain. Confidence cannot be placed in the judgment of those who indulge in ridicule and misrepresentation. No weight can be attached to their advice or resolutions. You must bear the divine credentials before you make decided movements to shape the working of God's cause.

"To accuse and criticise those whom God is using, is to accuse and criticise the Lord, who has sent them. All need to cultivate their religious faculties that they may have a right discernment of religious things. Some have failed to distinguish between pure gold and mere glitter, between the substance and the shadow."

Before I read the next paragraph I want to read two paragraphs from this testimony that has not yet been published: —

"The false ideas that were largely developed at Minneapolis have not been entirely uprooted from some minds. Those who have not made thorough work of repentance under the light God has been pleased to give to his people since that time, will not see things clearly, and will be ready to call the messages God sends, a delusion."

Brethren, what greater danger could there be before us than that into which we have been brought by the course here pointed out and against which it warns,—the danger of our betraying sacred, holy trusts, the danger of betraying our brethren, and bringing them into places and positions where they will have to bear fearful burdens that the enemy will lay upon us and persecute us with?

There is another statement on the same subject, that I will read: —

"We should be the last people on the earth to indulge in the slightest degree the spirit of persecution against those who are bearing the message of God to the world. This is the most terrible feature of unchristlikeness that has manifested itself among us since the Minneapolis meeting. Sometime it will be seen in its true bearing, with all the burden of woe that has resulted from it."

Brethren, God is getting in earnest about that thing. It is time for you and me to seek the Lord now, while mercy yet lingers, that we may be able to see the burden of woe in all its enormity, while yet there is mercy to free us from it. God calls us to himself.

Now this additional paragraph in the Special Testimonies: —

"The prejudices and opinions that prevailed at Minneapolis are not dead by any means; the seeds sown there in some hearts are ready to spring into life and bear a like harvest. The tops have been cut down, but the roots have never been eradicated, and they still bear their unholy fruit to poison the judgment, pervert the perceptions, and blind the understanding of those with whom you connect, in regard to the message and the messengers. When by thorough confession, you destroy the root of bitterness, you will see light in God's light. *Without this thorough work you will never clear your souls.*"

Brethren, will you thus clear your souls, and open the way for the Lord to send his Spirit in the outpouring of the latter rain?

"You need to study the word of God with a purpose, not to confirm your own ideas, but to bring them to be trimmed, to be condemned or approved, as they are or are not in harmony with the word of God. The Bible should be your constant companion. You should study the Testimonies, not to pick out certain sentences to use as you see fit, to strengthen your assertions, while you disregard the plainest statements given to correct your course of action.

"There has been a departure from God among us, and the zealous work of repentance and return to our first love, so essential to restoration to God and regeneration of heart, has not yet been done. Infidelity has been making its inroads into our ranks; for it is the fashion to depart from Christ, and give place to skepticism. With many the cry of *the heart* has been, 'We will not have this man to reign over us.' Baal, Baal, is the choice. The religion of many among us will be *the religion of apostate Israel*, because they love their own way, and forsake the way of the Lord. *The true religion*, the *only religion of the Bible*, that teaches forgiveness only through the merits of a crucified and risen Saviour, *that advocates righteousness by the faith of the Son of God*, has been slighted, spoken against, ridiculed, and rejected. It has been denounced as leading to enthusiasm and fanaticism. *But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit*, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message from God that ever fell from human lips. What kind of a future is before us, if we shall fail to come into the unity of the faith?"

That was the question that was before us last night,—the unity of the faith. When the early disciples came together as one and prayed as one, and saw eye to eye, then the Holy Spirit came upon them and that is the thing that is set before us now.

Brethren, I do not say these things to find fault, or

to condemn; but I say them in the fear of God, that each one of us may know where we stand. And if there be any of those roots from Minneapolis lingering these four years, or any caught from this and have been crops of this four years' standing, let us see that we here and now root up the whole thing, and prostrate ourselves at the feet of Christ with only that one plea,—"I am wretched, and miserable, and poor, and blind, and naked, and I do not know it." That is where we are.

I know that some there accepted it; others rejected it entirely. You know the same thing. Others tried to stand half way between, and get it that way; but that is not the way it is to be had, brethren; that is not the way it is received. They thought to take a middle course, and although they did not exactly receive it, or exactly commit themselves to it, yet they were willing to go whichever way the tide turned at the last; whichever way the body turned they were willing to go.

Since that time others have seen that God is moving the body of the cause forward in this very line, and they have proposed to go along with the body, as they see it moving that way. Brethren, you need to get that righteousness of Jesus Christ nearer to your heart than that. Every man needs to get the righteousness of God nearer to him than simply weighing up things and compromising between parties, or he will never see or know the righteousness of God at all.

Others have apparently favored it, and would speak favorably of it when everything was that way; but when in the fierceness of this spirit — this spirit described there as the persecuting spirit — when that spirit would rise up in its fierceness and make war upon the message of righteousness by faith, instead of standing nobly, in the fear of God, and declaring in the face of that attack, "it is the truth of God, and I believe it in my soul," they would begin to yield and in an apologetic way, offer excuses for those who were preaching it, as though it were a matter only of men's persons, to be held in advantage because of admiration.

Brethren, the truth of God needs no apology. The man who preaches the truth of God needs no apology. The truth of God wants your *faith*; that is what it wants. All that the truth of God needs is that you and I shall believe it, and receive it into our hearts, and stand by it in the face of all the attacks that can be made upon it; and let it be known that you do stand by the messengers whom God sends to preach, not because they are certain men, but because *God sends them* with a message.

That, however, is but a sample. There will be things to come that will be more surprising than that was to those at Minneapolis,— more surprising than anything we have yet seen. And, brethren, we will be required to receive and preach *that* truth. But unless you and I have every fiber of that spirit rooted out of our hearts, we will treat that message and the messenger by whom it is sent, as God has declared we have treated this other message.

I will read the balance of this testimony in "Volume 1," of the Testimonies, pages 186, 187, and then close for to-night: —

"God will prove his people. Jesus bears patiently with them, and does not spew them out of his mouth in a moment. The angel said, 'God is weighing his people.' If the message had been of as short duration as many of us supposed, there would have been no time for them to develop character. Many moved from feeling, not from principle and faith, and this solemn, fearful message stirred them. It wrought upon their feelings, and excited their fears, but did not accomplish the work which God designed that it should. God reads the heart. Lest his people should be deceived in regard to themselves, he gives them time for the excitement to wear off, and then proves them to see if they will obey the counsel of the True Witness."

So, do not let us be weary of seeking God in this Conference, and if the blessing does not come in a day, or a week, or a month, let us keep on in the way, for God has said it shall come.

Again I read on page 187: —

"God leads his people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this great work, *it should convince them that they have a work to do to overcome*, if they would not be spewed out of the mouth of the Lord. Said the angel, '*God will bring his work closer and closer* to test and prove *every one* of his people.' Some are willing to receive one point; but when God brings them to another testing point, *they shrink from it, and stand back*, because they find that it strikes directly at some cherished idol."

All this I myself have seen in individual cases, over and over, since the Minneapolis Conference.

"Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, their passions, *the angels of God have the charge*, 'They are joined to their idols, let them alone,' and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. Those who come up to *every point*, and *stand every test*, and overcome, *be the price what it may*, have heeded the counsel of the True Witness, and *they will receive the latter rain*, and thus be fitted *for translation*."

Brethren, that is where we are. Let us act like it. Let us thank the Lord that he is dealing with us still, to save us from our errors, to save us from our dangers, to keep us back from wrong courses, and to pour upon us the latter rain, that we may be translated. That is what the message means — translation — to you and me. Brethren, let us receive it with all the heart, and thank God for it.

WEDNESDAY, FEBRUARY 8.

CHRIST'S OWNERSHIP.—No. 5.

ELDER R. A. UNDERWOOD.

IN our last lesson the text was read where the prophet speaks of the effect upon the ministry when the people bring in all the tithe and dedicated things into the house of God. They are

"ENCOURAGED IN THE LAW OF THE LORD."

Many a man has been driven from the gospel field, to labor in secular things to support his family, and he has been greatly discouraged, and the church has suffered because of a lack of proper labor, as the result of people robbing God in tithes and offerings. Nehemiah found this state of things when he said:—

"I perceived that the portions of the Levites had not been given them; for the Levites and the singers, that did the work, were fled everyone to his field. Then contended I with the rulers and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil into the treasuries." Neh. 13:10-12.

Not only are those that are in the work greatly crippled and discouraged when compelled to leave the ministry because the treasury is empty, but many a young man who has felt drawn by the spirit of God to enter the ministry has been kept out of the work on this account. As we have already seen, if Christ is robbed of his tithe, he cannot consistently send forth laborers into his harvest, to suffer or to leave their families to suffer for the lack of proper support.

Who is responsible, then, if there is a dearth of shepherds to feed the flock? It becomes a question of no little interest when teeming millions are dying without hope in God. Many of these are hungry for the bread of life. The greatest encouragement to the faithful minister is not that he and his family are having a support when the church is faithful in the returning of the tithe to Christ. No, but in this he sees the outward fruit of an *inward work*, wrought in their hearts, as they thus acknowledge Christ's authority and ownership. When the minister sees this it gives him great joy. This is the thought expressed by the apostle when he wrote to the Philippians (chap. 4:16, 17), "For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I *desire fruit* that may abound to your account."

In the REVIEW of Nov. 22, 1892, we are told that,—

"The time of test is just upon us, for *the loud cry of the third angel has already begun in the revelation of the righteousness of Christ*, the sin-pardoning Redeemer. *This is the beginning* of the light of the angel, whose glory shall fill the whole earth. For it is the work of every one to whom the message has come, to lift up Jesus, to present him to the world as revealed in types, as shadowed in symbols, as manifested in revelations of the prophets, as unveiled in the lessons given to his diciples, and in the wonderful miracles that he wrought for the sons of men. Search the Scriptures, for they are they that testify of him."

I am so glad to know that the revelation of the righteousness of Christ is the *beginning* of the angel that is to lighten the earth with his glory. If this is the "beginning," are we not to receive "much more," even at this Conference, of the light and blessing of this angel, in lifting up the Son of man? "Bright clouds" and "showers" have already appeared here and there (Zach. 10:1), yet Oh, how the parched church needs a *general rain*—the out-pouring of the Holy Ghost upon every church, and individual.

We are told that God is *waiting* to send this blessing upon us. How long shall he wait? The "Testimony" has borne witness that there would be no lack of sympathy with Christ in the work of saving souls, when *every one* is "impressed" with the thought that "*I am not my own, but have been bought with a price.*" This will be consecration such as God will accept. Then we will see what God has promised, fulfilled, and what was *experienced* by the apostolic church in the *former rain* when "the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own. . . . And then with *great power* gave the apostles witness of the resurrection of the Lord Jesus; and *great grace* was upon them all." Acts 4:32, 33. Do we want this grace? Shall we have it now? Yes, when we comply with the conditions. From the "Testimonies" I again read,—

"Upon what ground may we claim *the full and rich promises* of God? We can claim them only when we have fulfilled the conditions prescribed in his word. Have you robbed God in tithes and offerings? What treasure have you been laying up in heaven by giving to the Lord his own? Your hands may be loosening their hold on the things of this world, and while life is still granted you, why not take up your neglected duties, and as God's faithful stewards, bestow your means where it will work for the salvation of souls, and the glory of your Redeemer."—REVIEW of Dec. 17, '89.

These are solemn questions, freighted with eternal results. If we are guilty, there is hope for every one that will repent. Hear the Lord's appeal to every one who will accept, as found in Mal. 3:6-10.

"I am the Lord, I change not, therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from my ordinances, and have not kept them. Return unto me, and I

will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*"

The message is to *us*. The prophet of God was looking upon our day, and *this people*. The chapter opens with a declaration that God will send his messenger, and he shall prepare the way before him. "The Lord whom you seek, shall suddenly come to his temple. . . . . Behold, he shall come, saith the Lord of hosts, but who may abide the day of his coming? and who shall stand when he appeareth?" The prophet compares the power of God's testing truths for this time to the word of separating the dross from the gold. We should ponder well these words. Is God speaking to me? *Am I guilty?* "Ye have robbed me, even this whole nation" or people. Could God make our sin plainer? Could he promise more if we "return"?

In love Christ reaches out his hand, and entreats, "*Prove me* now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and *pour you out a blessing*, that there shall not be room enough to receive it."

Some persons, through selfishness, have looked more to the temporal blessings in this promise than the spiritual. While Mal. 3:11 doubtless refers to temporal blessings, yet here, as elsewhere in God's word, the *primary* and overshadowing thought of God in all his promises is the spiritual good of man. Without this, many of the blessings of this life are but a curse. A man once said to me: "If I thought I would have more of this world by paying tithes than I would if I did not, I would pay tithes." Possibly some have allowed this motive to effect their action. If so, God could not intrust much of his goods to that soul, for it would prove a curse rather than a blessing. We should render to God the things that are God's because it is right, and not because we expect to be more highly favored by so doing.

The mainspring of every action, to meet the approval of heaven, must be love. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:24, 25.

It is the *soul* and not the worldly possessions that shall be made fat. Whatever would bring barrenness of spiritual life, God, in mercy, withholds from us. We are so afraid to trust ourselves in the hands of Christ. Oh, why not believe in God? Believe that the Lord God is a sun and a shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Ps. 84:11. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28. Thus, whatever may come — poverty or wealth, sorrow or joy, storm or sunshine — all "work together for good" to me, because I am the Lord's and he is mine. He that *liveth in me* knows my best needs. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." Isa. 55:8, 9.

Where in all the blessed word of God do we find such an appeal as in Mal. 3:7–10? Is it Christ speaking to the Laodiceans who think they are commandment-keepers, rich and in need of nothing? They do not realize that they are wretched, and miserable, and poor, and blind, and naked. O, listen to the voice of the True Witness, as he admonishes, invites, entreats, and in love and mercy promises great blessings if we will return to his ways! "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:8–10.

Through the "Testimonies" it has been said over and over, that if there were no one robbing God there would be an abundance of means to carry forward the work in all parts of the field. How is it in your Conferences, brethren? Could you set more at work if you could support them? Yes, you could more than double your force in every Conference in America and then this Conference could send a thousand laborers abroad to foreign fields this year and not then fill all the openings before us.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house," is the call of the good Shepherd. The under-shepherds are charged with the responsibility of "feeding the flock of God"; what a *record* the books of God reveal against many. They would not treat an earthly friend in this way. Robbing the dearest friend they have. Oh, how great is his long-suffering and mercy.

Surely the goodness of God should lead us to repentance. God is preparing the way for his last message to go *in power* to all the earth. Christ, speaking of this time, asks this question: "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom the Lord when he cometh shall find so doing." Matt. 24:45, 46.

Christ is calling for *shepherds* to feed the perishing millions in every land, with the bread of life. He wants *shepherds*, SHEPHERDS; who will go for the love of Christ and souls to give meat in due season. Shall Christ call in vain? No. There will be a response when the people shall bring *all* the tithes and offerings into the Lord's treasury.

Are there not many who will respond, "Here am I, send me"? To such the answer comes, "Go ye also into the vineyard, and whatsoever is right I will give you." Matt. 20: 4. "Who then is willing to consecrate his service *this day* unto the Lord?" 1 Chron. 29: 5.

THE MINISTRY.—No. 1.

ELDER O. A. OLSEN.

THIS place is becoming more and more solemn on account of the presence of God. I presume that none of us have ever before been in quite such a meeting as we are having at this time. The Lord is certainly coming very near, and is revealing things more and more, things which we have not heretofore so fully appreciated nor understood. It is also evident that the message of the "True Witness" is being appreciated more than in the past. The great difficulty with us has been that while we have been just as the message declares, poor, miserable, blind, and naked, we did not *know* it. We thought we had the truth, and hence were "rich and increased in goods, needing nothing." All these years, the Spirit of God has been appealing to us, and placing before us our condition; but we have not been able to see it, have not been willing to acknowledge it.

I felt very solemn last evening. To me the place was terrible on account of God's nearness, on account of the solemn testimony that was borne to us here. I am so glad that the Lord is working, and I expect to see great things as the result. I hardly know what to say this morning; but I have something which I will read to you.

Some may feel tried over the idea that Minneapolis is referred to. I know that some have felt grieved and tried over any allusion to that meeting, and to the situation there. But let it be borne in mind that the reason why anyone should feel so is an unyielding spirit on his part. Just as quickly as we fully surrender, and humble our hearts before God, the difficulty is all gone. The very idea that one is grieved, shows at once the seed of rebellion in the heart.

Brethren, God knew all about this meeting before we did. God is in this work, and he himself is leading out. God cannot manifest his love at this time in a more potent way than to show us our sins. For as has been stated here many times, it is sin that is in the way of God's blessings. The sin must be removed before God's Spirit can come in. I don't care where it is, nor who it is, whether you have been a minister for a score of years, or whether you are the sinner just being awakened to the first sense of guilt. Sin is sin everywhere; and it is sin that must be taken away before God can come in; for it has been repeatedly said to us that Christ will not compromise with sin. He can't do it.

But if we fail at one time, the Lord will take us over the ground again; and if we fail a second time, he will take us over the ground again; and if we fail a third time, the Lord will take us over the same ground again. Why is he thus taking us over the ground again and again? For what purpose? It is that we may lay hold of his grace and overcome. He is not willing that any should perish, but that all should come to repentance. So, instead of being vexed over the idea that the Lord is taking us over the same ground, let us thank him, and praise him unceasingly; for this is God's mercy and compassion. Anything else than this is our ruin and destruction. The character and the mind of Christ must be developed in us before we are prepared to live with him. God be praised, then, that he is dealing with us so faithfully and plainly.

The very idea that God is coming so near to us at this time, and showing us our sin in its true colors, is the surest indication that He has great blessings to bestow on his servants. Yes, there is nothing more encouraging.

[At this point the reading of the testimony referred to occurred; following which Elder Olsen continued his remarks.]

The time has come for an advance movement in the work of the message. As a denomination, we have theoretically believed in the doctrine of "justification by faith;" and those who were connected with the early experience of the message, knew a great deal of its power. But, as the work progressed, and the cause enlarged, it is a fact that we were resting more and more on the theory, and less and less on the power of the truth. And to-day, as we look out upon the work, we can see churches that are weak and fainting, because they have a knowledge of the theory, but do not know the converting power of the

message. Ministers have gone out and presented a clear argument on the Sabbath, or the nature of man, but with reference to leading sinners to Christ and preaching a death to sin and a living connection with heaven, they could not do it, because they had not the experience themselves. Under such circumstances we were in no condition to meet the Lord, or to do the work that the message was to accomplish; in no condition to give the "loud cry" of the message. What would be our power in the world with a theory of the truth only? It would be nothing.

We call attention to the work of Sister White. Has not this been her burden all these years? Has it not been to impress this idea on ministers and people? The truth is the same; the Lord has not changed; his testimony has not changed. There was one time when I asked myself this question: "Has Sister White a patent upon preaching Christ, which we ministers must not touch?" You may smile at such an idea as that; but I virtually asked myself that question. In her writings and in her preaching I observed the theme was always the same. And then I noticed what an effect those discourses had, and what a power they were with the people. So I asked myself that question; and then said I, "No; if God wants Sister White to labor in that direction, it is our privilege, also, to follow in the same line." Well, I began to labor more in that way from that time.

Another thought, brethren, justification by faith is not a theory, but an experience. I have felt sad to see some trying to preach justification by faith when they did not know a thing about it in reality. You never can preach justification by faith until you know it in Christ Jesus. Dont try to preach justification by faith; don't try to preach any truth, until you know it in Christ Jesus. Then it will be natural, and the power of God will be with you.

COUNCIL MEETING.—No. 9.

At the Council meeting held Wednesday, Feb. 8, further consideration was given to the canvassing work. The general canvassing agent, F. L. Mead, spoke upon the

PRESENT AND FUTURE OF THE WORK.

A few years ago it was customary to send persons into the canvassing work with little or no preparation. Some would perhaps come to camp-meeting on Friday, get warmed up to the interests of the cause, and on Sunday the canvassing work would be presented to them. They would think of it over night, and on Monday decide to take it up. On Tuesday they would procure a prospectus and start out. The necessity of thorough preparation was not properly realized. Later on, when candidates for the canvassing work were urged to take time and improve opportunities for suitable preparation, many said that they could not afford to waste time in so doing, little thinking that they could not afford to go to work without a good long season of training.

Two years ago, a sentiment prevailed in favor of institutes of at least two weeks duration. Some canvassers thought this too long a time, and so in some cases it was cut down to ten days. At the present time all indications point to the urgent need of longer institutes.

As matters have run thus far in the canvassing work, and as they are now going, a large percent of those who enter the canvassing work from year to year, stay in it only temporarily, and then drop out and take up something else. This is very unfortunate, and works great harm. Why do they not stick to the work? Why so much difference in the matter of permanency of work between canvassers and ministers? The great question is, how to keep our canvassers in the field year after year?

As a sovereign remedy for the evil mentioned, and as sure to result in accomplishing the desired consideration of permanency of work, Brother Mead paraphrased Prov. 26: 6, thus: "Train up a canvasser in the way he should go, and when he is old he will not depart from it." Apply this principle and the problem is solved.

What is the situation as regards qualifications for the work of most of our people? Where were they when the truth found them? They were on the farm, in the workshop, in the factory, at the counter, in fact they came from all walks of life. Their previous educational opportunities have been varied, and in many cases meager. Very few, if any, have been so fortunate as to have received a training that was calculated to fit them for the canvassing work.

As different ones receive the truth and are made to realize the importance of having it spread abroad more extensivly, they at once become anxious to take hold of the work, and carry the light to others. But are they prepared to do this work? No, they are not. But, says one, cannot the Lord take persons from almost any condition and fit them up at once for the work? Cannot he take most anyone and make him succeed in the work? Granted; but that don't seem to be the Lord's way. He would have his laborers put forth personal exertions to obtain the proper preparation.

There are very numerous exhortations in the Bible and the Testimonies relative to the necessity and importance of the work of preparation. No one can tell what he does not know. When the truth found most of us, we had little or no preparation to tell it to others properly. We need to study it; to become

so familiar with it that we can tell it as it should be told in order to reach others.

Reflect upon the value, to us who are here, of this institute that we are privileged to attend. How much would we take for what we are getting here? These opportunities are of almost priceless value, and we do not see how we could possibly afford to be without the benefit we are getting here. But how about the thousands who are not permitted to be here? Are they not just as much in need of all this instruction as we who are here? But how are they to get it?

No doubt the majority of canvassers have many questions asked them that they are not able to answer properly. They should be so educated and trained that they will be competent to give correct and intelligent replies. Canvassers should be so well qualified that there will be an interesting variety in their descriptions of the books. How would it do for ministers to continually preach the same sermon over and over again? Do they need to be able to give variety? So does the canvasser.

In "Testimony No. 32," page 161, speaking of the canvasser, the writer says:—

"He should be familiar with the word of God, and have words at his command to unfold the precious truth, and to show the great value of the pure reading matter he carries."

In speaking of the matter of training workers, we read on page 147, these words:—

"Our churches are called upon to take hold of this work with far greater earnestness than has yet been manifested. Every church should make special provisions for the training of its missionaries."

Again on page 64:—

"Every member of the church should be instructed in a regular system of labor."

How well are these exhortations being followed? On page 29 are these words:—

"The Christian is required to be diligent in searching the Scriptures, to read over and over again the truths of God's word. . . . Our people need to understand the oracles of God; they need to have a systematic knowledge of the principles of revealed truth, which will fit them for what is coming upon the earth, and prevent them from being carried about by every wind of doctrine."

In the past we have given our workers a certain amount of instruction, and they have been accustomed to go out and add a little experience to this, and then return home again, or turn their attention to some other vocation. What we want is a system of instruction that will result in successful workers who will stay in the field.

You can make of your canvassers just what you want them to be. If they are trained to stay in the field, they will do so. The principle of the following text is sound, and will be so demonstrated every time.

In Neh. 8:8 we read: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Here is the secret of success in the canvasser's labors. If he presents the ideas in the manner designated, whether speaking or reading, the results must be favorable.

The coming canvass will consist largely of reading selections from the complete book, and the necessity is imperative for thorough training in reading. The canvasser must needs read more or less continually aloud, and it is of the utmost importance that he be able to read according to the description given in the text. We cannot afford to have canvassers go out who are unable to read correctly and in a manner to suitably impress those who hear them. Then let us teach them how to read.

In training-schools and institutes, the study of the Bible should be made very prominent. Let it be taught, and then let the learners get up and tell what they have learned. Study the book, chapter by chapter, and thus learn what is in it, and how to tell it. Then, as the canvasser proceeds to his work, he can always throw a life and vim into his canvass that will prove effectual.

What I plead for is thorough drilling, training, and educating of our canvassers before they are sent into the field. Plan for and successfully carry out this all-important preliminary work, and the problem of success is solved. Omit this, and success cannot reasonably be expected.

The future of the canvassing work is hopeful. All through the ranks the canvassers are looking anxiously for the preparations, for the necessary training. Many of our canvassers have a strong hold on the Almighty Arm; their faith is unwavering. Do what you can to help them, and to help all who take hold of the work to reach desired success.

Elder Haskell followed with a few remarks. Said he: Great faith in any phase of our work brings us to the Bible. That is right. When our workers seek a preparation for the work from this standpoint, and in harmony with God's word, success must crown their efforts. With proper preparation on the part of the canvasser, our books will be sold, not because of their bindings, not for their appearance, but for what is in them. That is the way the work should be done. We want the Spirit of God in the work of selling our books just the same as in any other department of the work. God would have workers meet with success. He wants us to succeed. When the canvasser goes out in the right manner, the Lord will be with him, and he is bound to succeed. The Lord is willing to be with the canvassers in their work, just as much as with the ministers.

Elder Olsen spoke for a few minutes, emphasizing the necessity of having a proper estimate of the im-

portance of the canvassing work. It must not be belittled. We have been instructed all along by the Spirit of God regarding the importance of this branch of the work, and told to arrange some systematic method for carrying it forward. The work has been organized, and the results have been truly marvelous. Let us keep right on, and make continual advances in harmony with the will of God.

Regarding the question of canvassers' continuing in the work, it is needful that they should do so, and they should be so educated. Many enter the canvassing work, thinking that by and by they can go from that into the ministry. This is a mistake; go into the canvassing work to stay there until the Lord wants you elsewhere. When one gives himself to the canvassing work, he should do so as completely as the minister gives himself to that work. When he has the right sentiment why should he desire to change? There is too much of a mania for *preaching*; what we want is a spirit of *labor*. There should be less of the "preach idea and more of the labor idea," then the results will be far more satisfactory.

The manner and methods of some of our ministers are often very demoralizing to the interests of the canvassing work. This is all a mistake. The minister should always foster and encourage the canvassing work, he should not oppose it.

In operating the training schools for our workers, great care should be exercised regarding the conduct of those in attendance. All that partakes of frivolity and a love-sick sentimentalism should be put away. The work should be done in sober earnest.

Teach the Bible, the books that are to be canvassed for, and such other branches as the canvasser will need to be conversant with. Teach them how to read, how to keep their accounts, how to appear among people, in short, how to act properly and intelligently in their work.

STATE AGENTS' CONVENTION.—No. 7.

AT the session of the State Agents' Convention, held at 4:30 P.M., a short time was spent in considering the different methods of notifications of subscribers, after which, Brother G. L. Miller occupied the remainder of the session in presenting the

HEALTH AND TEMPERANCE WORK.

Regarding the importance of the work, he read numerous extracts from the "Testimonies" and other sources, showing beyond question that it is a branch of equal importance with any other branches of the cause.

Much has been said regarding the union of Church and State, but not very much about the union of the Church and Spiritualism. But let us see what bearing this has upon the subject of health and temperance. On page 111 of "Christian Temperance and Bible Hygiene" are these words:—

> "From time to time I have received letters from both ministers and lay members of the church, inquiring if I think it wrong to consult spiritualist and clairvoyant physicians. So numerous are these agents of Satan becoming, and so general is the practice of seeking counsel from them, that it seems needful to utter words of warning.
>
> God has placed it in our power to obtain a knowledge of the laws of health. He has made it a duty to preserve our physical powers in the best possible condition, that we may render to him acceptable service. Those who refuse to improve the light and knowledge that have been mercifully placed in their reach, are rejecting one of the means which God has granted them to promote spiritual as well as physical life. They are placing themselves where they will be exposed to the delusions of Satan."

From these, and other extracts of a like nature that were presented, the imperative necessity was made plain for giving due consideration to this subject.

The value of an intelligent understanding of the principles of health and temperance, when engaged in other branches of our work was referred to, and the good that may be accomplished was pointed out. The prevailing ignorance among the masses, and the necessity for the circulation of health and temperance literature, was dwelt upon at length, and amply sustained by evidence.

The merits of the journal, *Good Health*, were spoken of, and the details regarding the present method for its circulation were explained. Earnest exhortations were given in behalf of the circulation of the journal, and the hope expressed that it would be given a liberal patronage. Numerous questions were asked by members of the convention, and answered by Brother Miller.

THE AUSTRALIAN FIELD.

ELDER G. C. TENNEY.

THE privilege has been extended to me of speaking in behalf of this field, with which my labors have been identified for the last five years. Australia has of late been brought many degrees nearer to us than it used to be. A few years ago we only thought of it as the home of the kangaroo and the black fellow, and we knew they raised a great many sheep there, and that it was sometimes called an island, sometimes a continent. But now we all feel that we have a personal interest in Australia.

Before I speak particularly upon the subject of the evening, I wish to direct your attention to a few general thoughts. We have all heard that the time has now come for a special effort to be made in for-

eign fields, and Sister White has said, "Now, just now is the time," to do this work. I believe this statement is especially pertinent at this time. And let me ask, What is a foreign field? It is only a convenient term that we use to designate countries across the water. But in the third angel's message there is no such thing as a foreign field, and I wish we could realize that there is nothing sectional about our work. The third angel's message is no more adapted to the people of the United States than it is to those in any other part of the world.

But, we say, this is the place where the work began; and that is true; but there are reasons for it. Satan had a greater work to do here than in any other country. For centuries the influence of the papal beast has led other nations to oppose the work of God, and they have stood ready to persecute those who were God's people. It required no revolution, no remodeling of constitutions, to secure religious persecution, and this has entered into the administration of all the Old World governments. That has simply been laid aside for a time, but all that is required to start the machinery of persecution is the breath of life.

This government was formed on a different plan. Its fundamental principles were framed in harmony with the gospel. So here a revolution must be effected, and Satan had a great work to do; and one of the most miraculous transformations recorded in history is that which has taken place in the United States in this respect in the last five or six years. The world has never seen its equal since Christ was crucified by the very nation whom he came to save.

Satan has now accomplished his object, and the United States stand right in line with the rest of the world, so that one solid front is presented against the commandments of God. So is there not a peculiar significance in the saying that just now is the time to enter foreign fields, since they are now already to begin again the work of persecution?

But is there no one to be persecuted in many countries where the truth has not yet entered? But I believe that the work will here take a broader scope and the truth will be sent to every country in the world. And this is one reason why I plead for Australia. We want the work to be cosmopolitan, and all countries on the earth to be put on equal footing.

We listened the other day to remarks from Brother Robinson on the work in London, and the next day we heard Brother Conradi speak about the field of Central Europe, and he did not overstate the needs of that field in the least. I would not detract one word from what he said, but as a loyal adopted son of the British empire, I feel a great sympathy with Brother Robinson. He spoke only of London and the British isles, but I wish to-night to speak briefly of the whole British empire. The British colonies look with much affection and respect to the mother country, and all their impulses radiate from one great heart, and that heart is London. Let me present before you a few figures.

In actual government the British empire covers an area of 9,114,655 square miles, and has a population of 342,603,000. Including its protectorates, the territory is 11,500,000 square miles, with 378,725,000 population. The total area of all Europe is 3,797,000 square miles, just about one third the size of the British empire.

Europe, less the United Kingdom, has a population of 340,000,000; with Siberia added it has 344,447,000. But this is nearly 34,000,000 less than are contained in the British empire. And all this vast territory is tributary to one great city, London. All these people look to London to set the lead in everything.

Some looked a little incredulous when we heard Brother Robinson ask for $100,000 for the work there, but I was surprised that he asked for so little. I hope you will see your way clear to grant this request. I hope you will be liberal toward the work in London.

In speaking of Australia, we will not consider it from the standpoint of its territory, though if it were laid upon the United States, not including Alaska, it would a little more than cover it all. The interior is uninhabited, and I might say almost uninhabitable. Few persons have ever passed through it, and they did so at great peril to their lives, from the intense heat, and the almost utter absence of water. So the population is mostly confined to the coast. In West Australia there are only about fifty thousand people to fill a territory as large as the Pacific coast of the United States. South Australia is very sparsely settled. Adelaide, its capital, has a population of about 60,000. Queensland, situated in the north-east portion, is better populated, containing fertile pastures for sheep, and large mining industries. New South Wales has a good territory; and Sydney, its capital, has a population of 430,000. Victoria is a small territory in the south-east part of Australia. The united population of all these countries is about three million, and including all the rest of Australasia, about four million, four hundred and fourteen thousand. Melbourne, the capital of Victoria, has a population of nearly half a million, and is the most American city to be found in the world, outside of America. It has fine public buildings and beautiful gardens, and the best system of cable cars of any city on the globe.

The greatest difficulty under which we labor in Australia is isolation. It is very far from the center of the work. In coming to this Conference I have

traveled a distance that would carry me seven times across the Atlantic from Liverpool to New York. It is true I have not come in the most direct route. Four months is the time required to send a letter from Australia to America, and get a reply. This puts us at a great disadvantage, and under the circumstances we have sometimes felt compelled to take responsibilities and make decisions which we were poorly qualified to do. For this reason I would present to you the advisability of having the admirable organization of our General Conference divided into districts so extended as to include our work in other lands.

But Australia is a center, as its situation on the map indicates. The Fiji Islands are included among the Australian colonies, under the large term of Australasia, which includes Tasmania, and New Zealand. These, and the whole group of islands known as Oceanica, are tributary to Sydney, and economy of time would indicate that we should arrange our work so as to make Sydney the headquarters of our Pacific islands work.

I want now to call your attention briefly to the work that has been accomplished in this field. It was begun in 1885 by Brother Haskell, Brother Corliss, and others who went there at that time. There were no friends of the cause there then, but now we have a church in Melbourne, lately divided into two organizations, of about 225 members which is our principal church in that part of the world. Across the bay, from Melbourne, about forty miles, is Geelong, where we have a small organization. At Ballarat we have a church of about forty members. In Adelaide, where the work was started by Brother Corliss, we have a church of perhaps 120 members. There are also some scattered companies throughout Victoria. In Sydney nothing was done for years in the line of our work, except some missionary work by one young lady; but finally Brother Steed went there to labor and with other help a good sized church has been raised up.

At Paramatta, Brethren Steed and Hare have organized a church of I suppose about fifty members. And they have the only church building owned by Seventh-day Adventists in Australia. The total number of Sabbath-keepers is now about 550, with twenty-two Sabbath-schools, having a membership of over 700. These figures include Tasmania. In Hobart, the capital of this island, we have a church of forty members, and a German church, about twelve miles north, of about the same number, and small struggling companies exist at Latrobe, and Launceston in the northern part. These are calling loudly for help.

And where are the laborers located? There are none in West-Australia. Brother Stockton has sold some books there, and that is all the work that has been done. In Queensland one of our brethren has spent several winters in canvassing, and has met with good success. That is all the work that has been done there. But a Brother Jacobson and family have embraced the truth there by reading a Scandinavian paper which fell into their hands, and they are soundly converted. A German missionary came to them and labored with them, and of course they labored with him, and the result was that the minister was very much disturbed, and could not sleep that night, and the next time they heard from him he had begun to preach the truth. In Victoria, Brother W. L. H. Baker is our only laborer, and he is connected with the school. By the removal of Brother Curtis, South Australia is left without a laborer. Brother A. G. Daniells, as president of the conference, devotes his time to the churches and general interests. My own efforts have been almost entirely confined to the publishing work. I have never had much time to visit a great deal among the churches, or to hold a course of meetings.

The publishing work has been mainly devoted to selling the books printed by our home offices, and some nine thousand pounds worth of these were sold last year. A semi-monthly paper, a child's paper, and an edition of *Good Health* have been published, and a general job work done. At the present time attention is being turned toward a line of tracts and small books and thus building up the work for which the office was planted.

Now what do we need in Australia? We need some meeting houses; especially do we need one in Melbourne. The halls there are altogether unsuitable, and we are not able at present to raise the means to build a church. Then we need a school. We have been using two houses built together and separated only by a partition wall, but if this can accommodate our school for the next term it is all we can possibly expect, and after that we must have a permanent building.

We need, too, the help and influence of those who can represent and live out the truth. I have often wondered why some of our American brethren could not move to Australia and settle in some of the towns and villages. They can make a living there as well as they can here, and in a few months have the satisfaction of seeing a church raised up around them.

The question of what we can do for Australia I must leave to another time. We know the General Conference has dealt liberally with us, but it seems to me that other countries ought now to have our earnest consideration. The truth has been preached almost everywhere in the United States, and now when a few drops of persecution are coming, it is brought before all the people of the land. What we

need is a few witnesses for the truth in all these countries,—people who can stand for the truth under pressure, and then when the persecution comes, it will send the truth to all places.

I might, if I had time, relate many interesting incidents. In one inland village the paper fell into the hands of a careless unconverted Scandinavian, but he was convinced of the truth and embraced it as far as he understood it. He communicated the truth to the barber of the hotel, who was a Budhist. This barber and his wife also embraced it, and Brother Stockton, when passing through that way, made their acquaintance, and found them to be earnestly seeking for truth.

Often at the close of my discourses I have had people come up to me and say, "I want to join your church." I would reply that I never saw them before, and knew nothing about them. "Yes," they would answer, "but I want to join your church." And then I would refer them to an advisory committee; and in every instance we have found that they made good and faithful members.

Sister White is there, but you know what her condition has been nearly all the time since her arrival. She has suffered much, but I never found her without a cheerful smile and words of praise to God, and hope and courage in him. We had some special seasons of prayer for her, but it seemed that something hindered her restoration, but now she is recovering strength, and for this I thank the Lord and we believe she will have strength to do the important work for which the Lord directed her steps to that far off land.

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THURSDAY, FEBRUARY 9.

CHRIST'S OWNERSHIP.—NO. 6.

ELDER R. A. UNDERWOOD.

HERE is something worthy of our consideration, in Special Testimonies, pages 27 and 33:—

"You who have been withholding your means from the cause of God, read the book of Malachi, and see what is spoken there in regard to tithes and offerings. Can not you see that it is not best under *any circumstances* to withhold your tithes and offerings, because you are not in harmony with everything your brethren do? The tithes and offerings are not the property of any man, but are to be used in doing a certain work for God. Unworthy ministers may receive some of the means thus raised, but dare any one, because of this, withhold from the treasury, and brave the curse of God? I dare not. I pay my tithes gladly and freely, saying as David, 'Of thine own have we given thee.' . . . Look at the days and weeks and months of the past, and see if your life service has not been *one long, complicated robbery of God*, because you have failed to *remember him*, and have left eternity out of your reckoning."

God is in earnest with his people. Shall we not study the word of God, and upon our knees pray for his mercy and pardoning love?

Brethren, how many have been paying tithes with the support of the ministry as its primary *object*? Has there been before us that which the tithe was designed to keep in mind?

It has been but a little over a year since the Lord gave me a view of this subject in the light I have presented it here, and let me tell you that when we pay our tithes to Christ as a recognition that he *has redeemed us*, that Christ *owns* our body, spirit, and soul, that he is the *proprietor* of all man possesses, than we will find a *sweetness* in the returning of the tithes to Christ that we have not found in the past; I know this by a blessed experience.

I want to notice that text in Malachi again. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:8. The individual who thinks he is liberal in paying the tithe betrays a narrow view of the question of self-denial. He that pays *only* a tithe (but few have done this) does not *give* anything; for "the tithe is the Lord's," reserved sacredly unto God, and not ours to give. God never designed that man should have any less of this world's goods because he pays the tithe. In other words the nine-tenths (providing we pay the Lord the tithe) will go as far, and often farther, in providing us with a support, as the whole would if the tithe is not paid. Would you think of calling your neighbor "benevolent" because he does not enter your house at night and take away, against your protest, that which you have gathered for the comfort of your family? Is a man benevolent because he does not rob the bank? No, no; well, then, why call a man "benevolent" because he ceases to rob Jesus Christ of the portion that he has reserved of all that he has placed in our hands? Oh, for that "honest-heartedness" which *enlarges the soul*, and gives a true conception of Christian benevolence.

I have been asked, "upon what *principle* can it be said, that we rob God in 'offerings,' if God has given to man nine-tenths of his income and has only reserved the tithe as holy to himself?" God has not specified any particular amount that man should give in offerings, yet if we do not *recognize the obligation* we are under to God for what he *has done and is doing* for us in the gift of Jesus Christ, we show the basest ingratitude. We recognize the *principle*, when

our friends have bestowed upon us some valuable gift, we begin to look about to see what we can return to reciprocate the favor. The greater the gift bestowed, the greater the sense of obligation and gratitude. If thus the trifling favors bestowed upon men by their fellows call forth a return of "gifts" according to our ability, how *much more* should the "gift" of *life and redemption* call forth from man constant recognition of his obligations and gratitude to his Redeemer?

The principle of heaven is benevolence.

GIVE, GIVE, GIVE.

"It is more blessed to give than to receive." Acts 20:35. And why? It is because there is more lasting joy in giving than in receiving. Christ warns us against the sin of covetousness,—"Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. "For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." Ps. 10:3. It was covetousness that led Lucifer to desire Christ's position. This mighty angel succeeded in gaining man's fall through coveting the forbidden tree, and the *virus* of covetousness has tainted the soul of every son of Adam. This must all be taken out of man if he enters heaven. God in his wisdom has made the duty and privilege of giving a part of the worship of God. "Give unto the Lord, O ye kindred (or families) of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; bring an offering, and come into his courts. O worship the Lord in the beauty of holiness; fear before him, all the earth." Ps. 96:7–9.

The Sabbath offering was twice as much as on any other day of the week. See Numbers 28.

God calls upon the wealthy especially to give liberally of the means he has intrusted to them. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17–19. Riches are a snare to the soul unless used to the glory of God.

Giving is a religious act, and hence should always be a voluntary one. "But this I say, He which soweth sparingly shall reap also sparingly: and he that soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 9:6–8. It is a blessed truth that all must be saved by faith, yet we are to be *rewarded* according to our works. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. Read also Matt. 16:24–27. We may give and not see the result of our labor in this life, but the eye that never sleeps nor slumbers will reward every self-denying act. "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6:10. The poor widow who gave only one farthing, because of the self-denial connected with it, gave more than all who gave of their abundance. Every sacrifice is remembered of God.

The angel of God made mention of the alms and prayers of Cornelius, and said that they had come up as a memorial before God. Acts 10:4. Man, although selfish and undeserving, has been the recipient of the *unspeakable gift of Christ.* "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:8. Oh, for the unselfish, uplifting Spirit of Christ, that denies self for the good of the undeserving! Give me this spirit, and I will know the truth, "It is more blessed to give than to receive."

When David called for offerings to build the temple, and the people readily responded, he was led to exclaim—"Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, *we thank thee,* and *praise thy glorious name.* (Let all say, Amen.) But who am I, and what is my people that we should be able to offer so willingly after this sort? For all things come of thee and of thine own have we given thee. . . . I know also, my God, *that thou triest the heart,* and hast pleasure in uprightness. As for me, in the uprightness of my heart, I have willingly offered all these things; and now have I seen with joy thy people, which are present here, to offer willingly unto thee." 1 Chron. 29:12–14, 17.

We have seen by many scriptures that man and all he has belongs to Christ, and that man is in possession of the things of this world only as a steward of the property of Christ. Therefore Christ has the right to call upon men to return *any portion* of his goods at any time. When the antitypical jubilee is about to usher in, then what man has will be of little value to him in this world. Hence at this time Christ will call upon his people to dispose of much of their property to push forward the closing triumphs of the cross. In this the hearts of the wealthy

will be especially "tried" and their loyalty to their Redeemer tested. Speaking to us on this point, Christ says: "Fear not, little flock; for it is your father's good pleasure to give you the kingdom. *Sell that ye have and give alms;* provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth, for where your treasure is there will your heart be also. Let your loins be girded about, and your lights burning; and ye, yourselves, like unto men that *wait for their Lord,* when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12: 32–37.

It is clear that there will be a time before the gospel closes when this command to "sell and give alms" will especially apply. The connection shows that it will be just before the Lord comes, when the "little flock" will be "waiting" and "watching" for their Lord's return. It is proper to inquire, "Has *the time come* when this command of Christ to his stewards applies?" In anwer to this important question, "Testimony No. 33," page 261, 262 speaks very clearly as follows: —

"Let every dollar that you can spare be invested in the bank of heaven." 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.' These are the words of Jesus, who loved you so much that he *gave his own life,* that you might have a home with him in his kingdom. Do not dishonor your Lord, by disregarding his positive command. *God calls* upon those who have possessions in lands and houses *to sell,* and to invest the money where it will be supplying the great want in the missionary field. When once they have experienced the real satisfaction that comes from thus doing, they will keep the channel open, and the means the Lord intrusts to them will be constantly flowing into the treasury, that souls may be converted . . . . There are men and women who, possessing houses and lands, cling to their earthly treasure with selfish tenacity, and do not have faith enough in the message and in God to put their means into his work. To these last are especially applicable the words of Christ, "sell that ye have and give alms."

Then the "Testimony" speaks of the poor and those of less means, as follows: —

"It may not be your duty to sell your little homes just now; but go to God for yourselves; the Lord will certainly hear your earnest prayers for wisdom to understand your duty. . . . But I can say to those to whom God has intrusted goods, who have lands and houses: '*Commence your selling and give alms. Make no delay.* God expects more of you than you have been willing to do. We call upon you who have means, to inquire with earnest prayer: 'What is the extent of the divine claim upon me and my property?'"

This message was sent to us four years ago, and how few have heeded the call.

In Special Testimonies of recent date I find these words: —

"All our influence belongs to God. All we acquire is to be used to his glory. All the property that the Lord has intrusted to us is to be held on the altar of God, to be returned to him again. We are working out our own destiny."

May God help us to be wise for eternity.

The prophecy is plain that the time will soon come, that those who are true to God's law can neither "buy nor sell." Rev. 13:13. Has Christ spoken to his people on this subject too soon? Is there danger that we shall be too hasty in the transfer of our means into the bank of heaven? The *delay,* on the part of so many, in answering this call, is evidence that but few have felt the claims of Christ upon their person, and substance. It is written of those who received the early rain: "Neither said any of them that ought of the things which he possessed was his own." Theirs was a living faith that Christ had bought them. Oh, that this truth may be impressed upon the heart of every believer. When this is done, "with great power" shall we "witness" of the last message to a dying world. "For he shall finish the work, and cut it short in righteousness; because a short work will the Lord make in the earth." Rom. 9:28; Mal. 3:10. The Lord is waiting for his people to fully consecrate their all to God, as those early disciples did, and then he has promised to "pour out a blessing that there will not be room enough to receive it." This is the latter rain; the refreshing that shall come; not in showers, but it is to be "poured out" as on the day of pentecost. The Lord asks us to put him to the test and see if he "will not open you the windows of heaven," to accomplish this work. Most gracious invitation. Oh, why not do just as the Lord says, and thus with confidence *believe* we have all he has promised.

In closing let us call to mind some of the thoughts brought out in this study: —

1. Lucifer became jealous of Christ, and sought the position to which the Father had called his only begotten Son.

2. The position to which God has called each one, if accepted, brings the greatest happiness to the individual and reflects glory upon the Creator.

3. In seeking a position to which God has not called us, we are asking for that which can only work our ruin.

4. The laws of God are not arbitrary, but are founded upon righteous principles of *love* which are essential to the happiness and well-being of all intelligences.

5. Satan disputed God's right to bestow his gifts upon whom he chose.

6. Upon Christ and no other being, was bestowed *creative-life-giving* and *law-making power.*

7. Christ created all things and upholds the same; hence all are Christ's.

8. Satan disputes Christ's ownership and claims to be the prince and rightful owner of this world.

9. Not until the conflict is ended, at the coronation of Christ, does Satan and his followers acknowledge Christ's ownership and God's right to bestow or withhold his gifts.

10. Christ gave to man the earth and all therein, with one exception.

11. In this exception Christ tests man upon the right of ownership and the right to withhold his gifts.

12. Man sold himself to become a slave, and is swindled out of all his possessions by Satan.

13. Christ purchased man and his lost estate at the infinite price "of the *life* and *existence of himself and all that he had created,*" for all were jeopardized in the purchase.

14. Thus, in the gift of Christ to redeem a lost world is revealed the infinite love of God to man.

15. Man is given a second trial, but now as a steward of another man's goods; he no longer owns the earth.

16. In connecting man with Christ in saving the lost he gives an *object lesson* that is a constant reminder of Christ's redeeming love.

17. The *tithing system* was introduced into the plan of salvation, from the earliest times to impress the minds of men with the great truths that Christ is the source of every blessing to his creatures and to constantly remind men that God is the true *proprietor* of their fields, their flocks, and herds, their gold and silver, and everything man possesses; that God has made them stewards of his goods.

18. There is only one plan of salvation from Eden to the end of the world.

19. Christ's ambassadors must look to the appointing power for their support, for it would be morally wrong to "set apart" ministers to represent his kingdom and leave them to look to others for their support.

20. Abraham paid tithes of all, and Christ declares that we "ought" to do the same under the present order of priesthood.

21. When God revealed to Jacob, at Bethel, the plan of redemption, he at once gave his heart to Christ and made the solemn vow to pay a tithe of all that God should give him, as a recognition of Christ's ownership.

22. The apostle Paul shows that the Lord has decreed that they who preach the gospel should be supported in precisely the same manner that the Levitical priesthood was.

23. He who robs God of the tithe discourages the ambassador of Christ, and hinders many from entering the harvest field for souls.

24. All mankind who withhold the tithes from the cause of Christ, are guilty of the great sin of robbery.

25. The church largely has departed from the God-appointed plan for the support of the gospel, and Satan has substituted plans in harmony with the carnal mind.

26. We are to honor the Lord with the first-fruits of all our increase.

27. Many who talk much of sacrifice, will not do, in paying the tithe to Christ, what the poor heathen do for their gods of wood and stone.

28. We have robbed the Lord in offerings as well as tithes.

29. Christ has the right to call upon his stewards to return his goods at any time.

30. In the time of the refreshing, or latter rain, and that is now, Christ calls for his stewards to "sell" and give "alms," and thus to transfer their earthly goods to the bank of heaven. Neither will anyone (upon whom God's power rests) say that aught of the things that he possesses are his own.

31. When all are thus *constantly impressed* with the thought that *they are not their own, that they have been bought with a price* there will be no lack of sympathy with Christ in the work of saving souls.

32. The message of God to us is: "That the earth and the fulness thereof is the Lord's and *that necessary means should not be spared to make it plain,* for the angel's message made plain will have effect." May these truths find a response from hearts loyal to Christ, who is our *Creator, Law-giver, Redeemer* and our *Righteousness.*

COUNCIL MEETING.—No. 10.

THIS hour was filled by Elder O. A. Olsen, in bringing before the delegates the importance of developing the ministry. He said it was a sad thing to contemplate that so few of late are entering the ministry. The work is extending in every direction, and we are not able to answer one call in a hundred for ministerial help. Our home field, even, is by no means supplied as it should be. True, there are many names on the list of the ministry, but some of these are aged. Shall we remove these names from the list because they are nearly worn out? God forbid. When a man has properly put his life in the work, he should carry the honor of his position to the grave, even though not able to do much in the work.

But that which concerns us most is the fact that so many who might be efficient, are carried along from year to year in their inefficiency. Some of our

largest conferences ought to have a dozen or even a score of ministers each year to ordain. But yet the lack with us is not so much in numbers, as in efficiency. Why is this? Years ago men received license to preach, but their license did not warrant them pay for their experiments in ascertaining whether they could preach or not. That course, too, developed some good material. This is in harmony with the words of Paul to Timothy: —

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ."

I am satisfied that our present system of paying for all these experiments, is not the wisest. But how to remedy it I cannot tell. Take the young licentiate: Before he starts out, or shortly after at farthest, he sends in a request for money. At the end of the year, he sends in his bill, and expects remuneration for his services, the same as an old minister. But what did he do for the upbuilding of the conference? Was a new church raised up? Not one. What was he doing? Oh, he was in this church, and in that one, preaching a little, as he saw fit. Were any converted, and united with the church during the time? No. Were the meetings any better than before he came? Not that any one knows of.

The sooner we return to the old system the better. I am inclined to think that the giving of the license is all the responsibility the Conference should take until he has proved his ability as a laborer. But suppose, says one, that he has no money to start with? Let him go and earn it. Here is no excuse for one to be in idleness. If anybody has the spirit of work in him he can find work enough. If he is a single man, it will not take much money to start with. So far as expense-money is concerned, one need not go into large places at first. Go to the country, on some four corners, and set in. If you have no place to board, work during the day and earn the board. You will not have to work long before you will have friends enough. The people will think all the more of you for your activity.

Such men will feel the responsibility of their work, and the Lord will bless them. He will pray and preach in earnest. He will develop in a healthy way. But in the present way of doing, men are weak and vacillating. Brother Lane raised a query: What about the young man who has spent his all for an education with which to go; does not the Lord know all about that? Can we not trust him to open the way before us if the Lord has called us to that work? At this point some one suggested that hard work would hurt the hands. Nonsense, let callouses be formed on the hands. It will not hurt them. The following from "Gospel Workers," p. 75, was read on this point:—

"It is necessary, in order to pursue this great and arduous work, that the ministers of Christ should possess physical health. To attain this end, they must become regular in their habits, and adopt a healthful system of living."

There is not a single conference among us but what stands ready to encourage every one who wishes to engage in the work of the ministry. In fact, the most of them err in this direction. Those to-day who get the most pay for their work, are making the largest sacrifices, for the reason that they are men of energy, and are the very ones whom the world would be glad to employ.

But what we want to talk about is the inefficiency of some of the men. We have heard of some men, and young ones too, who when in the field, do not get up to breakfast with the family that entertains them. Let such men go without breakfast, I would say.

But another point I wish to speak of for a few minutes. Let those who go out to labor, be sound in the faith. Some have gone out who were not thus sound. They have not fully believed the "Gifts." Some indeed have been so unsettled on this subject, that they would evade a direct question upon it. Someone may ask, if a young man starting out should be able to speak on all these points. Let him be sound in the faith, I say again. He may be able to speak plainly, and in a way that others may be helped. But he cannot do it unless he has it in his own heart.

Some have gone out and talked in this way. There is a woman among us who has visions, but *we* will stick to the Bible. This is said in a sanctimonious way, and souls are led into deception. Have these things ever happened? Yes, time and again. Again, here is the tithing question. Some go out and evade this matter so that he does nothing to upbuild the work. He takes out of the treasury but brings nothing in. This discourages the brethren, and destroys the means of carrying the message to those who are in darkness. Why should not this matter be carefully looked after in our conferences? We would better have fewer ministers, who are full of faith and courage, than a large number of indifferent ones. In the case of Gideon with 32,000 men, God could not work with them because some were fearful and unbelieving. The number was therefore reduced to 300, and with these God did a large work. These were men of faith. They had hold of God.

Let young men go out now and raise up a church here and another there; a conference will not leave him to work along alone a great while. They will take him up and encourage him. How will he get along financially in the mean time? The people

with whom he labors will ask, How are you supported? When they ascertain that he has no promise of conference support, they will not let him suffer.

No one need to wait for years for the Lord to bless him. He will bless the faithful man daily. If he has no great education, even, the Lord can, and will work for him. God is a wonderful helper when we trust him.

STATE AGENTS' CONVENTION.— No. 8.

THE session was devoted to a consideration of the question of larger commissions for canvassers who work in large cities, or in very sparsely settled regions of country. A paper was read on the subject by Elder Robinson, of the Atlantic Conference, in which he brought out the special difficulties that beset the work in large cities, and showed the need for some arrangement whereby better remuneration can be secured for the workers in such territory. He outlined a plan for securing the desired consideration, based on the density of population.

Elder Miles followed with a few remarks in harmony with the thoughts brought out in the paper, and presenting still further arguments to show the need of a suitable adjustment of this question. It has a very important bearing on the matter of keeping canvassers in the field.

Elder Chadwick called attention to some of the difficulties experienced by canvassers in regions where the people to whom books may be sold are few and far between. He referred especially to South America, and mentioned the numerous and very serious difficulties that beset the canvassing work there. If there is need of some arrangement to favor the canvassers in large cities, he thinks the demand is equally as imperative for something to be done for the canvassers in sparsely settled regions.

Further remarks were made on the subject under consideration, by brethren Harrison, Crothers, Dart, and others. Brother Harrison expressed it as his conviction that no increase of commissions is necessary for canvassers in large cities. He thinks that by having the company-plan properly arranged and carried out, and by exercising suitable economy, canvassing in the large cities can be made sufficiently successful on the present basis of commissions.

Brother Crothers suggested that while it is undoubtedly needful that something be done for canvassers who labor under the unfavorable conditions mentioned, he thought there was a better way than to re-adjust the commissions. Individual cases of necessity could be considered, and such aid extended to them as circumstances would permit.

THE THIRD ANGEL'S MESSAGE.— NO. 10.

ELDER A. T. JONES.

"I COUNSEL thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in unto him, and will sup with him, and he with me." Rev. 3:10–20.

This is the counsel that we want to study to-night. I counsel thee. Who is this? [Congregation: Christ.] What is he called in the 14th verse? [Congregation: Faithful and True Witness.] He will make quite a good counselor, will he? The faithful and true witness, the beginning of the creation of God, comes and counsels you and me. Is n't that a good deal of condescension, considering the place from whence the counselor comes? That which we have been studying during the several lessons that are past, that which has come before us so constantly and so fully a few days past now, that word sent to the Laodicean church as to what we are, and how we do not know it — that has come to us from every point of the compass, has n't it, the last few days? It has come from every side, and from every mouth that has spoken, and the Lord with all the rest has spoken direct to us in the word that was read yesterday upon that very thing. Well, I suppose that all now are ready to confess that what he says is so. So I will not repeat any of that to-night.

He has told us that, and now if we confess that that is so, we shall be ready to take his counsel and appreciate it, and will profit by his counsel, because it is only those persons whom he counsels. Those who receive his testimony; those who are spoken of just before this; he counsels those who are poor, wretched, miserable, blind and naked and do not know it; those that are lukewarm — that is the people to whom this counsel is given. Well, having been brought to that place by the word and testimony, and in every way the Lord has dealt with us these days that are past, in all the lessons that have been given us, then he stoops down and counsels us. Is n't that so? Then, brethren, let us not be so slow to take this counsel as we were the other. Let us not be so slow to come to a place where we can adopt this, as we were to get into a place where we could adopt the other.

Well, then, he comes as a counselor from this time henceforth. Is n't that so? [Congregation: Yes.] Then when you want to know whether you shall

sell out your property I suppose you will go ask your brother what to do? [Congregation: Ask the Counselor.] When you want to know what to do, you are going to ask some other man what to do, are you? Why, when I want to know what to do, how is any man to tell me, when, if he were in my place he would have to ask the same question as to what *he* would do? How am I going to get any help from him, when he himself does not know what he would do unless he were in the place where I am, and even then he would have to ask counsel for himself?

Perhaps this is the way I would do: I am only a common member of the church, and I must go to the Elder of the Church, or some one of more prominence, and ask him what to do. But suppose he wants to know, for himself, I suppose he must ask the President of the Conference what to do.

Elder Boyd: — "Isn't there safety in the multitude of counselors?" But suppose the President of the Conference wanted to know, and needed to ask, then he would have to ask the President of the General Conference, I suppose. But suppose the President of the General Conference wants to know, — who shall he ask? [Congregation: Ask the Lord.] Suppose you should want to know whether to sell your property, or do one thing or another, who are you going to ask? Anybody? [Congregation: Ask the Lord.] Oh, well, you can ask the Lord, can you? So, then, we common people can get our knowledge from the Lord without straining it through half a dozen persons like the other Catholics? Can we? [Congregation "Yes."] Is that so? [Congregation: "Yes."] In the Catholic Church the common people cannot get at the Lord except through the priest, and the priest through the bishop; and the bishop through the archbishop; and the archbishop through the cardinal, and the cardinal through the pope? Is that the way the Lord's people are to do? No sir. That isn't God's method. When you want to know a thing, you ask the Lord. He is your counselor, and he is my counselor. And when he is your counselor, *then*, Brother Boyd, "in the multitude of counselors there is safety," and *not until then* either; because then we have counsel of the Master of Assemblies. And when he is the Counselor of each one and then we counsel together and *he* is in the midst, then there is safety in the multitude of counselors.

You will find a sentence in "Gospel Workers," like this: —

"We are to counsel together, and to be subject one to another, but *at the same* time we are to exercise the ability God has given us, in order to learn what is truth. Each one of ue must look to God for divine enlightenment." "After you have received counsel from the wise, the judicious, *there is yet a Counselor* whose wisdom is unerring. Fail not to present your case before him and entreat his directions. He has promised that if you lack wisdom and ask of him, he will give it to you liberally, and upbraid not." *Pp. 129, 257.*

Then I ask again, from this night henceforth, Is he your counselor? Is he individually our counselor? [Congregation: Yes.] And the word that we heard from Brother Underwood on this same subject, especially in the selling of property, "if there were more of this seeking the Lord for his guidance, there would be more of his direction." We would have more of him in our work and in our counsels. What in the world did he make himself our counselor for, if he did not expect we should have his counsel? Then let us have it.

What is his name? [*Ans.* Wonderful Counselor.] The way it is printed is, "Wonderful, Counselor, Mighty God, Everlasting Father, the Prince of Peace." That is the name whereby he shall be called. What is the first part of his name? [*Ans.* Wonderful.] The second part? [*Ans.* Counselor.] What the next part? [*Ans.* Mighty God.] Next part? [*Ans.* Everlasting Father.] And the last? [*Ans.* Prince of Peace.] He is "Wonderful" and "Counselor;" then isn't he a wonderful counselor? [*Ans.* Yes.] I should say so. You will also remember that other passage, "wonderful in counsel." And what else? "Excellent in working." Do n't forget that when he comes as a counselor he is there as a worker, too; and the counsel which he gives is as a worker and as an excellent worker, who will perform the work, "for it is God which worketh in you, both to will and to do of his good pleasure."

So now we have this counselor, the faithful and true witness, the wonderful counselor, wonderful in counsel and excellent in working. Then when we have sought this counsel and obtained it, he is to go right with us in the execution of the counsel as well as be there to give it at first. Is n't that so? If we have not learned that, there is no use for us to go any further at all, unless we do depend fully upon his power, his character, his righteousness and his life. Because if there be any other consideration and any other way which we are to take, we might just as well give up right now and stop. That being so, we could not go any further without him. Very good then, he is the Wonderful Counselor; wonderful in counsel and excellent in working, and he says, I am with you to counsel; I am with you to execute.

"I counsel thee to buy of me gold tried in the fire." Other scriptures besides this passage show that nothing will satisfy us but that gold which will stand the test of the fire. You will remember 1 Peter 1: 4, 5, speaking of the living hope unto which God has begotten us by the resurrection of Jesus Christ from the dead; and how we are kept by the power of God

through faith unto salvation. How are we kept? [*Ans.* By the power of God.] Through what? [*Ans.* Faith.] Unto what? [*Ans.* Salvation.] When? [*Ans.* Ready to be revealed at the last time.] We might now read, "Ready to be revealed," and could stop right there, and it would be so, for we have come to the "last time." But this hope. How are we kept? [*Ans.* By the power of God.] Through what? [*Ans.* Through faith.] Wherein ye — do what? [*Ans.* Greatly rejoice.] Do you know? I want to know now, is that so? [*Ans.* Yes, yes.] "Wherein ye greatly rejoice." Do you? Then why do you go moping around with your face drawn down? The time has come for us to believe the Scriptures. Abraham believed God and it was counted to him for righteousness. The Lord said it, and he greatly rejoiced that it was so. Is that so to-night, that we greatly rejoice? [*Ans.* Yes.]

"Wherein ye greatly rejoice though now for a season if need be we are in heaviness through manifold temptations." What is manifold? [*Ans.* Many fold.] We are in many fold temptations and greatly rejoice all that time. How can that be? It *can* be, because God says so. And it is so, is it? That is the only way I know it can be, because he says it is so. Now what is this for? "That the trial of your faith being much more precious than gold that perisheth, though it be tried with fire." What is tried? [*Ans.* Faith.] Are you to expect your faith to be tried as with fire? Are you to expect your faith to endure that test as gold passing through fire? [*Ans.* Yes.]

We will study this further. What care men take in this world of the gold that perisheth! Many hoard a great deal of gold, and great buildings are erected — safe deposits, then they have a little box, and lock it, put it in a bigger box, and lock that, and put it in a great safe with lots of boxes, and that is locked again, and then a great steel gate shuts up the whole thing, and that is locked, and a guard walks around it all night to see that it is safe. Hundreds of people in these large cities are thus caring for the gold that perisheth. Let me say to you, my brethren and sisters, the trial of your faith, I care not how weak it may be, is more precious in the sight of our Wonderful Counselor, is more precious in the sight of God, than all the gold and jewels in all the safe deposit vaults that are on earth.

Do not be afraid that he is going to forget it. What does he call it? More precious than gold that perisheth. Who is it that says that? The Wonderful Counselor, the Lord himself. Let us then thank him that he regards our weak, trembling faith like that. Well then, brethren, have n't we right there one of the greatest possible encouragements that the Lord can offer? Why people bewail their weak faith, I do not know. Sometimes you say, "I haven't any faith." Well, the Lord says you have, and I say, Thank him for what you have. I do not care how little you have, though it be like the mustard seed; thank him that you have it; and thank him that it is more precious to him than all the gold and wealth of this earth. That is the way the Lord regards your faith.

You are not to question whether you have faith or not; God says you have it, and it is so.

Let us read Romans 10:6–8: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach."

Then it is right to bewail and wonder whether we have faith or not? Not so. God has planted faith in every heart that is born into this world, by that Light which lighteth every man which cometh into the world. God will cause that faith to grow exceedingly, and he will reveal his righteousness unto us as it grows, "from faith to faith." Where does faith come from, anyway? God gave it to us. Who is the Author of faith? Christ; and that light which lighteth every man which cometh into the world is Jesus Christ. This is the faith that is in every man's heart. If each one uses the faith which he has, he will never have any lack of faith; but if he will not use the faith that he has, how in the world is he going to get any more?

Then we have faith, have we not? And the trial of your faith is "more precious" than all the gold that ever was on this earth. Mark you, it is more precious in the sight of God. Not that gold is precious in his sight; that is not the thought at all. It is more precious in the sight of God than all the gold would be *in the sight of a man.* How precious would all the gold be if a man had it all? Would not he think himself rich? Would not he pride himself upon it wonderfully? Then do not forget that the trial of that faith which you have,— no matter how small it may be,— is more precious in the sight of God than all the gold of this world would be in the sight of a man. So then "the trial of your faith, being much more precious than of gold which perisheth, though it be tried with fire," is precious in the sight of God. Who is the most interested in that process? [Congregation: "The Lord."] Assuredly! For I cannot express how precious it is in his sight. My idea of how precious it is in his sight is just as far from the reality of it as my thoughts are from his thoughts.

Consequently he is the most interested person in all the universe in the trial of our faith, in the working of our faith, and all the process of it. Is n't it a gift from him? Is n't it to his interest? This is the true light, in which we should view this matter.

Then we read further: "Though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love." Do we not? He says we do, and it is so. "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Is not that so? Assuredly it is. But, brethren, I often think of that verse, "Whom having *not seen*, ye love," and believing it is so, I wonder what in the world it will be when *we see him?* And the blessedness of it is, we will not have to wait long for that now. [Congregation: "Praise the Lord."]

There is another passage I will refer to, found in the 12th verse of the 4th chapter of 1 Peter: "Beloved." Who? "Beloved." Is that so? Who is it that says so? The Counselor. He calls you and me beloved. Why, brethren, how can we be anything else than the gladdest people on the earth, when God talks to us like that? He comes and makes himself the Wonderful Counselor, and wants to counsel and talk with us, and the first word he says is, "Beloved." Now we have thought many a time that when the angel came to Daniel directly, and said, "O man greatly beloved," that that was quite a personal statement; it can be no more personal than this is to you and me. He comes himself, and says, "Beloved."

Then "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." The word to us now, brethren, is, "beloved." Let us use the word in that way. Beloved, we are to treat the fiery trials as strangers henceforth? There is nothing strange about it. Then it will not surprise us when we meet them. You know a great many people are somewhat diffident and bashful, and when they meet a stranger suddenly face to face they are quite out of countenance. Now if you and I are going to be diffident and bashful about the trials — we are going to come face to face with some of them one of these days, a brawny one,— and then if we are diffident and bashful at all, we will be put out of countenance. But just as certainly as anybody is put out of countenance by a trial, just so certainly the enemy has got the victory there. That is the way he wants to catch us off our guard, so that we will be startled and put out of countenance for even a moment, and he will get in his fiery darts and wound us.

The Lord comes and counsels us like this: "Think it not strange." So then when we meet these fiery trials we are not going to meet a stranger. Do you see? We will be acquainted; we will know them. I do not care how bashful or diffident a person is, when he meets an acquaintance he is not astonished at any sudden meeting; he will not be put out of countenance; but he is glad to meet his acquaintance. Then the Lord wants us to be so well acquainted with fiery trials that, no matter how suddenly we meet them, we can say, "All right; glad to meet you, sir; I know you; come along." Then when he tells us this, let us not think it strange concerning the fiery trials "as though some strange thing happened" unto us. We are not to meet them and deal with them as strangers, but as acquaintances; not only that, but we are to meet them as helpers on to Zion.

James told us long ago, "My brethren, count it all joy" when we fall into divers temptations. What did he call us there? "My brethren." James 1: 2. He calls us "My brethren" here, and other places we are called "Beloved." What does "divers" mean? Different. What does Peter call it? "Manifold." Then, my brethren, count it all joy when we fall into "divers," diverse, different, and various kinds of temptations. So we see by these different definitions that the thought is, count it all joy when we fall into *all* kinds of temptations; and we will count none of them strange, because we are to regard them all as acquaintances.

We read further: "But rejoice, inasmuch as ye" — shall be partakers? Oh no; but "rejoice, inasmuch as ye *are* partakers of Christ's sufferings." That is the point. In James he says, "My brethren." Now let us read a text that will connect both of them. Heb. 2: 10–12: —

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them *brethren.*"

This is why he calls us brethren, and why we are to count it all joy when we fall into divers temptations; for he has been there; he has met every one of them; he has met each temptation to its fullest extent; he has passed through all these things *for* us. Then he comes back and says to us, I will pass through them *with* you. He passed through them alone *for* us first; now he passes through them *with* us. "I have trodden the winepress alone, and of the people there was none with me." But thank the Lord, God was with him, for "the Father hath not left me alone." Thank the Lord that he had the royal courage to do it alone, trusting only the Father to be with him. And oh, how good he is, not to ask us to try it alone. No; he comes and says, I will go with

you through all these trials. My brethren, he will go with you. So then this is why we are not to count them strange. He calls us his brethren, and he has passed through every one of these trials and is well acquainted with them, and therefore we are not to count them strangers.

Is Christ a stranger to trials?—No. How many trials did he meet?—All. How many trials that you will ever meet, did he meet?—Every one of them. To what extent did he bear the contest upon each one of the temptations?—To the fullest extent on each point. With whom was he contending on these things?—Satan. Satan knows more tricks and trials and temptations than any man would ever be obliged to meet alone, does n't he? And he tried every one of them on "my Brother," did he not? He tried every temptation on Jesus. To what extent of his effort did he have to try each one of them on Jesus?—To the fullest extent. Did he not have to exert all the power he knows on each single point in the temptations and trials of Jesus?—He did. Did not Satân try everything that he knows in every way that he could possibly invent, on him? and did not he try it to the fullest possible extent that he could try it? Yes. Well, then, has not all his reservoir of trickery, of temptation, and trial, been exhausted on Christ? and has he not exhausted all the power that he has to use in any of these trials and temptations?—Yes. Well, then, when I am in Jesus, and when he is in me, how much power has Satan left to affect me with? [Congregation: None.] How many remaining tricks does he know to play on me? There are none. Do you not see, then, that when we are in Christ we *have* the victory; we have it *now*. Victory is not the only word; we have the triumph, and we have it now.

Now 2 Cor. 2:14: "Now thanks be unto God." When?—"Now." "Which always causeth us to triumph." When?—"Always." Is that so? [Audience: "Yes."] "Always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge." How?—"By us." Is that so? "And maketh manifest the savor of his knowledge by us." Where? [Audience: "In every place."] Think of it. When is it?—Now and always, that is when. How?—By us. Where?—Everywhere. Then I would like to know what in the world is the reason we have not the victory in Christ. I would like to know what in the world is the reason we are not conquerors now. "This is the victory that overcometh the world, even our faith." Is it?—Yes, that is the victory. Christ is our victory; his victory is my victory, is n't it?—Yes. Well, then, when we are in him we are perfectly safe, are we not? Are we safe as long as we are in him? Yes.

Do you not remember way back in olden times they had cities of refuge and when some accident happened, as when an ax flew off the handle and struck a man and killed him, and there was another man present as a friend standing by, who perhaps might not take time to think deliberately, but would fly into a passion and would go about to take revenge in that matter right off. What was the man to do? He was just to strike out with all his might for the city of refuge, and perhaps the other man after him with all his might. But if he got in there, then what? He was safe and the other man could not touch him, and he was perfectly free. Suppose he went out of town? Just as certain as he went out and that other man found him, his blood was upon his own head. He was responsible. But he was safe there as long as he stayed in the refuge. And he was to stay there until the high priest died. When the high priest died, the man was perfectly free, and he could go out any where and the other man could not touch him at all, no matter how much he wanted to.

Speaking of Abraham, it is said, "By two immutable things in which it is impossible for God to lie, we might have strong consolation who have fled for refuge." We have done mischief. We have sinned. What are the wages of sin? Death. Then who is after us? Death. Who had the power of death? Satan. Then who is after us? Satan. And we fled for refuge to lay hold on that hope set before us. Where is that hope? [*Ans.* In Christ.] Who is our refuge? [*Ans.* Christ.] Who is our city of refuge? [*Ans.* Christ.] Who is our enemy? [*Ans.* Satan; death.]

Now then, when we are in Christ, our refuge, can Satan touch us? He cannot. How do you know? It says so. Suppose we go out before the priesthood closes, what then? Satan can, and he will smite us, and our blood will be on our head. If we go out before the priest-hood closes, we have no protection and he will take us. If that man would remain in the city ten or fifteen years he would have grown strong enough to meet his enemy, wouldn't he? He would have got experience there, and therefore he could say, "I am strong enough now I am not afraid of any enemy; now I can go out. I can go out now, I am all right. That other fellow has gone away now and forgotten all about this." But he is not able to meet the enemy, is he? Where is he able alone to meet the enemy? In the city. And in the city *he* does not have to meet him at all, does he? [Voice: The city meets him.] The walls of the city meet the enemy. That shield of faith that quenches all the fiery darts of the wicked—that shield of faith which is Jesus Christ, is the walls of our city of refuge, and the fiery darts of the enemy cannot get past it at all.

Well then our strength and our safety forever, is only inside of our refuge, is n't it? And then when the priesthood closes, we can go everywhere in this universe — but not outside of Christ. Then we can go everywhere, and can the enemy do us any damage? No, sir. Let us stay in the City, brethren; let us stay in the refuge to which we have fled; where our safety is. And when we are there have n't we the victory? Yes, sir; in him we have the victory. We can meet the temptation then with joy. Why, we have the victory before we meet temptation, have n't we? Then can we not be glad? Would n't you rather have a battle when you know you have a victory before you start in, than to have no battle at all? Then let us do some of that kind of fighting. Come on, what is the use of being afraid? The victory *is* ours.

Of course if we go in, calculating to be whipped, we had better not fight. The one who goes in expecting to be whipped, had better run before he begins. The Lord does not want us to make such a fight as that. Our Brother did not make such a fight as that. No, sir. And he don't propose that we shall. He wants us to know our victory: he wants us to know our confidence. He wants us to know our strength; he wants us to know the power that is ours, and he wants us to know our duty; and then, when the contest comes, we will know how to meet it. We meet it in him; we meet it by him. We meet it with the shield of faith, and the fiery darts of the enemy are quenched, and there is no question about it. Then it is in suffering, where we meet the power, the victory, and the elevating presence of Christ. When the trials come we stand with him and we know that we cannot stand without him. "Count it all joy": let us do it. Think it not strange when the fiery trials come as though some strange thing happened unto you, but rejoice. "Rejoice forasmuch as ye are partakers of Christ's suffering, that when his glory shall be revealed in you, ye shall be glad also with exceeding joy."

Then we need gold tried in the fire, to meet these trials, do we not? We need something that will stand the tests that will come, and this is what we have learned before. "Those who bear every test have heeded the testimony of the True Witness, and will receive the latter rain that they may be translated." Brethren, is there not a lot of good cheer in the thought that it is for that, that the latter rain is to prepare for translation? Now, where is the latter rain to fall, and when does it? Now is the time for the latter rain: and when is the time for the loud cry? [Voice: "Now."] What is it to prepare us for? [Voice: "For translation."] It brings good cheer to me that the tests that the Lord is giving us now, are to fit us for translation. And when he comes and speaks to you and me, it is because he wants to translate us, but he cannot translate sin, can he? Then, the only purpose that he has in showing us the depth and breadth of sin, is that he may save us from it and translate us. Then, shall we become discouraged when he shows us our sins? No; let us thank him that he wants to translate us, and he wants to do this so much that he wishes to get our sins out of the way as soon as possible. Brethren, let us believe the Lord right along, all the time.

Then, we need something that will bear as severe a test when tried, as gold is required to bear in purifying it in the fire. What does the Counselor tell us to get? What does he tell us to buy? [Voice: "Gold tried in the fire."] That very thing is needed right now in order to meet the trials that are coming — no: the trials that *are here:* we do not care for what is coming, we need that now: we need that to meet the trials that are here, and that is the very thing that the Counselor says: "Buy of me, I have a supply." He has a supply, for he has manufactured it: he has the thing that will bear the test, for it has already borne the test: it has borne every test that will ever be required of anybody again. The test was borne in his sufferings. Through sufferings the gold is purified, made white, tried and perfected and proven to be the genuine article. We have the definition of that by the Spirit of the Lord. Gold tried in the fire is love, it is "faith and love." Read Gal. 5:6: "For in Jesus Christ neither circumcision availeth anything nor uncircumcision; but *faith* which worketh *by love.*" In other places it is expressed "faith and obedience." What is obedience? [Voice: "The expression of love."] In "Steps to Christ," p. 64: "*Obedience is* not a mere outward compliance, but *the service of love.*" Then, when the testimony speaks of faith and obedience, it is simply "faith which works by love." The expressions in the testimony of "faith and obedience" and "faith and love," mean the same thing as the expression of the Scripture "faith which worketh by love." They are simply different modes of expressing genuine, spiritual faith, for in Christ nothing availeth but "faith which works by love."

Obedience is the service of love, and Jesus tells us to buy of him gold tried in the fire, which is faith and love, the faith which works by love, the genuine article of faith. What is it that is to be tried with severe fiery trials? Your *faith* which is more precious than gold, though it be tried in the fire. Then, you see, as every man's faith is to be so tried, he needs the faith that has stood the trial. Then we have the testimony: "Here are they which keep the commandments of God and" *have faith in Jesus?* — No, the *have* is not in there — they keep the commandments of God and [keep] the faith of Jesus.

That is the genuine article: that is the faith, which, in him, endured the test. That is the faith which met every fiery trial that Satan knows, and all the power that Satan could rally, that faith endured the test. So then, he comes and says to us: "You buy of me that faith that has endured the test, "gold tried in the fire." So, in the expression "buy of me that faith that has endured," is not that the same line of thought that we have learned in "Let this mind be in you that was also in Christ Jesus"?

When that mind is in me that was in him, will not that mind do in me precisely what it did in him? How is it that we serve the law of God, anyhow? "With the mind I serve the law of God." Rom. 7:25. Christ in this world, every moment served the law of God. How did he do it? With the mind. By what process of the mind did he do it? By faith. Then, does he not tell you and me to buy of him the faith of Jesus? Did not the faith of Jesus keep the commandments of God perfectly, all the time? and is not that the faith that works by love? Love is the fulfilling of the law. Then is not that the third angel's message, when he says: "Come and buy of me gold tried in the fire, (love and faith,) and white raiment, (righteousness of Christ) that thou mayest be clothed, that the shame of thy nakedness do not appear"? So, we see how it is now that the mind that was in Christ will stand all of the trials that this world can bring. Is not the mind of Christ the same yesterday, to-day, and forever? Will the mind of Christ in him do differently from the mind of Christ in me or in any other man? No. The mind of Christ was whose mind? [Voice: "The mind of God."] God was in him in the flesh.

How shall we buy? Read Isa. 55:1, "Ho, everyone that thirsteth." Brethren, have we not become pretty thirsty by all that the Lord has said in the last few days? I know brethren who have come to me and talked, and they were just about perishing of thirst, they were almost ready to drop of thirst. Then these words are to you and me. "Ho!" Just think, he wants to call the people's attention, so he calls loudly: "Ho! everyone that thirsteth! come ye to the waters," "Come."

When he said to Peter: "Come," could Peter come? Yes. What, come on the water? [Voice: "On the word come."] Yes, by that word Peter walked on the water. Then, when he forgot the word and thought he was about to sink, he said: "Lord, save me." He could not get him, could he? He started, but forgot the power of the word, the faith slipped, and he thought he could not get to him, and he cried, "Lord, save me." And the Lord put forth his hand. He did not wait for Peter to get to him, but put forth his hand and lifted him up. My brother or my sister, if you have mustered up courage to start on the word "come," and have forgot the power of it, and your faith has slipped because of the storm that was about you, you can say: "Lord, save me," and he reaches out his hand, and will save.

"Come ye to the waters, and he that hath no money, come." He tells us to buy, and whoever has no money, he will attend to the buying, he will see that we get the article. And that is also what he said to those who thought they had money, and did not know they had none. But that means us, that means you and me. And he comes with those words "beloved" and "brethren." "Without money, buy and eat, come buy wine and milk without money and without price." The same thing is in Isa. 52:3, "For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money." How in the world can we get back when we have sold ourselves? What did we get? Nothing. Now if he should ask anything for us to get back, how in the world can we do it? We sold ourselves for nothing, and if it costs us anything to get back, that means everlasting ruin, does it not? So then, we must settle down on that one thing that it does not cost anything for us to get back. "Ye have sold yourselves for nothing, and ye shall be redeemed for nothing." It cost *the Lord* something, however. It cost him everything. But all this he gives us, so that it costs us nothing. The price was paid, but not by us.

"Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness. Incline your ears and come unto me; hear and your soul shall live." What is it that you are to do that your soul shall live? [Voice:] Hear. Do you *hear*, brethren? Have you heard the invitation? Do you live? You have heard of the creative power and the wonder-working power of Jesus Christ; having heard it, do you live by it? Do you live in him, and by him, and to him?

Back there in the wilderness Moses lifted up a serpent, and what were they to do? "Look and live." And as the serpent was lifted up in the wilderness, and they were to live, so the Son of Man was lifted up that whosoever should look to him should live. But here it is stated, *Hear*, and ye shall live. God had the plan fixed that we should *speak* and live, but Moses spoiled it.

In the 20th of Numbers we read that the Lord told Moses there when the people were murmuring for water, to go and "*speak* to the rock," and it should bring forth water. Moses went up and said, "Hear, now, ye rebels; must we fetch you water out of this rock?" And he *smote* the rock twice.

It was then that he spoiled God's splendid figure, that he would have set up, that all we were to do was to speak. For the rock *had been smitten* when they entered the desert.

The record says, when the people were thirsty the Lord told Moses to go up to Horeb, and that he would stand before him on the rock. He told him to smite the rock with the rod that was in his hand, that the people might drink. He did that, and the water flowed out. What was that rock? [Voice:] "Christ."

Then why did he smite the rock the second time? Christ is not to die the second time for you and me. The Lord wanted to show us this in that splendid figure that he was about to set up, but Moses forgot his word. He did not believe him, and thought that he was to do as he did before. He forgot that the Lord said, Go and *speak* to the rock, so he *smote* it, and spoiled the figure. Then God said unto him, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Brethren, the Lord himself cannot keep us from sinning when we do not believe him. Do not forget that. The Lord did not intend that Moses should do as he did, but Moses did not believe the Lord. Why did not the Lord keep him from sinning? He could not, when Moses did not believe him. Then it becomes you and me, whenever God speaks to us, to take him just as he says. Then he will keep us from sinning.

Christ told his disciples that night that they would all forsake him and flee. They said, No, we will not. No, sir. You are mistaken. Peter said, Though all forsake thee, I will not. Before the cock crew, he denied him three times, although he had said, "Though I should die with thee, yet will I not deny thee." Who was right? Christ. And they all said the same thing, but they all fled, because of their unbelief. If they had believed what he had said, would they have fled? Would n't he have saved the flock? Brethren, what we want to do is to believe the Lord. Undoubtedly Moses thought when the Lord told him to speak to the rock, that he *meant* to say as he did before — to go and *smite* it. He should have listened to what the Lord *said*. That is for you and me. "Consider what *I say* and the Lord give you understanding of all things." So then, what we are to do is to *look* and live; *hear* and live; *speak* and live; let us do it. The rock has been smitten, speak and he will give forth the water of life. Brethren, that is from our Counselor. "Hear and your souls shall live, and I will make an everlasting covenant with you, even the sure mercies of David."

And we have it further, "Buy of me gold tried in the fire, and white raiment that thou mayest be clothed." And you remember the description that we have already had of that raiment. The figure is, it is, "that garment that is woven in the loom of heaven, in which there is not a single thread of human making." Brethren, that garment was woven in a human body. The human body — the flesh of Christ — was the loom, was it not? That garment was woven in Jesus; in the same flesh that you and I have, for he took part of the same flesh and blood that we have. That flesh that is yours and mine, that Christ bore in this world — that was the loom in which God wove that garment for you and me to wear in the flesh, and he wants us to wear it now, as well as when the flesh is made immortal in the end!

What was the loom? Christ in his human flesh. What was it that was made there? [Voice: The garment of righteousness.] And it is for all of us. The righteousness of Christ — the life that he lived — for you and for me, that we are considering to-night, that is the garment. God the Father — God was in Christ reconciling the world to himself. "His name shall be called Immanuel" — that is "God with us." Now then, he wants that garment to be ours, but does not want us to forget who is the weaver. It is not ourselves, but it is he who is with us. It was God in Christ. Christ is to be in us, just as God was in him, and his character is to be in us, just as God was in him, and his character is to be woven and transformed into us through these sufferings and temptations and trials which we meet. And God is the weaver, but not without us. It is the co-operation of the divine and the human — the mystery of God in you and me — the same mystery that was in the gospel and that is the third angel's message. This is the word of the Wonderful Counselor.

[Voice: "Was not the character woven without us?"] Yes, but it will not become ours without us. So we are led through these fiery trials and temptations to be partakers of the character of Christ, and these trials and temptations that we meet reveal to us our characters and the importance of having his, so that through these same temptations that he passed through, we become partakers of his character, bearing about in the body the righteousness of the life of the Lord Jesus Christ.

Of course the garment was woven without us, and the beauty of it comes in that we are to have that garment as complete as he is. We are to grow up into Christ, until we all come in the unity of the faith. It is the same message still, until we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, "unto the measure of the stature of the fullness of Christ."

How tall are we to be in character before we leave

this world? As tall as Christ. What is to be our stature? That of Christ. We are to be perfect men reaching "unto the measure of the stature of the fullness of Christ."

Who is the weaver? [Voice: God.] In whose eye is the pattern? God's. Many times, brethren, the threads seem all tangled when we look at them. The meshes seem all out of shape, and there is no symmetry at all to the figure, there is no beauty at all to the pattern as we see it. But the pattern is not of our making. We are not the weaver. Although the threads become tangled, and the shuttle as it goes through gets all clogged and we do not know how it is all coming out, who is sending the shuttle? God sends the shuttle, and it will go through. You need never mind, if the threads get tangled and you can see nothing beautiful in it. God is the weaver; can he untangle the threads? Assuredly he will untangle them.

When we look for the symmetry of the pattern and see it all awry and the colors intermingled and the threads drawn through this way and that, and the figure seems spoiled, who is making the figure anyhow? God, of course. Whose loom contains the pattern of the figure in its completeness? and who is the pattern? Christ is the pattern, and do not forget "no man knoweth the Son but the Father." You and I cannot shape our lives on the pattern. We do not know him. We cannot see clearly enough to discern the shape of the pattern, or to know how to shape it right even if we were doing the weaving. Brethren, God is doing the weaving. He will carry that process on. God sees the pattern in its completeness before it is done. It is in his eye perfected, when to our eye it all seems tangled and awry.

Brethren, let him weave away. Let him carry on his blessed plan of weaving through all our life and experience the precious pattern of Jesus Christ. The day is coming, and is not far off, when the last shuttle will be shot through, the last thread will be laid on, the last point in the figure will be met completely, and sealed with the seal of the living God. There we shall wait only for him, that we may be like him because we shall see him as he is.

Brethren, is he not a wonderful Counselor? Oh, let us take his counsel to-night. Let us take the blessed faith that has been tried, and all that he tells us, for it is all our own. God has given it. It is mine. It is yours. Let us thank him and be glad.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

FRIDAY, FEBRUARY 10.

STATE AGENTS' CONVENTION.—No. 9.

THE session of the convention for Friday was held at 7:45 A. M. The time was occupied by Brother J. E. Woodward in presenting the merits of "Two Republics," and the method of presenting this book to the public. His experience has demonstrated the entire feasibility of using a complete copy of the book while soliciting orders; in fact, it is his conviction that "Two Republics" cannot be handled successfully any other way. His manner of exhibiting the book is to read pertinent extracts from it, a large number of which he has marked for that purpose. Several convincing arguments were presented to show the superiority of this method over the usual custom of using a prospectus only.

INDIA.

ELDER G. C. TENNEY.

I DO not claim to have learned much about this great country in the short time that I had to visit it. The social and religious systems of India are a profound mystery. They present many contradictions and anomalies; they are complexity itself. One finds more exceptions to a rule, than applications of it. The longer I stayed there, the more I learned of the unreliability of popular knowledge of India.

India is by no means a new country. To visit it is not like going into the wilds of Africa, or to the virgin soil of America. Its history dates back to the earliest records of the human race. Its religion is a religion of philosophy, and presents to our view the best efforts of which the human mind is capable, toward devising a system of salvation. The degeneracy into which it has now fallen only illustrates the futility of all human efforts to confer a blessing upon the race. Many of its people are very highly intelligent. The reasoning of the learned Brahmin is of the most astute kind, and those who contend with them find it no easy thing to meet their subtile arguments.

India is nineteen hundred miles from east to west, and about the same distance from north to south. The southern part is intensely tropical. In Ceylon there is a combination of perpetual moisture with perpetual heat, which produces the most luxuriant vegetation. The boundary of India is formed by the Himalaya mountains, by which the climate is materially modified. The country contains about 260,000,000 of people. When I went there I expected to pass through dense jungles, inhabited by tigers

and elephants, and over tracts covered with canes and bamboos, etc.; but in traveling three thousand miles up the valley of the Ganges, and down again to Bombay, I found one continual stretch of densely populated and cultivated land. There are on an average 252 people in India to the square mile; and to procure sufficient land for cultivation, to raise food for the population, is sometimes a serious question. In many places a drought means starvation and death to the inhabitants.

To the European, the climate of India is no doubt its most disagreeable feature. In the month of November I traveled about, with only the lightest clothing I could get. The natives wear very little, and their limited resources would prevent their dressing and eating as we do here. The months of March, April, May and June are intensely hot. Life is then simply a question of existence, to Europeans at least, and any work is out of the question. In July the monsoons begin to blow and bring great quantities of moisture over the land, which condenses in heavy rain, especially when it reaches the slopes of the Himalayas. But the heat is still great, and the atmosphere very oppressive. During this time the hill sections are much resorted to, and they afford some very pleasant and delightful places of residence. Darjeeling, situated in the high hills 380 miles north of Calcutta, is, I think, the loveliest place I was ever in. The views it affords are most magnificent, including as they do eight or nine mountain peaks each over 22,000 feet high. The railway by which it is reached is one of the most wonderful productions of engineering skill to be seen in the world.

The principal religion of India is that of the Hindus. These number 188,000,000. The Mohammedans approximate 50,000,000; the Buddhists number 3,500,000. Of Christians — so-called — there are 1,800,000. The Sikhs number 1,800,000; the Jains, 1,200,000; and the Parsees, 85,000. These last are an energetic class and occupy a prominent position. They are a very covetous and Pharisaical people. You can see them in the morning along the sea-shore, saying their prayers to the sun, with a great appearance of devotion. They can suspend at any moment, however, to attend to the wants of a customer, if one should happen along, after which they will resume their devotions as though nothing had happened.

The Hindus recognize three principal deities, — Brahm, Vishnu, and Siva. Brahm is the creator, and in their minds is little more than a mere conception, an abstraction, and so is not much worshiped. Vishnu is the preserver, and Siva is the destroyer and reproducer. Vishnu is believed to have passed through ten incarnations, and has a distinct name for each one. These incarnations have occurred in different places in India, which have thus come to be regarded as sacred. I obtained from Dr. J. E. Scott, a Methodist missionary, a representation of Krishna who is worshiped as the ninth incarnation of Vishnu. You see it here [holding up the idol before the audience]. In this shape the Hindus call him "Mukan-chore," which means "the butter-stealer," and under this name he is worshiped. They believe in the incarnation of this deity just as fully as we believe in the incarnation of Christ.

The worship of Siva is more popular than that of the others, for the heathen dread the wrath of the gods much more than they desire their love. They do not care what their god does, so long as he is not angry with them. They attribute every calamity to the wrath of the deities, and so they are continually making offerings to them to propitiate them. One deity which they greatly fear is the wife of Siva, called Kali, represented as a hideous black female holding in one hand a reeking human skull, and in the other the instruments of destruction. Each deity has its special mark, placed sometimes on the forehead and sometimes on the right arm, and consisting usually of a certain number of stripes or dots of paint. By these marks the devotees of the various deities are distinguished.

Bathing in the sacred river is a universal practice, and the people worship while they are bathing in the Ganges or its branches, saying their prayers and scooping up the water with their hands and throwing it into the air, in the belief that this washes away their sins. At Benares the banks of the river for two miles are lined with temples, bathing ghats, and burning places for the dead, and multitudes of aged people come there to die while bathing in the sacred waters. It is against the law to put dead bodies in the river, but they throw the ashes into it after the corpse has been burned, and thus gain the desired end.

The great social feature of India, as you all know, is caste, and this is one of the most formidable obstacles to the Christian religion, and to the improvement of the condition of the people. It fills every house with servants, for a servant will not do any kind of work which his caste forbids him. I asked a lady of Cawnpore how many servants she had, and she enumerated fourteen, and said that in the summer they had a great many more to pull the "punkahs," or huge fans which are suspended from the ceiling and worked by ropes running through the wall. The houses are built with walls and roofs two or three feet in thickness, and surrounded with wide verandas; but in spite of this the thermometer will often in the summer time register more than 100 degrees in the bedroom at midnight, and the punkahs are kept in motion all night long.

There were originally four principle orders of caste. First are the Brahmins or priests; next are the Rajputs, or warrior classes, then the Vaisyas, or food producers, and last the Sudras, or servile classes. The first three of these are said to have been twice born. The Sudras are the descendants of the aboriginal inhabitants, while the upper castes are the descendants of their Aryan conquerors. A Brahmin is easily distinguished by his erect carriage, intelligent face, and general air of superiority. He also wears continually a sacred thread, which is the mark of his class.

These four general classes have been divided and subdivided, until now there are about 3,000 distinct castes. And there is no such thing as rising from one caste into another, nor is there any desire on their part to do so. All would be opposed to it, the lower castes just as much as the higher.

The industries of India are remarkable, both in their extent and in the skill manifested by the workmen. They do not need to go to any other country in the world for anything in the line of fine art. They are satisfied to work for very low wages. I saw some native artists at work on a magnificent temple which is to cost 4,000,000 rupees, and one of them, in answer to my inquiry, told me that he earned 8 pence a day,—fifteen cents American money. The women will work hard carrying dirt and stone for three cents a day, and you can hire workmen for the most laborious work for five or ten cents a day. Of course their expenses cannot be very great. They do not pay out much for clothing or rent, and the furniture of their mud huts is mostly comprised in two or three brass stew pans or platters in which they prepare their meals. For a kitchen, they use the open ground on the front side of the hut, and their cooking utensils are cleaned by scouring them in the sand by the roadside.

The people are docile and mild in their manners, and the longer I remained the more I became attached to them. They are humble and childlike, do not cherish hatred and ill-feelings, are pleased with the smallest kindness, and retain a sense of purity and righteousness in all their customs. I saw no drunkenness among them, and not one of them ever indulges in profanity. The birds and monkeys and other wild animals come close around them without fear. Vice and immorality do not flourish, and are to be found only in the European quarters of their large cities.

There are in India less than ninety thousand white people, and about sixty thousand of these are soldiers. They are mostly in the employ of the government. The white men never do any servile work. The climate and the wages received will not allow it. Indeed they do not exert themselves physically in any way, not even in shaving and dressing themselves, and fall into very lazy and indolent habits.

I believe in my heart there is a large opening for the truth in India. I believe there are many there who are searching for greater light. The openings for missionary work in the last few years have been remarkable. The Kareen tribe in Burmah have long held a tradition that a strong people would come from the West with a sacred book, and teach them true religion, and they have been sending to the Baptist mission for teachers, and thousands are being brought to embrace the Christian religion. There is an impression among them that there is something elevating in Christianity, something which Buddhism does not provide. The work among the Hindus is being done by the native laborers more than by the white people. When a man of some influence embraces the truth, he is immediately sent back to his native village, where they are all more or less related to each other, and he tells them that he has found Christ, the friend of sinners, and that when they embrace Christianity the white man will help them to get a living; and then they will send for some one to come and baptize them. When this ceremony has been performed they have broken their caste and cannot go back. From that point the work of the missionary begins, which is to instruct them in the truths of the Christian religion.

And among the missionaries themselves I find that there is an interest to hear the truth. They are generally people of true piety and devotion. They are a warm-hearted people, and I believe there are many of them who only wait to know the will of God, in order to obey it.

COUNCIL MEETING.—No. 11.

THE first part of this hour was filled by Elder J. H. Durland, President of the International Sabbath-school Association. He opened with the remark that it is no longer a question as to the benefits of the Sabbath-school, but the question of this hour is, How can we make the schools of the most practical use? The question is, Shall we carry on the work in the future as in the past? or shall we seek more efficient methods?

The object of the Sabbath-school is, to study the Bible. John 5:39, and 2 Tim. 3:15 were cited as reminders of our obligation to study and search the Scriptures. Not only are we to do this, but the duty is also enjoined to let the word find a permanent place in our hearts, to teach them to the children, and to talk of them by the way. Deut. 6:5, and onward was used as a forcible precept in this particular. Ps. 111:10, and James 3:13, were also

quoted in the same line. The question was then raised as to what constitutes an educated person. How much must one know in order to be educated? An educated mind is one drilled to do that which it was designed to do. God made the mind to be filled with the mind of God as revealed in the Bible. Any mind which fails to reach this point, falls short of a true education.

What is organization for? What is the Sabbath-school organization for? For just the same purpose as the College or any other school. But if the machinery is so complicated that it does not do the work, then it should be simplified. But organization is necessary to do the work enjoined upon the Sabbath-schools. Some words lately published from Sister White on this subject have set my mind working on this line. With so vast an army of teachers and Sabbath-school workers as we have, will it do to let matters run without organization? But even then the Conference officers should be closely connected with the school work. Because there are Sabbath-school officers, the work should not be considered detached from the conference work.

There is great need of educated workers for the Sabbath-schools of our cause. The work of the Sabbath-school is not to specially raise large donations. That will follow the study of the Bible as a natural consequence. When the large donations for the ship Pitcairn were raised, some said that they would soon drop off. But the opposite of this is true, as is shown by the following: Donations to the missions in 1890, were $17,707.39, while the amount given in 1892 was $18,455.96.

At this point Elder Olsen read some extracts from a testimony on organization, already printed in No. 1, of the present volume of the BULLETIN. Following this he said that the Sabbath-school is a source of great good. Organization is first, to unite the interests of the work, in order to secure the best results; and second, to distribute the responsibilities of the work. The counsel given by Jethro to Moses concerning the distribution of his responsibilities, was cited as good sensible advice. See Ex. 18: 14–25.

If we rest on the outward form of organization without vital godliness, it is of no value to us. It is the same even in the profession of Christianity. Organization with us is like the frame of a house. A frame alone will not shelter a family, but a good, solid, comfortable building cannot be had without the frame. In the extending growth of our work, we must cherish organization. The first object of our organization was to connect every member of the church with active work. Can we afford to drop organization now, when the work is so widely extending, and the demand for all to engage in active work is so steadily increasing?

The matter of donations is an interesting subject. The missionary ship Pitcairn was built by the Sabbath-school contributions. All our children had the privilege of contributing to that enterprise, and the influence it has had on their minds is worth more than the ship cost, aside from the great good done among the islands.

Another point touched was that he hoped the coming Conference would arrange so that the district superintendent shall not be tied to a State Conference. His whole time should be devoted to the district, and then he can assist both the Sabbath-school work and canvassing work in the district.

Elder Haskell was called on, and he remarked that he was heartily in favor of organization. After the battle was fought concerning organization, the work went better than ever before. Not that organization need not be modified — it is possible that will be necessary — not to tear down any part of it, but to make it more effective. When God took the children of Israel out of Egypt, he had perfect organization among them. When Korah, Dathan, and Abiram with the 250 others all wanted to destroy that organization, God destroyed them all. All the work of God for fallen man has been done by a systematic plan. If we tear down the organization, we shall have to build it up again, and so be kept from doing the work God has given us to do. What we need is to get our hearts imbued with the Spirit of God, and then when the cloud rises, we will be able to go forward, and even though called to go through the Red Sea, God will open the way before us. The hand of God is leading, and we will see his work go through to the final triumph.

THE STUDY OF THE BIBLE.—No. 10.

ELDER S. N. HASKELL.

OUR remarks to-night will be a continuation of our Bible study that we have had for several mornings, upon the subject of the importance of the Scriptures, and how we should study them; and as I see here those who have not been to our morning meetings, I would like to review briefly some things that have been shown from the Scriptures and the revelation of the Spirit of God. In our investigation thus far we have found that when God created man, and placed him upon this earth in the Garden of Eden, that he was a model man, and that he possessed an intelligence far superior to that of any man that has ever lived upon the earth since, unless it be Solomon; and we have found that the work of the gospel is to bring man back into the divine image; consequently all divine revelation is the work of the

gospel. It is the design of God by the gospel to unfold the character of Christ, and in whatever respect we may have lost the divine image, it can be restored through our Lord Jesus Christ.

The gospel of Christ is therefore, very extensive. It embraces all that was in Adam, and even more; it takes man to where he would have been had he never sinned; it embraces a bringing back to the intellectual condition of Adam, and therefore it cannot be in any sense limited to any one particular idea, unless you say that idea is Christ; for in Christ there is everything, every line of inspiration in the gospel; and the more we can enlarge our minds to take in this fact, the more we can become like our Saviour; the more narrow we are the more unlike our Saviour we become. And although God can save men, and does save men that have only one ray of light, if they receive that ray of light, God accepts them,—yet that in itself does not restore in man the intelligence that God would have men possess; but it leads them to embrace every ray of light that comes from the gospel, and those rays will continue to shine throughout eternity. Thus man will become more and more intelligent, both in this world and in the world to come, for we have read from the Spirit of Prophecy that in the world to come the Saviour would take his people and lead them by the side of the fountain of living waters, and would unfold to them the dark providences of this life, and would teach them from nature, truths throughout eternity: There will be no end to that, and this Bible therefore does not contain any too much, but it contains far more than many of us have appreciated.

Another thought we brought from the Scriptures is that the reason that there are so many children of Christians who go to ruin and are lost is simply because of the narrow ideas that the parents have in instructing children, and I will refer to this directly. God designed that we should learn from nature. Nature and revelation are God's great text-books, and if we would take the Scriptures and read them carefully and teach our children from the standpoint God would have us, our children would be saved; that scripture would be true that we read in the twenty-second chapter of Proverbs and sixth verse: "Train up a child in the way he should go, and when he is old he will not depart from it." Now God must have a way to train children, and when they are instructed in the way of the Lord they will be preserved, they will be kept, for God says so.

Well, what was the intelligence that Adam had? It was everything; it embraced nature, and we read that it embraced the understanding of every tree that is upon the face of the earth, and its nature. We have found that he understood the nature of the life of every leaf that grew; that he understood the nature of every animal, of every bird that God had created; and that he was a first-class landscape gardner for he was to instruct his descendants in making dwelling-places after the pattern God had given Adam —the garden in Eden—we have found that in the Bible. Now that was the education that God gave Adam when he created him. I will read one expression upon this point that I have not yet noted, which is found in "Patriarchs and Prophets," page 48. This is speaking of the Sabbath, and as this is Sabbath evening I will read the entire paragraph.

"God designs that the Sabbath shall direct the minds of men to the contemplation of his created works. Nature speaks to their senses, declaring that there is a living God, the Creator, the Supreme Ruler of all. 'The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge.' The beauty that clothes the earth is a token of God's love. We may behold it in the everlasting hills, in the lofty trees, in the opening buds and the delicate flowers. All speak to us of God. The Sabbath, ever pointing to him who made them all, bids men open the great book of nature, and trace therein the wisdom, the power, and the love of the Creator."

How many are there who really study nature in order to see God therein; who take the flower and instruct their children to see God in the flower and to see God in the trees, and to see God in the majestic hills and to see God in everything they behold? Now God designed that men should do this. We would not say that Adam understood the language of birds, but whether he did or not, there is language here that strongly implies that, for he worshiped with the birds. I will read one expression on page 50:—

"The lion and the lamb sported peacefully around them, or lay down together at their feet. The happy birds flitted about them without fear; and as their glad songs ascended to the praise of their Creator, Adam and Eve *united with* them in *thanksgiving* to the Father and Son."

God made Adam a model man; he bore the image of the Creator, not merely in his physical form, but had the intelligence of the Creator—made a little lower than the angels; and he was endued with wisdom to draw from all creation, or to trace the finger of the great Creator. And children were to be instructed in that way, and the mothers of Moses, Samuel, Daniel, and other faithful men did so. We have also learned that the law contained this, it was in the word of God. Now when we say that we can instruct children and individuals from the Bible about these things,—"Well," you may say, "the Bible is not a treatise on astronomy, zoology, or mineralogy, or any of these various sciences; how can it be done?"

Now, my dear brethren, it can be done, or else God never placed it there. The reason we cannot see how it is done is no argument that it cannot be done; it is simply an acknowledgment that we do

not understand *how*, that is all, and that we have not applied our minds to the instruction that God would have us receive from the Scriptures; we have not read them with that care, and with that thought, trying to get out of them for ourselves the understanding that God would have us receive; we have not studied them in that way, consequently we do not know how to obtain from them their depth of instruction. I tell you, my dear friends, there is a great deal more there, if we would simply think of it and read it carefully, than we ever thought of. It is not our purpose to dwell on that phase, but simply to show you from God's word and the Spirit of Prophecy, that it is in the Bible; and if it is in the Bible, you can get it, and I can get it, and every one can get it, if they will carefully study God's word, with the enlightenment of the Spirit of God.

Another thought that has been advanced and one that I wish especially to notice in the same line, is how mothers taught their children. The Lord himself instructed Israel how they were to teach their children. And how did he do it? — By the law. It was in the law that God instructed them to that end, and it was a training, that they might see God alike in nature and in revelation. Here is an expression concerning that which I will read; it is found in "Patriarchs and Prophets," p. 594: —

"It was trained to see God alike in the scenes of nature and the words of revelation."

Then, how were their minds trained? — To see God in nature and in revelation alike. Then there was a harmony in revelation and nature, and revelation gave light on nature. Then it speaks of the stars, the trees, the flowers and the lofty mountains, and the rippling brooks and the service of the sanctuary — all brought in as a means of instructing the children.

Now I wish to read a clause which I have read before that seems to give great force to this, and will bring you more directly to what I wish to say tonight. It is found on the same page:

"Such was the training of Moses in the lowly cabin home in Goshen; of Samuel, by the faithful Hannah; of David, in the hill dwelling at Bethlehem; of Daniel before the scenes of the captivity separated him from the home of his fathers. Such, too, was the early life of Christ at Nazareth; such the training by which the child Timothy learned from the lips of his 'grandmother Lois, and his mother Eunice,' the truths of Holy Writ."

The Scriptures speak in one place about Christ not having learned his letters, and do you suppose that he grew up in utter ignorance? But why do you suppose his parents instructed him like this and he never learned the letters? — It was simply to present before us, those who believe in the Scriptures, what the teaching of this kind would do without learning the letters.

Well, says one, "Christ was divine." Certainly he was divine, and so can you and I be divine. He was divine, but do you suppose he used his divinity to acquire knowledge when he was here upon the earth? or did he acquire knowledge just the same as you and I acquire it? If he acquired his knowledge simply by his divine intelligence, then I ask, was he placed in the very same position we are in upon this earth in our fallen condition? Let me read one expression on this point. In Luke 2:40, we read: "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." And again in the 52nd verse: "And Jesus increased in wisdom and stature, and in favour with God and man."

Now, if the knowledge that Christ had was simply divine knowledge, that came to him naturally, because he was the divine Son of God, then I ask, how *could* he increase in knowledge and stature? He no more had a manly mind while he was a child, as far as human nature is concerned, than other children that come into this world; but he was instructed by his mother. Instructed into what? — Into nature and revelation; and thus, by the instruction he received from his mother, in nature and revelation, he grew in grace and knowledge as well as stature. I think you can all see that.

I wish, dear friends, that we all believed that there is in the Bible that which would make us more intelligent in this world, without the sciences, than all the sciences in this world, without the Bible. Now, haven't I proved it? [Congregation: — "Yes sir."] We all ought to see that; that if we follow the instructions that God has given us in his word, and we had not the opportunity of receiving even the knowledge of our letters by going to school, we would become more intelligent, with a proper instruction from the Bible, than we would become, were we to receive an education from the best schools in this world, in the sciences, without the Bible.

Now, this leads us to a question concerning Christ, and I wish to make a proposition here; and that is that it is a belief not only in the divine nature of Christ, but an appropriation of that divine nature to our own hearts that saves us; and that there is the same humanity in the word as there was in Christ, and the same divinity in the word that there was in Christ. Now, when we speak of Christ, we say he was divine, and that is true; we say he was human, and that is true; but to explain how he can be human and how he can be divine, cannot be done. The apostle speaks of it, and says, "Great is the mystery of godliness; God manifest in the flesh." God manifested in the flesh is a great mystery. That can not be understood. It has always been a mystery, and always will be; and yet Christ was

the divine Son of God. He was as much the Son of God and the Creator of the world while he was in his mother's arms as he was before he came to this earth. He was as much human in his mother's arms as any babe that rests upon its mother's bosom. We simply put these things together, and it is a fact, and that is all we can do about it; it is a mystery that cannot be explained.

Let me read an expression touching this point in Heb. 2:14–18: "Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

Then Christ was made like us. He possessed the same nature that we do as well also as the divine nature; and when he was on the earth, he was subject to all the temptations that we are, and yet without sin; and he emptied himself of self just as much and as really as we are to empty ourselves of self in overcoming and partaking of the divine nature. He laid down his own self. He was divine. We are mere selfishness. Full of sin. He did not lay down any sin; but he took on himself our sinful natures and yet without sin.

Now, you know that we have a struggle to overcome self. Every one of us have to struggle. We always will have to as long as we are in this world of sin. The devil is trying to get hold of us and lead us into sin, and just as long as we cherish in our hearts any evil at all, just so long Satan can throw his arrows into the soul. And that soul is liable to be taken captive. We are fighting a warfare with self, and Satan comes into our hearts that way. Christ had the same warfare to fight, although he was the divine Son of God; and it required as great an effort for him to keep back the divinity from having it manifested in humanity, when he was on the earth, as it requires of us to keep back the selfish natures that we have and partake of the divine nature. I would like to know if you all get that thought. I wish to read something here concerning that, which is found in the "Spirit of Prophecy," Vol. 3, page 260: —

"The Jews were continually seeking for, and expecting, a divinity among them that would be revealed in outward show, and by one flash of overmastering will would change the current of all minds, force from them an acknowledgment of his superiority, elevate himself and gratify the ambition of his people. This being the case, when Christ was treated with contempt, there was a powerful temptation before him to reveal his heavenly character, and to compel his persecutors to admit that he was Lord above kings and potentates, priests and temple. But it was his difficult task to maintain the level of humanity."

Then he had a struggle just as we have a struggle, and it was a difficult task for him to lay aside his divinity and simply derive strength, day by day, from the source of strength, just as we do. Now, that is the life of Christ, brethren and sisters. There divinity and humanity came together. It was in our Lord Jesus Christ; and the same divinity and humanity is in the word of God, and that is the reason we can't believe it. That is the reason the Jews couldn't believe it. They saw the humanity. They not only saw Christ — they went further than simply embracing him theoretically. They really believed that he was the divine Son of God, as I will show you from the Scriptures. They believed it in theory and acted accordingly; but the circumstances connected with Christ and his teachings prevented their appropriating to their own hearts the divine nature.

Now, the humanity that is in the word can be seen in a thousand different ways. Now let me call your attention to two or three facts that show this. You take the writings of the gospel and you will find that Matthew, Mark, and Luke, and in many cases John, record the same circumstances, and they go on and give what Christ said, and they give us the particulars of the circumstances — of healing the sick, perhaps, and yet there are but few expressions found in the writings of these four evangelists, where they speak of the same thing, that are just alike. Now, how does this happen? It was the divine Son of God that inspired them to write, but that did not destroy their individuality. It took them just as they were. It took their individuality, but let them preserve it, and in every case their words were the words of God. God inspired them to write just as they did, and this variation in their testimony simply shows the humanity; and it shows another thing that should never be forgotten, that when the Great Teacher teaches us, when we sit at his feet to receive instruction from him, then our own individuality will be preserved.

When God teaches a man, he enlarges all his faculties. That is the difference between God's teaching and man's teaching. I think it is a great deal better to sit at the feet of our Saviour and learn of him. And you will find it is a great deal better to take his great text-book — the Bible — and go to it humbly and pray God to enlighten our minds — it is far better than it is to take any theory that is presented by any living mortal that ever came to this earth. When God inspires men to write, we have got it in

his Spirit. Then that was humanity, but that humanity did not prevent our getting the pure words of God. But the individuality, the humanity, is preserved when the words are given us.

Now let me call your attention to another thought right here. When Christ instructs the people, he will instruct them in nature. That is why there are so many parables which he drew from nature. He saw men sowing seed, and he instructed them from the employments of man, in principles that he would have them receive. I want to read one or two verses from the 8th chapter of Luke, where we find the parable of the sower that went forth to sow. You all remember the parable, how some seed fell by the wayside, some fell upon stony ground where there was not much earth, some fell on the thorny ground where it was choked, and he explains what that means. I read in the 11th verse: "Now the parable is this: The seed is the word of God."

Now, what is the seed that is sown?—The word of God, and that is sown in men—in the minds of men, in the hearts of men; that goes into their hearts; and the way it is manifested is illustrated by their lives. But if you should let that seed get into the heart,—and remain in the heart and not mix anything with it—human traditions, or ideas, or ways of our own, what would be the result?—It would grow.

Now another expression in the 4th chapter of Mark which I wish to place by the side of this. I will read verses 26 and 27: "And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

Now, if the word is sown into the heart, he says it will be like seed sown in the ground, which groweth up, we know not how. Verse 28: "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

Now, a man who sows seed in the ground sows living seed. I think I have illustrated that once here in the class. If I should take some little pebble stones and hold them in my hand, and take some wheat or corn and place there also, and hold them before you, could you see any difference between them, so far as life is concerned? [Congregation:—"No."] If I should plant the pebble stones would they grow? [Congregation:—"No."] But if I should plant the corn, would it grow? [Congregation:—"Yes."] What's the difference?—One had life and the other did n't have it. But to look at them you could not see any difference. Now, I may give you my word, and my word may be true; but God's word has life in it; and if you take one line of that Bible, pure and unadulterated—one line of God's word—and let that come into the heart, it will grow. Now, do you believe? [Congregation:—"Yes, sir."] I must read you another text on this point, which comes to my mind, that is found in 1 Peter 2:1–3: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye grow thereby: If so be that ye have tasted that the Lord is gracious."

Now the word will always grow when taken alone in a man's heart. It will grow because there is life in it, and just as certainly it will grow as it is taken into man's heart. And if it grows it will change the character and it will enlighten the man.

We have shown from the Scriptures, then, that the word of Christ is to make men intelligent, but the reason Christians are not intelligent, is because they get their own ways, ideas and plans. They want the pure word in the heart, and that word will grow. Therefore it brings us right back to what we said before, that if we take the Bible it will make us intelligent; it will make us as intelligent as Adam was, if we just come near enough to Christ to receive that intelligence; and we will see God in everything in nature, in the trees, in the hills, and everything else.

Now take another point: You take the grape vine. The root takes up moisture, which goes up through the stock and up into the branches and becomes grapes. Now, what makes it grow? What makes it go up there and become grapes? [Congregation:—"The power of God."] You take the tiny grass or a sprout of corn, and there may be a little flat stone over it, and it will turn that stone over in making its way out; but when that corn has got up three or four inches high, that same stone would mash it down to the ground, and yet, when it is small, it will raise the stone. Who can explain that?—It is the power of God that does it. And it is the power of God in nature that brings forth the fruit that is brought forth by nature. When the Saviour made that water wine, there was no more of a miracle performed in that than there is in the roots taking up the moisture and that growing up into the grape and then you pressing out the wine. The only difference is in the matter of time. In one case the process is shortened, and in the other, nature follows its own course; but in both cases it is the power of God.

Turn with me to the gospel of John. The sixth chapter illustrates this principle. The entire chapter is upon this point. Verses 5 and 6: "When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? And this he said to prove him: for he himself knew what he would do."

The testimony of the other evangelists says he told them to prepare for that multitude. And he said these words to Philip, to prove him. The Saviour wanted to see if Philip realized that he would feed the multitude with the five barley loaves and two small fishes. There were five thousand men, besides the women and children. The Saviour had not told the disciples that he would do this great miracle, but he simply told them to feed the multitude; and the Saviour said this to Philip to prove him — to see if he saw in Christ the divinity that existed in him. His sympathy for that multitude was so great that he would work that miracle to provide for their wants.

Now, it was not absolutely necessary for the Saviour to work that miracle. You will learn that from the other evangelists; for the disciples came to the Saviour and said to him, "Send these people away that they may buy bread." They could have gone away and got bread for themselves, but the Saviour's sympathy for them was so great, that he simply wrought that miracle there to feed them before they went home. Is there not a lesson in that for us? — I think there is. If there is any soul in this audience or anywhere else that feels the same earnestness to receive instructions from the Son of God as did that company, God would feed that soul. Why are we not fed when the Saviour could feed us just as well as not? — Simply because our desires are not intense enough. We have to show interests that are greater than we do to have our Saviour feed our souls with the bread of life. When we get that earnestness for the Spirit of God, so that we feel in the very depths of our souls that we cannot live without his Spirit, we will have it.

It is so with God's word. When we come to the Bible believing that it is the divine word of God, and we take it as such, and try to draw from every line instructions, then it will feed our souls; and I want to tell you, brethren and sisters, in the name of the Great Master, we shall become intelligent men and women, far more so than we are to-day. We do not believe it is there; we do not think it is there; and the reason we do not believe it is there is because we have never educated ourselves to believe it.

But there is something more in this chapter. This miracle was wrought and that multitude was fed. The effect of it is expressed in the 14th verse: "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world."

Referring doubtless to the prophecy of Deuteronomy, where it speaks of Christ. They believed in Christ; they took him as the Messiah, and yet, you place right by the side of this the 26th verse, "Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."

In one place it says, they did believe, and then he proceeds further to show that they did not believe. Now read verses 27 to 29: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

Now, was there not a sense in which they believed that he was the Messiah, and a sense in which they did not believe it? Now, if I can make that clear to you, I shall be very glad to do it; that you can see the conditions, and how men can take present truth and believe that it is present truth, but still never be saved by it. I wish to show you that they did believe that he was the Messiah. In the "Spirit of Prophecy," Vol. 2, page 263, it speaks of this very thing: —

"While eating the food he had provided for them, they decided that this was indeed the Messiah. No other one could do so mighty a miracle. No human power could create from five barley loaves and two small fishes, food sufficient to feed thousands of hungry people. His teachings and work of healing had already nearly convinced them of his divinity, and this miracle crowned their growing conviction with entire belief."

They really believed that he was the Messiah, and yet they did not appropriate that belief to their own hearts. I read again in "Spirit of Prophecy," Vol. 2, p. 275: —

"Jesus declared to them that they did not seek him from any worthy motive; they did not desire to learn how to please God in their daily lives."

They saw Christ a great deal as people see the truth. They saw he was Christ, but they did not seek to appropriate that to their own hearts in their daily lives; they saw the food that he had prepared; they saw it in that sense, and their ideas of the Messiah were that he would be a temporal king, and what a good king he would make: if he would feed all the poor people like that, what a splendid king. They saw Christ simply as the Messiah, and their own ideas of the Messiah prevented their appropriating that faith which would save them. They did not take this manifestation of God's power as being an indication to them to appropriate it to their own lives.

I will read still further in this same paragraph: —

"But they asked him to work miracles, sometimes in a spirit of unbelief, and sometimes because they hoped to be benefited by temporal favors which he might bestow upon them. He bade them not to labor for the meat which perishes, but to seek for spiritual food, that wisdom which endures unto everlasting life. This the

Son of God alone could give, for he has the seal of the Father. With solemn earnestness he sought to impress upon them that temporal favors are of little consequence compared with the heavenly grace offered by the Son of God."

Now this reveals the condition of their minds. They had not thought of appropriating to themselves the power that is in the word. God speaks to us in his word, and when we take that word and draw something from it to weave into our daily lives, then Christ comes in and talks with the heart, and it is woven in the character.

Now it may be, that the word may be spoken by two brethren in conversation: I may listen to their conversation and hear their talk in a sort of general way, and I may think I am benefited. But one of them turns and addresses me and speaks directly to me, and that is quite another thing. It is just so with God's word; we must take that word and take the testimony as a revelation to man that we may draw from that word some practical lessons in our daily lives. And when we come to the Word of God in that way, every line of that word becomes a precious treasure, and unfolds to us some of the precious truths that God has for his people.

This is the object of this chapter. I might read many other expressions concerning this. I will read some things on this subject, found in the REVIEW of May 17, 1892. They are directly upon this point.

"'Then said they unto him, What shall we do, that we might work the works of God?' This was the question that was asked of Jesus by those who had witnessed his divine power in feeding the multitudes. But the question meant, What shall we do that we may deserve heaven? What is the price that we are required to pay that we may obtain the life to come? Now mark the answer of Jesus, for it is essential that we understand the truth he uttered. 'Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.' The price of heaven is Jesus. The way to heaven is through faith in 'the lamb of God which taketh away the sin of the world.' Those who would be saved must accept by faith the righteousness of Christ: and when they do this, they will work the works of God."

Then they accepted the righteousness of faith and appropriated it to their own souls: and that is the teaching of this sixth chapter of John: it is, that individuals may take this word as the divine word addressed to their own souls, and appropriate to their souls the very blessings that are mentioned here. But they did not do this.

There is another lesson in this that we have passed over, that I wish to mention here. It is brought to view in this chapter, verses 15-17: "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain by himself alone. And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them."

In reading the parallel texts of this, you will get more light than you will get here. It says that the Saviour constrained them or commanded them to take the boat and go out to sea and pass over to the other side. They wanted to make the Saviour king. The disciples were about to take him by force and to make him a king. The Saviour constrained them with authority and sent them to sea; and then with the same divine authority he sent the multitude away. When they went to sea, how do you suppose they felt? Can you think how they would feel? They would feel a good deal as people often do now-a-days when God reveals something for them to do, and they do not want to do it.

Did you ever go to a meeting, and when you got there something came up that was not so agreeable or pleasant, and have you not felt that if you *must* do what is requested, you would? I heard an individual remark concerning certain things that the Spirit of God required him to do, that if he would be damned for not doing it, he would do it. Such can never enter heaven. The disciples went to sea in about the same way. They wanted to make Christ a king. They rowed till morning, but did not make much headway: the wind was against them, and the rough sea, and so they were rowing and rowing to get that ship across the lake, but they could not make much headway. By and by, about the fourth watch, they saw a being stepping upon the snow-capped billows, and making as though he would pass the ship, and they were frightened. They thought it was a foreboding of some evil, and they were frightened, and cried out; then the Saviour said: "It is I, be not afraid." Then Peter said, If that is you, Lord, bid me to come: the Saviour said "Come!" and Peter started, and ust as long he did not hear anything but the word "come," or see anything but Christ, he walked as well as a person could walk anywhere: but the moment he got his eye off from Christ, and got to thinking what a splendid thing he was doing, and probably looked back to the other disciples, feeling: "I don't think you could do such a thing as this," he began to go down; but the Lord saved him, and when the Saviour came aboard that ship, that was about as happy a company as ever was in the world, I suppose. What about the rowing? "The ship was at land."

Now, that Minneapolis conference has been referred to, and I want to refer to it just now. You know we had a meeting there, and there have been a great many confessions made about that meeting. I did not make a confession the other day, yet I think the testimony meant me. I was in sympathy

with the views presented. I believed they had the truth on the argument that was to be discussed at that meeting. But, it was not a meeting to discuss theological points, that was not what the Spirit of God meant to teach us. The other day some one said: "I was not on this side," and they confessed to being on the wrong side. What did the Lord want to teach us back there? He wanted to teach us the righteousness by faith, and had it been received we would have been so far in advance of where we are now. It was not to discuss the question of whether the third chapter of Galatians meant the moral law or the ceremonial law: Said one, "That is what I thought." Of course, and so we got this idea before our minds precisely as the disciples got the way the Saviour was coming, before their minds, and they could not see anything else, and they could not get the eternal life that the Saviour wanted them to have.

We have to come as children in order to get the light and truth that God has for us: and when the Lord brings us over the same road again, you may depend upon it, brethren, it is to test our judgment, to see whether we discern the Spirit of God or not. When God speaks to us, we want to lay aside our own ideas and views and ways, and our own plans, and come like babes, to take God's word just as he reveals it in his sacred Bible, by his Spirit; and when we take that testimony, we will get that very blessing that God designed that his people should have had when they were back at the Minneapolis meeting.

Of course many have been troubled ever since, as the disciples were when sent to sea; but do you suppose God has left his people? Never. When the disciples were out there, his eye followed them, and he saw them rowing against those waves, and his great heart of sympathy yearned for them; and then he walked upon that sea, and made as though he would pass by, to see if they were ready to take him in. And when they cried out and asked him to come aboard, and he came aboard, they received a blessing; and so, at the present time he is knocking at the door of our hearts, and when we let the Saviour come into our hearts by faith, we will get the blessing. We have such a precious Saviour.

And then he goes on still further in this 6th chapter of John. The Saviour wishes to convince them that they cannot take one single divine principle by reasoning. We may say, If you will explain the truth of God, we will take it. Why not take it by faith? And if we take it by faith, we will lay aside our own ways, and plans, and ideas, and simply inquire at the foot of the cross: Saviour, "What wilt thou have me to do?"

Let us notice how he leads their minds: "They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."

Now I would like to know how they could reason that out. He says that he himself is that bread; and states still further: "Except ye eat my flesh and drink my blood, you have no life in you." And they began to reason.

"The Jews murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

And he goes on to speak about his being the bread and about their eating his flesh and drinking his blood; and they said, How can this man give us his flesh to eat and his blood to drink? They could not reason out that truth. The Saviour tried to present before them the truth in a way that they could not reason it out; that they must simply believe it because he said so; and if they believed it because he said so, they would understand it. How do we understand any divine truth? By faith, only. We grasp the testimony of the Lord, and we believe it, and when men believe the testimony because God says so, then God opens our understanding and we begin to comprehend it.

Then we come down to the 63d and 64th verses in this chapter: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him."

Now did Judas believe that? Did Judas appropriate to his own heart those words of Christ, that would give him eternal life? I think not. He had his own ideas about Christ; but he never appropriated to his own soul those blessings, or the Saviour's words, that the other disciples did. And he was lost. And it will be so with us. There will be thousands lost because they do not appropriate to their own hearts, weave into their own character, the words of our Lord Jesus Christ. But when we come to him and take his words, they certainly will give us an experience that we cannot have in any other way.

May God give us his Holy Spirit, and give us hearts that can appreciate his testimony, accept his testimony and then finally, when the work is over, and the story is told, the day of Judgment comes, and Christ is revealed, we will be saved with an everlasting salvation, to the glory of God.

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THE SERMON.

PROF. W. W. PRESCOTT.

"AND I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

This is evidently a call to worship the Creator, and no such message is declared, in the order of God, unless the time has come in a special manner to call attention to the subject matter of the message. And this message was given because at that time,—and the same message continues now,—there was a special need that attention should be called to the idea of God as Creator. But just as soon as men's minds are called to the idea that God is the Creator, along with that, and intimately connected with it, is the idea that that power of God which is manifested in creation is to be manifested in redemption, and that God, who is the Creator, is also the Redeemer. Let me read a few other passages that speak of this:—

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by name; thou art mine." Isa. 43: 1.

"For I am the Lord, thy God, the Holy One of Israel, thy Saviour." Verse 3.

"I, even I, am the Lord, and beside me there is no Saviour." Verse 11.

"Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts; I am the first, and I am the last; and beside me there is no God." Chap. 44: 6.

"Thus saith the Lord, thy Redeemer." Verse 24.

"As for our Redeemer, the Lord of hosts is his name, the Holy One of Israel." Chap. 47: 4.

The purpose in reading these texts is to bring to our attention the idea so plainly stated therein, that God who creates is also the one who redeems, and that the power of God manifested in creation is manifested to every one in redemption. Bear that thought in mind and return again to the 14th chapter of Revelation, the first scripture that I read, which we usually term the "first angel's message."

Every one has noticed in that the Sabbath reform; because the message is, "Worship him that made heaven, and earth, the sea and the fountains of waters." This language at once calls the mind to the fourth commandment, where we read:—

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Now I want to speak a moment on the Sabbath as being a sign, and what was intended to be in that sign.

The Sabbath is, upon the face of it, the reminder of Christ, the agent in creation. Turn to a few familiar scriptures.

"All things were made by him." (That is through Christ.) "And without him was not anything made that was made." John 1: 3.

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principali-

ties, or powers: all things were created by him and for him." Col. 1:16.

Those scriptures at once point out the fact that in the creation of the world Christ was exalted as the Creator, because it was through him, as the agent, that this power of God was manifested through Christ in making all things that we behold, so his creative power is manifested through Christ in our redemption. And then a proper understanding of the Sabbath truth and Sabbath reform emphasizes the idea that Christ must be exalted; that Christ's creative power must be axalted; that Christ's power as the Redeemer must be exalted, and that men's minds must now be turned away from any other hope, any other power, and from any other means of salvation, to Christ who has all power in heaven and in earth.

That, you see, is contained in the very idea of the Sabbath. It is the memorial of God's creative power in Christ, and a reminder that that same creative power in Christ is pledged for our redemption. And the message coming just at this time comes because there is need that men's minds should be turned away from some other power or some other hope, to him alone in whom there is hope. For there is no hope of salvation,—no hope of redemption,—unless that hope rests in one who has creative power; because redemption is creation. This, then, is the first thought with reference to this idea of Sabbath reform.

Now the sign that God established, of that creative power, in creating the things that we see, was the Sabbath, and if throughout the world the true Sabbath had always been kept, there never would have been any idolatry; there never would have been any turning away from God; and from first to last Jesus Christ would have been the one exalted as the only Saviour and Redeemer. And in speaking of the keeping of the Sabbath, I mean more than merely to stop work on certain hours. I refer to it as God intended it to be kept. This idea of Christ in it is the essence of what the Sabbath really is, and what God intended it to be to man.

We will now notice a few other scriptures that will speak of these facts, and show what God intended with reference to this institution. We will speak of it now as the Sabbath idea. We read in Ezek. 20:20: "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Now putting this with the text I have just read in Isa. 43, "Ye may know that I am the Lord your God, and beside me there is no saviour," we have the intention of it. "I am God the Creator; I am God the Redeemer." And all the power displayed in creation is to be displayed in redemption. For sooner than that one soul who trusts in the power of God for salvation, should fail of eternal life, the stars and the heavens themselves would fall. It is all there. It is encouragement, every step of the way. The Sabbath never was intended to be a bondage to any one, but rather a reminder of the power of God to set free from the power of sin; a reminder of the freedom in God our Creator. That is the very essence of it.

Now, being more specific as to what the Sabbath is intended to remind us of, and what it is really to be to us, it must do more than simply remind us of these things. Anyone can be reminded of them, but the Sabbath must really be that to us in order to be what God intended it to be, and accomplish that which God intended it to accomplish through the Sabbath idea, through the Sabbath institution.

I will recur to the Sabbath commandment and read Dr. Young's translation of it, not because it is particularly better, but it sometimes gives us a new thought to put the same idea in a little different way:—"Remember the Sabbath day to sanctify it. Six days thou dost labor, and hast done all thy work, and the seventh day is a Sabbath to Jehovah thy God. Thou dost not do any work"—notice that this is put in the form of a statement, rather than a command, as, when the law of God is written in the heart and Christ who is the glory of the law, dwells within one as the living representative of God's law, as he was when here—the simple statement of the matter is that when the Sabbath comes, "Thou dost not do any work."

So when Christ is formed within, the hope of glory; and when the law under the new covenant is written in the heart and becomes life and power in us and not simply a dead code that we look at, as at the law of the state, it works itself out in us as a simple fact, and when the Sabbath comes, "Thou dost not do any work, thou and thy son, and thy daughter, thy man-servant, and thy handmaid, and thy cattle, and thy sojourner who is within thy gates; for six days hath Jehovah made the heavens and the earth, the sea and all that is in them, and resteth in the seventh day; therefore hath Jehovah blessed the Sabbath day and doth sanctify it." Just a little change in the text gives a new thought. "Jehovah hath blessed the Sabbath day, and doth sanctify it." Perhaps as we go on, we will see the particular force of that. God blessed the Sabbath day; God hallowed the Sabbath day; God sanctified the Sabbath day, and it was God's rest-day.

God blessed the Sabbath day, and the blessing that he put upon that day was something genuine, something real. Just as he blessed Jacob when Jacob strove with the angel; just as he blessed Abraham and made him a blessing, so he blessed the Sabbath day and designed that it should be a

blessing to those who receive it as his Sabbath day. He hallowed the Sabbath day. He hallowed it in that he put his own presence in that day, which presence always makes holy. So when Moses was at the burning bush, as recorded in the third chapter of Exodus, the Lord said to him, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground;" because the Saviour — the Creator — was there. So when Joshua met the commander of the Lord's host, as recorded in the fifth chapter of Joshua, he said, "Loose thy shoe from off thy foot, for the place whereon thou standest is holy;" because Christ was there. So Peter says, "This voice we heard when we were with him in the holy mount."

When the Lord descended on Mount Sinai all of the mount was made holy by his special presence. That mount was in no particular different from any other in the country round about, until the Lord made it holy by his presence. When he had bounded it about in that way and had come down upon it, then that particular portion of the country became holy, because his presence was there. Now Moses could go right up into that mountain and talk with the Lord, because there was no sin about him, and so he could go where the Lord was and not be destroyed. But the Lord told the children of Israel that they were not to break through that boundary; that they where not to step over that limit, because it meant death to them. Not that the Lord established an arbitrary decree like the old dead-line that some of you remember, which decreed: "You step across that line and you will be put to death;" but God's presence had so hallowed that place that sin could not live there, and sin being about the children of Israel, if they stepped into his special presence he would be a consuming fire to them and they would be destroyed. And so to save their lives he told them, not to step over that boundary to come into his immediate presence.

So we will take the day — the Sabbath day — in this way. Time was all the same at first, but when God bounded off a special portion of time and put his presence there, it made that time holy. Then any one who treats that time just as the other time from which it was separated, treats that which the Lord has made holy just the same as though it were common. And "because sentence against an evil work is not executed speedily therefore the heart of the sons of men is fully set in them to do evil." But if sentence against an evil work were speedily executed, every one who profanes that portion of time which God has made holy by his presence, would die just as surely as the children of Israel would have died.

There is another thought right here. How far over that line did the children of Israel need to step in order to treat the holy the same as they treated the common? Just as far as in the time of war when a man came to the dead-line. How many steps did he have to take to be over the line? Some of you know well about that. The same is true here. It is not the distance one should go into the holy enclosure. It is stepping over the line at all. It is treating in any way that which the Lord has made holy by his presence, as though it were common, or profane. That is the Sabbath idea in the hallowing of the day.

Now put right with that, this idea. What is it that makes the day holy? It is the presence of God in Christ in that day, and the encouragement that comes to us in the thought is that, as the presence of God in Christ in the day hallowed that day, so his presence in us makes us holy. And the Sabbath is holy because God in Christ has made it holy by putting his presence in that day, just as much as his presence was at Sinai; just as his own presence met Moses in the bush; just as his own presence met Joshua; just as his own presence was in the holy mount. We are to partake of the Holy Spirit; and if God by his Holy Spirit dwells in us, he will by his presence make us holy, just as he made the Sabbath holy. And in no other way can holiness in us meet holiness in the Sabbath. In no other way can we keep the Sabbath holy. It is the same presence that makes the Sabbath holy that dwells in us; and God in us meets God himself in the Sabbath. That is the Sabbath idea. That is the essence of the institution of the Sabbath, and what God intended it should be.

Now he sanctified the Sabbath; and the same thought comes with that. I need not, however, dwell upon it at any length. Read the scripture in Ex. 29: 42, 43: —

"This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord, where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory."

The word "tabernacle" is supplied. The margin suggests "or Israel." It is either; it is both. The thought in this is just the same as in the other. The Lord met them there, and by his presence sanctified them; and so he sanctified the Sabbath. He bounded it about and set definite limits about it — put his presence in the day, and sanctified it. In the same way his presence in us sanctifies us. Put these two or three scriptures together. "Sanctify them through thy truth; thy word is truth." But, says Christ, "I am . . . the truth," and he is the word. So the sanctifying power is in Christ, who is the

word; who is truth. So in the same way, it is by his presence in us that we are to be sanctified: and when we are sanctified by his presence and come to the day that has been sanctified, in the same manner — then we truly observe the day. We are then prepared to meet the day when it comes — a sanctified day.

I will read Dr. Young's translation of Eze. 20: 12: "And also my Sabbaths I have given to them to be for a sign between me and them, to know that I am Jehovah their sanctifier."

Read right in connection with that his translation of Ex. 31: 13: —

"And thou speak unto the sons of Israel saying, Only my Sabbath ye do keep, for it is a sign between me and you to your generations to know that I, Jehovah, *am sanctifying you.*"

Do you see the point? It is a progressive work, and God's sign— "I am Jehovah" and his "I am sanctifying you," is the same power and presence that sanctified the day,— that sign is that day itself — that institution itself, the very Sabbath idea.

Just as soon as we learn what God means for us in the Sabbath, there is no question whether we want to keep the Sabbath or not. It is simply a question, Do you want God to be your Saviour, or your Redeemer, or Sanctifier, or Keeper? that is all. Because all that is for us in the Sabbath,— in the very Sabbath idea,— the Sabbath Institution. And my opinion is that just as soon as we can make it clear by our own experience— that is the only way to make it clear — that the Sabbath is that to the one who receives it, it will be an easy matter to make it attractive to every one who accepts the Lord. You must know God: "I, Jehovah, am sanctifying you." But how shall we know him? Why, Every week comes the reminder: "This is the day that I made sacred." "I am sanctifying you." That is the encouragement to us.

Again, it was a rest day. He rested on that day. We read in Ex. 31: 17: "It is a sign [referring to the Sabbath] between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

He rested on the seventh day, and was refreshed. Now it is plain to all, that that rest must be a spiritual rest, and it is a very important idea in connection with the Sabbath idea, because the Sabbath is not founded on the idea that men must stop work or they will wear out. That is n't the Sabbath idea. The Sabbath is a spiritual institution, and not a physical institution. It degrades it from the place where God has put it when the Sabbath is attempted to be enforced and justified with the idea that men must rest or they will wear out. It is true that men must rest or they will wear out, but there is no more connection between that and the Sabbath idea than in the fact that men must eat or they will die. God never put the two together. It is not physical rest. He rested and he was refreshed, and it was spiritual rest and spiritual refreshment. Now he puts himself into the day: we meet him in the day. Put with that a scripture which I find in Acts 3: 19, 20: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you."

The Lord rested and it was a spiritual rest, it was a refreshing. He puts his presence into that day and that will refresh us, not physically, but spiritually. That is what it is designed to be,— a great spiritual refreshment. The times of refreshment shall come. He will send Jesus Christ, and then there will be a refreshing from the presence of the Lord. That time is right here. Now is the time of refreshing. Now is the time of the latter rain. But it will not come separate from the idea of Christ. It is through him. He received the promise of the Father. All these blessings come through him. Now is the time as never before to exalt Christ, to take Jesus Christ in his fullness; and there is no one institution that God has given us that in every way so calls our attention to Jesus Christ as the Sabbath. It is the very essence of the idea of Christ, the Creator,— Jesus Christ, the Redeemer,— Jesus Christ, the Sanctifier. Jesus Christ refreshes us by his presence. That is the idea of the Sabbath.

Now, passing from that, why is it that this message, calling the attention of the world — for it is a world-wide message — to God as the Creator, through Christ, and turning men's minds to worship him — why is it that it has come just at this time, and just at the close of the great controversy? From the very first, the purpose of Satan was to put himself in the place of Christ, and that was what started the rebellion in heaven, because Christ alone was exalted to an equality with the Father, though Satan stood in the next place; although he stood in the presence of God, so that the light and the glory of God shone upon him continually; although there enveloped him such a panoply of light as enveloped none others of the angels of God, yet he was not satisfied. He must needs be put in the place of Christ himself. So that feeling in his heart rankled till open rebellion came, and after every effort was made to save him, with forgiveness and restoration, just the same as we have to-day, everything being refused and the most persistent rebellion indulged in, he with his sympathizers was cast out of heaven, just as you and I will

be shut out of heaven if we persist in rebelling against God.

And since that time, Satan has lost none of his purpose to put himself in the place of Christ, and as the only hope of salvation for a lost world was in Jesus Christ, it has been Satan's effort from that time,— and is to-day,— to turn men's minds away from Christ, to cover up the true character of Christ, to keep men from trusting in Christ, and to conceal his power to save. But there is no institution in all the world that so turns men's minds toward Christ as the Sabbath, when the Sabbath is rightly understood. So Satan is ever at work to destroy and tear down that institution which above all others reminds the world of Jesus Christ, the Creator and the Redeemer. But, when he tried that, what consideration, do you suppose, led him to choose the first day of the week as the rival day?

Let me read two or three scriptures. The first scripture, Isa. 14:12: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground which didst weaken the nations?" The marginal reading is "day-star." Lucifer means "light-bearer." What was the first thing that was created? God said, "Let there be light, and there was light!" We read in John's epistle, the first chapter and the fifth verse: "God is light, and in him is no darkness at all." So Christ said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Satan's position was that of the first angel next to Christ: upon him as upon none other except Christ, did the light show itself as he moved about clothed in a very panoply of light.

Well, can you not see that the nearest thing that Satan can get to be like God, is light? The very idea of light? God created the sun to be a light-bearer. He placed light in the sun to let it rule the day. The sun as being to us the source of light is the one created object that attracts every eye. Now, does it seem to you that Satan connected those ideas, and out of that idea of light and the glory of God manifested in light has made a counterfeit? He who fashioneth himself as an angel of light, turns men's minds away from God, the source and the Creator of this light, to the light itself, and to himself —Satan—in that light. And that, really, when you get to it, is the very essence of the change,— that Satan might be exalted as the lightbearer, as the light of the world, instead of Christ.

Trace that idea all through heathendom. The sun has been worshiped in every nation and in every phase of worship, and it has always been of a degrading character. The worship of God is uplifting and elevating; the worship of Satan or of self or of anything except God, degrades, and when man is left to himself in the worship of anything else except God, he gets down to the very lowest depths of heathendom, no matter if intellectual light shines like the sun. You only have to read the first chapter of Romans to see that. Right at the time when intellectual light was at its height—at the time to which people look back now as a time of boasted civilization,—right then was heathen worship at its height, and men changed the image of God, the Creator, and worshiped the creature and they were degraded to the very depths by it.

It is evident that all these years there has been one deep laid plan, and that is the same as of old. Just as Satan made the effort to secure a following among the angels and did secure it, so his effort has been, and is, to secure a following among men, that they should turn to him and worship him instead of turning to God in Jesus Christ. Now the close of the great controversy is coming, and therefore we read: "The Sabbath question is the great testing question for this time." Why? Because in the Sabbath question—in the Sabbath idea, is involved the whole question of whether we will turn to God and trust in Jesus Christ for salvation, or whether we will give ourselves to Satan and yield to his control. The whole thing is right there.

So, therefore, there is but one test to-day, and that test is the Sabbath,— and no man in whom Jesus Christ does not dwell as a living Saviour can keep the Sabbath. Understand when I say that the Sabbath is the test, I do not mean that if a man drops his work at the beginning of that time and does not work any more until it is past, that that is keeping the Sabbath. No man who does not know Jesus Christ and has not had the experience of the new birth with Christ formed within, can keep the Sabbath. So the whole idea of the worship of God, of trust in God as our Creator, with his power pledged for our redemption, and of exalting Jesus Christ, is in the Sabbath question. The whole idea of whether now we turn to God for salvation, and for redemption, and for power, or whether we prefer to trust ourselves in the hands of Satan, lies in the Sabbath question. And he who truly keeps the Sabbath exalts Christ as it is impossible to do in any other way. Talk about the idea that Seventh-day Adventists do not believe in Christ! Talk about the idea that Seventh-day Adventists have left Christ and have gone back to some Jewish custom! Who is it that has left Jesus Christ? Everyone who turns his back on the Sabbath of God leaves Jesus Christ. It is impossible to exalt Jesus Christ to the place where he belongs as Creator, as Redeemer, as Saviour, and trample on him in violating the Sabbath. The two do not go together.

So now, at the time when men are to decide for

eternity — because now is the time for decisions for eternity — comes this test. In whom are you trusting? In the power of God in Jesus Christ? or in the power of Satan manifested through his agents? And furthermore, when by official action the government of this United States has turned its back upon the true Sabbath, and has by official declaration published to the world that the fourth commandment means that the first day of the week commonly called Sunday, is the Sabbath, what has this nation done? We have heard for years the statement, "Christ must be king" in our courts, in our cloisters, everywhere, Christ must be king; and he must come in by the gateway of politics. I want to tell you that in trying to exalt Jesus Christ in that way, Christ has been set aside and Satan put in his place. That is the simple fact of it. And this nation by organic action, has declared that Satan is king here. Who has turned his back upon Jesus Christ? Who has dishonored God? The Sabbath of the Lord has been torn down from its place and to-day, before the world, by official action of this government in which you and I live, the false sabbath stands exalted.

Now let me read:—

"No greater contempt can be shown to the Creator than the contempt manifested for the day which he has sanctified and blessed."

What follows? That is the greatest contempt that can be put upon God. We have been for years working up to this climax. To-day we have reached the climax where the nation has put the greatest contempt upon God that it is possible for it to put upon it. When that is done, what next? "It is time for thee, Lord, to work, for they have made void thy law." "Arise, O arm of the Lord! Put on strength." It is time. The greatest contempt possible has been shown to God, not merely by individual action, but by the official action of this government. What then? It is time for everyone who believes in God to exalt his day as never before. It is time for everyone who believes in God to find out what the Sabbath is, — to find out how the Sabbath can be kept, that he may truly honor God. Again I read:—

"And as Satan with his human agents pushes the warfare against God by leading man to trample on the Sabbath, the few who do honor God should be aroused to greater zeal and earnestness in his defense."

There is just one more thought in connection with this subject that I would like to leave with you. We have taught in a certain way for years that the Sabbath is the seal of God. I have not time to go into the whole subject. When a seal is put upon anything, it leaves an imprint; it may be a monogram; it makes no difference. We take a seal and drop the wax on the spot, and then while it is warm — notice that, while it is warm — the wax can be impressed while it is warm; but when it is cold, if you attempt to do it, you will smash it all to pieces — then while it is warm and yielding, ready to receive the imprint, the pressure is brought to bear upon it with the seal, and the seal being removed, there is the image which you wished to impress.

The Sabbath is the seal of God. What is the image that God wants to impress upon us? Why, the very purpose of all this time of probation has been that the image of God as manifested in Jesus Christ when he was here, shall be received by us. And just as when Christ was here and walked the earth he was to the world an interpretation of the character of God, so everyone of his followers is to be a living epistle, known and read of all men, and is to show forth the excellencies, the praises, of him who has called him out of darkness into his marvelous light; and the Christian walking the earth now is to show forth the character of God as Christ did of old when on the earth. That is the image of God restored, and that image is to be restored in humanity, just as that image was in Christ when he was here in humanity; for what Christ was in his perfect humanity, that we must be.

But have we not found by this study that the Sabbath from every point of view brings out Christ? And the Sabbath being kept in its perfection must be because Christ is formed within. Then do you not see that the Sabbath is simply a sign, a mark, a measure of what Christ is to the soul? that Christ is the one that makes us holy, that sanctifies us, that blesses us, that refreshes us; that as he said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," so our Sabbath is a Sabbath of rest in him? And then every step of the way; — at every turn you give to it, Christ stands out in the Sabbath everywhere. Then the Sabbath is the seal of God, because, when the Sabbath is accepted as the Sabbath of the true God, in the meaning that God intended it to be for us, and we really keep it that way, the image of God is being, and is, restored in the soul; so that when God looks upon his Sabbath-keeping children, who are indeed Sabbath-keepers, he sees in them the image of his own Son. Then he is ready to close the work, and say: "Let him that is holy, be holy still."

We read in Matthew 3:17, when Christ was baptized, "Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Let me read Dr. Young's translation of that verse: "And lo a voice out of the heavens, saying, This is my Son, the beloved, in whom I did delight." Now keep that thought in mind — "In whom I did delight," and let me read with it from Isa. 42:1: "Behold my

servant, whom I uphold; mine elect, in whom my soul delighteth." That was a prophecy of Christ. When he came, the voice from heaven said, "This is my Son, my beloved, in whom my soul did delight." Why did God delight in Christ? Because of his perfect harmony with him; because it was God in Christ, and Christ in God;—"As thou, Father, art in me, and I in thee."—This is the union he wants between us as brethren, and between us and him, and then God delights in us. Christ delighted to do the will of God, and God delighted in him, and when he came he gave him that evidence with that voice that spoke, "This is my Son, the beloved, in whom I did delight."

Let me now read a very familiar scripture from Dr. Young's translation. Isa. 58:13:—

"If thou dost turn from the Sabbath thy foot, doing thine own pleasure on my holy day, and hast cried to the Sabbath, 'A delight.'" When the Sabbath comes, just call to it, 'A delight!' Why? Because he in whom the Father's soul did delight is there. When the Sabbath comes, we say, "Welcome it! A delight! Glad it is here!" Why? Because the One in whom the Father delighted is there,—Christ in the Sabbath;—Christ the delight of the soul. "And has cried to the Sabbath, 'A delight,' to the Holy of Jehovah, 'Honored.'" Notice, the Sabbath is the Holy of Jehovah, and he is the Holy One himself, and his Son, that Holy Child Jesus, and you cannot separate them.

When you really take the Sabbath as the Holy of Jehovah, you find God in Christ there, the Holy Saviour. And to the Holy of Jehovah we cry, "Honor, honor!" "Blessing and honor, and glory, and power, be unto him that sitteth upon the throne." It is the same idea. It is to exalt Christ to the place where he belongs, and recognize him in the Sabbath as the "Delight," as the "Holy One," as the "Honored One." Now we read that he received honor. 2 Pet. 1:17: "For he received from God the Father honor and glory." When this voice came, saying: "This is my Son, my beloved, in whom my soul did delight." What are we to receive? 1 Pet. 2:7: "Unto you, therefore, which believe, he is precious." The margin says, "an honor," which is the literal translation, making it read: "Unto you which believe, he is an honor." We say to the holy of the Lord, "Honored!" When we say to the Holy of the Lord, "Honored," he turns about to us and confers honor upon us, and he says to us, "Honored!" Why? Because we acknowledge the honor due to Jesus Christ in the Sabbath.

Remember that all exaltation to us comes through humility. Remember that the only genuine life that is worth having comes through death. He that humbleth himself shall be exalted; and because he humbled himself and became obedient to death, even the death of the cross, "Wherefore God also hath highly exalted him, and given him a name that is above every name." Now we are to humble ourselves under the mighty hand of God that he may exalt us in due time. As he raised him up to sit in heavenly places, so by the same power working in us, he is to raise us up to sit in heavenly places in Christ Jesus. And all this comes from a knowledge of what the true Sabbath is, and by the proper keeping of the Sabbath. Exalt Jesus Christ. Lift him up. Exalt his day. Trust in him and his power as against every power, and all the power that the world knows. "I will never leave thee nor forsake thee."

SUNDAY, FEBRUARY 12.

THE MISSIONARY WORK.—NO. 1.

ELDER S. N. HASKELL.

ALL we know of the missionary spirit is that which is brought to view in the gospel of Christ. Any principle which can not be found in the gospel of Christ is not the true missionary spirit. This must be evident to all. The Spirit of Christ is a missionary spirit. The spirit of the gospel is a missionary spirit, and every person that embraces the gospel in its purity partakes of the missionary spirit. Conversion simply changes the nature of a person from selfishness to unselfishness; from pursuing a course that will build up himself, to labor for the good and happiness of others. So the more we study the life of Christ, the more we get of the true missionary spirit. There is something in the "Spirit of Prophecy," Vol. 3, page 244, that I wish to refer to:—

"The more that the minister of Christ associates with his Master, through contemplation of his life and character, the more closely will he resemble him, and the better qualified will he be to teach his truths. Every feature in the life of the great Example should be studied with care, and close converse should be held with him through the prayer of living faith. Thus will the defective human character be transformed into the image of his glorious character. Thus will the teacher of truth be prepared to lead souls to Christ."

Then we are prepared to lead souls to Christ just in proportion as we study every feature, every characteristic, in the life of Christ. And we have found in our previous lessons that in the life of Christ was involved every principle that is taught in the Bible; every ray of light comes from our Lord Jesus Christ. We cannot dwell upon this too much; we cannot make it too important. One reason why we have been so inefficient is that we are not more familiar with the life of Christ.

This morning I wish to call your attention especially to the forty days that intervened between the resurrection of Christ and his ascension. If there was one period more important than any other to the disciples, or one period that would make a greater impression upon their minds, it was during this forty days. He had been with them three years and a half, and they had become thoroughly convinced that he was the Messiah. They saw him crucified and laid in the grave, and on the first day of the week he appeared to them, and at subsequent times, and again convinced them that he was the Messiah, and gave them his parting counsels. If we can learn the burden of his teaching during this time it will be what we need to fit us for the closing work of the gospel.

The Bible gives a record of this, and by comparing a few scriptures we can get many particulars that will be of practical benefit to us. And we should never forget that everything that was for the benefit of the disciples is for our benefit; that the Lord saw us, and that he controlled every circumstance, and he shapes every circumstance in this world for the good of his people. We have had this brought out over and over in various ways; but it seems to me, brethren, we ought to believe, more than I think all of us do believe it, that "all things work together for good to them that love God." Now how many things work together for good? All things. How do all these various things work? They work together. And they work together for what? For good. Then is there one single thing that works for bad to those that love the Lord? No. How many believe that all things work together for good? All who do, raise your hands. (A great many of the congregation raised their hands.) I am so thankful so many believe it. I never expect to hear you murmur any more.

There is a text that comes to my mind with some force just now, that I wish to read. It is found in 2 Chron. 16:9: "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him."

Then the eyes of the Lord run to and fro throughout the whole earth; and we have shown by repeated texts that God counts every step we take; that he ponders all our goings; that known from the begining are all his works, and that he shapes all circumstances so that they work together for good. Every circumstance of Christ's life was to give instruction to us that are here this morning.

If there was ever any people that could study that period of Christ's life after his resurrection with profit, it is Seventh-day Adventists, because the restoring work of the gospel is to bring us back to first principles. There never was a time when so much light shone on the people of God in the past as when He who was the great center of all light, walked the earth with his disciples; and the Holy Spirit, that is promised to come upon us, simply comes to represent Christ and to give us the light, and even greater light, than they had. Then shall we not come back to the very principles that actuated them, and see Christ in all the ways in which they saw him? Surely we shall; and we will have the Holy Spirit the same as they had it.

I do not know how better to introduce this than to read the first twelve verses of the first chapter of Acts. Here we have a synopsis of what took place during that forty days.

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen." Acts 1:1, 2.

Now you will notice from this, that during the closing part of that forty days, he gave commandments to the apostles. I remember reading somewhere an argument in favor of the first day of the week, and when the man was asked where the Saviour ever gave such commandment, he said, "It was during the forty days he was here after he rose from the dead; but it was never written." We are going to talk about things that are written. Now this expression shows that God through Jesus Christ and the Holy Ghost did give commandments to the apostles. We will try to find out what these commandments were.

Acts 1:3: "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." That is the subject that he dwelt upon during the forty days. We will read still further in this connection:—

"And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they ask of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these sayings, while they beheld, he was taken up; and a cloud received him out of their sight."

I wish to call your attention to the different times that are recorded of the Saviour's appearance to the disciples, and to notice some of the circumstances of those appearances, and the particular instruction that he gave the disciples at those times. If there were commandments, and if we can get the drift of them, we will get instruction that will be profitable for us at this time.

Years ago — and not many years ago, either — when I used to read the record that is in Matthew, Mark, and Luke, of that great commission, I thought that it was all given at the same time; but the more I have looked at this, the more I have concluded that this was the subject nearly every time the Saviour met with his disciples. The teachings recorded by these evangelists were simply the instruction and commandments that he was impressing on their minds during that period of forty days. By comparing the testimony of the four evangelists let us note some of the circumstances connected with his first appearance to the disciples.

Mary Magdalene and the other Marys and certain other women that went to the sepulcher in the morning of the first day of the week, must have gone before daylight: they must have gone just at the time that the Saviour arose, and they saw on their way to the sepulcher evidences of the risen Saviour. I simply state this to you; I think I could prove it to you, but we will not stop to do that. If you will read carefully you will find it thus, both in the Bible and "The Spirit of Prophecy." When they first came to the sepulcher they found that Jesus had gone; and Mary at once left the others and returned and told Peter and John that he was gone. Then she turned and went directly back again to the sepulcher. The other Marys remained there, and they saw how the sepulcher was opened, and they looked in and saw the angels there, and the angels said to them, He is not here, but he is risen. You go and tell the disciples that he is risen; and tell Peter.

But Mary went right back to the sepulcher again. Why do you suppose she went back there? It was to see Jesus. There is a little circumstance connected with this that I wish to mention, and when I do I think you will see that there is light in it. You remember that she looked in and saw the angels, and still she would hardly believe that he had risen; but she felt that she must see him. The angels appeared like young men to her. And when she was feeling so anxious to see him, he appeared to her and spoke to her; and I suppose that her eyes were so filled with tears that she could hardly see. She heard his voice, and she supposed he was the gardener, and said, "If you have taken away my Lord, tell me, and I will take him away." And he said to her in his own natural voice, "Mary," and she would have worshiped him, but he would not let her for he had not yet ascended. And then he appeared to the other women, and they went back to the disciples. It was very quick work.

But the one thought that impressed my mind very much is, why did not the Saviour go up to the Father as soon as he was risen from the dead? There must have been an hour or two at least that he remained there until Mary returned, and then he appeared to her. Now what do you suppose kept him here on this earth? When the Saviour died, the last feeling that he had was, that the Father had hid his face from him. He suffered the death of the sinner, and when he rose from the dead the first thought was to go to the Father and have him accept the offering that he had made, to see if he had accepted it, and to see if he would accept all his disciples with him. But he did not go until Mary returned, and he had appeared to her, and he went. What do you suppose kept him here? I will tell you what I suppose kept him here; it was the earnest desire of Mary to see him, and he could not leave her until she had seen him, and he had made himself known to her.

Now, brethren and sisters, that is Jesus Christ exactly. He felt such sympathy to make himself known to the one that could not rest without seeing him that he could not go even to his Father until he had seen Mary and revealed himself to her, and had sent messages to his disciples. Now if you want to know how to find Jesus, you will find him in that very lesson; if you want to know how to get the Holy Spirit, you will get that in the same way. I tell you, brethren, if the desire of Mary, under those circumstances, would keep the Saviour here until he had revealed himself to her, there is not a soul in this audience but that can bring the Holy Spirit in his heart if his interest becomes intense enough.

Well Peter and John went to the sepulcher immediately after the news that Mary gave them, and they found the angels. I do not know that John saw them; it says that John believed that he had risen; and then they went away. But where Peter went I do not know; the Bible does not say where he went; but I think he stayed around there, because the word had come to him from the angels that the Saviour would appear to him. And he stayed around there, and he saw him.

Then the two going down to Emmaus. You all remember that story; how he appeared to them, and referred their minds to the Scriptures; instead of making himself manifest to them, that he was the Son of God, he goes on and calls their attention to the prophecies and to the law of Moses. Why do you suppose he did not reveal himself to them? He let them see what there was in the Scriptures

concerning him, and when their hearts burned within them because of the gracious words which he spoke, then at that meal down at Emmaus, he made himself known to them. I do not think they ate a mouthful after that, but that they hurried back to Jerusalem to tell the other disciples.

These disciples that were there were the only ones that were congregated together, and they did not see him, and they mourned and wept. They had not believed the testimony of Mary, of the women, and of Peter, that he had risen from the dead. They had not believed, and how could the Saviour appear to them? Why, brethren, we want to believe; when God says anything, it is so anyway, and we will believe it whether we can understand it or not; and if we believe it we will have revelations from God to our hearts, of precious truths that you never dreamed of.

I want to read you the Scripture account, to establish what I have already stated, that these instructions regarding the great commission were not all given at once, but were opened to them daily, by Christ. One thought was that they were to go into all the world and preach the gospel, and that is the leading thought. Another thought was that when they met together and sat down at their meals they should talk about the kingdom and the glory of his power; and another thought was that in order for them to take up that work they must have an endowment of the Holy Spirit; and that when the work had been accomplished which God had given them to do, Christ would come in the clouds of heaven and take them from this earth to himself. Those were the leading thoughts that were on their minds, and they talked about them, and no doubt they prayed about them, and the Saviour would appear to them from time to time and explain to them points that they could not understand or comprehend when they were talking over what the Saviour had said. I believe we ought to do just the same thing.

Let us turn to the 28th of Matthew. In this chapter you will notice this commission is spoken of as though it was repeated in connection with the Saviour's ascension; but the time is definitely mentioned in the 16th verse: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." You notice that this place had been appointed them. The angels mentioned it; the Saviour before he was crucified mentioned it. And so they appeared in Galilee, "but some doubted." Now this expression that "some doubted," shows that there was a larger gathering there than simply the eleven disciples. Place with this the first chapter of Acts and the third verse, which I have read: "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

Then they had been convinced before this that he was the Messiah, and the fact that some who had met there doubted, shows that this was a general meeting. I will speak of that further on; but I wish now to speak particularly of the first time that he met with them, that evening of the first day of the week. I will first read what John says about it, and then what Luke says. I will read from John 20: 19–21: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you."

What was his commandment to them on that night of the first day of the week? "As my Father hath sent me, even so send I you." To whom was the Saviour sent? To the world. Then what was meant in this commandment given to them on the evening of that first day of the week? Go to the world. What was the commandment that the angels gave the disciples when they saw them at the sepulcher? Go and tell thy brethren, he is risen; and Mary was the first one that preached it; and every time that he met them on that first day of the week there was instruction that would lead them to go and carry the news to others; anyway they got that spirit; for as soon as the two that went down to Emmaus had found out that it was the Saviour, they went back to Jerusalem to tell the other disciples. But the disciples would not believe them. Did the Saviour approve of that unbelief? No; he upbraided them.

Now we shall read a little further in the 20th chapter of John: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." This was a sort of sprinkling of what they received in its fullness on the day of Pentecost. Then follows the account of the unbelief of Thomas and the Saviour's rebuke of his doubting. But, how did the rest believe? They believed the words of the others. Then the testimony of the others was to go and tell it. Go and bear the message in harmony with the truth of God just as revealed in the Bible. And he reproved Thomas because he could not believe the testimony of those who had seen him. Is not the leading thought all through his appearance to the disciples to go and tell others? Yes.

I will leave this third time that he appeared to them, which is recorded in the 21st chapter of John, until after I read what Luke says about this first appearance. Read from the 24th chapter of Luke, beginning with the 31st verse, the account of the revelation of Christ to the two disciples, and his appearance to the eleven, opening their understandings to understand the Scriptures, beginning with Moses and the prophets.

Now when they went to Thomas and the others and told them that they had seen the Lord, what more do you suppose they told them? That it was according to the testimony of Moses, and according to the Scriptures; and that is what made their testimony to Thomas so important. And when Thomas said he would not believe, it led the Saviour to reprove him because he did not believe.

If we read the connection it will appear that this was the time that he gave the great commission. He had given them the great commission, and told them all through this first day of the week that they must go and carry the news that he had risen. The law of Moses taught that he would rise from the dead. This was the song all day long that first day of the week; for we read in the 47th verse of this same chapter: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you." And in the 51st verse we read: "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

How much time is covered in this 24th chapter of Luke? The whole forty days. What impressed their minds during that time? That they must go to the world and carry the gospel.

Now another thought in connection with this. We have established the point that he did give them this commission; and this is the point I wish you to get in your minds, that he gave them this commission to carry the gospel to others on the first day of the week when the eleven were together. Just as soon as he had convinced them that he was the real Messiah, he then commanded them to go and carry the gospel to others. And again right there, it was what he meant to impress their minds with every time that he met with them, that they had a work to do to carry the gospel to the disciples, and to those that knew it not. First they were to go to the disciples, and when they had gone to the disciples and convinced them, they were to go to the world.

Now we will come back again to the 28th chapter of Matthew. Every time he met with them on that first day of the week, he impressed their minds with the great commission to go to the world. The only reason I read these texts is to get that one thought on your minds.

The point I want to establish as the foundation of our missionary work, is that during this forty days, the great burden of the Saviour's commandment to the disciples was to go to all the world; and second, I want you to see that God wants us now at this time, while we are looking for the outpouring of his Spirit, to talk about it, and to pray about it. Let us talk about the kingdom of God, brethren; let us talk about his glory, and about his power, and about his second coming, and about the outpouring of his Spirit, and pray about it. And when you get in little groups around, talk and pray about the precious things in the gospel, and you will find that you will have them just as the disciples did; and if you do not do it, you will never have them.

FELLOWSHIP WITH CHRIST.

ELDER J. H. DURLAND.

"IF we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:6,7.

Fellowship is partaking, sharing, participation, communion, partnership. We all know what partnership means. We put in what we have with others and have a right to our share of all the income. If there should be losses in the business, we are pledged to share in them also. How often men go into partnership, thinking of nothing but profits. Then when adverses come, they become discouraged. They are glad to enjoy all the good things that are connected with the business, but wish to retire when there are hardships to bear. So it is with many Christians. They are willing to enter into partnership with Christ if they shall have nothing but pleasure and joy. When they are brought to the place where they have to partake of his sufferings many are ready to go back and say, "I do not belong to him."

I desire at this time to examine the Scriptures to ascertain our privileges in Christ Jesus. There are many here who have been talking about the blessings they are enjoying. This is good. But have you not said this before? Have you not said, "I have fellowship with him," and afterwards found yourself in discouragement? I do not wish to discourage any one by asking you to think of your past failures. My desire is to help these new converts and others to see how you can enjoy the bless-

ings you now have, yea even greater blessings, tomorrow, next week, next month, and during the years to come.

Let us read John 14:23; "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Let us read this text carefully: "If a man love." Love is the secret of success in having fellowship with Christ. It is not to serve him for what we expect in the future. *It is to serve him because we love him.* "And my Father will love him." To have God's love, is to have his grace, and we read in another place, "My grace is sufficient for thee." We put in our poor weak love and become a sharer in his great love. Do we lose anything in this partnership? Suppose there are trials and sufferings? Yes, suppose we have to go to the stake? We will have his love to go with us. Even there we can remember, "My grace is sufficient for thee." "And we will come unto him, and make our abode with him." We not only have his love in this fellowship, but we *have him.* We will not only have his grace when we go to prison, but we *have him* to go with us. He says, "I am with you always."

A great many people start in the Christian life all right, but they fail to get near to Christ. They believe him for the forgiveness of past sins, but they do not trust him to keep them.—They live too much of the time in fear. But fear hath torment. Perfect love casteth out all fear. Let us get this love and come into fellowship with Jesus Christ, where there is joy, and peace, and rejoicing.

TENDER TIES.

How many tender ties of this earth the Lord uses in his word, to show his love for us. "Whosoever doeth the will of my Father, the same is my brother, and my sister." Go into a well-ordered family where there are two brothers, and what do you see? They are constantly together, talking over their mutual interests. They enjoy each other's society. They love to be together. Then, again, "I will be a Father to you, and ye shall be my sons and daughters." 2 Cor. 6:18.

Fathers, is it not a joy for you to be with your children? Children, is there any place so dear as in the home-circle, where father and mother are present? Fathers, do you think it a task to do for your children? No. You esteem it a privilege to provide them with clothing and food. So your Heavenly Father esteems it a privilege to provide for you. Yes, he is more willing to give good gifts to you than you are to your children. Should you not be more willing to render service to him than to a kind earthly parent? But, again; he shows his love for us, when he said, "Will a mother forget her child?" She may forget, but I will not. God does not forget us. He is watching over us. We may have our eyes turned from him, but he knows where we are.

In Eph. 5, we have the tender tie of the marriage relation used to illustrate the union that should exist between Christ and his followers. The love between brothers and sisters is sacred, and binds them close together. The love of children to their parents is still stronger. But the love between man and wife is stronger than all these. The wife forsakes father, mother, brothers, and sisters, and cleaves to the one to whom she has given her life. The husband returns this affection by his tender care for his wife. So Jesus asks us to trust him and he will care for us.

HOW WE COME INTO FELLOWSHIP.

Our text tells us, if we *say* we have fellowship, we may be mistaken. That there are untold joys in this communion, we have already seen; but the question for us now to consider is, Have we this fellowship? If while we are telling the world that we have fellowship, we at the same time tell them we are in darkness, we are telling a falsehood. The two will not go together. Darkness hath no fellowship with light. We have already found that this fellowship brings God and Christ to dwell in our hearts. John 14:23.

Now, let us read 1 John 1:5: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." If God and Christ are dwelling in our hearts can there be any darkness there? No, for we have read, "If we walk in the light," *i. e.* walk with Christ, "as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John 1:7. "I am the light of the world; he that followeth me shall not walk in darkness." John 8:12. Brethren, when you are talking about your darkness, you are bearing testimony to the world that you have not fellowship with Christ. Let us believe him and stop exalting Satan.

Let us now turn to 1 Peter 2:9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." What kind of a people? What does peculiar mean? Many that are here to-night fear to be considered peculiar. You may have religion enough to be called odd, but I think I say the truth when I say it wareth against your flesh to be so called. It is easy to sit here among the hundreds who believe the message and say Amen to the truths proclaimed; but how is it when you are alone with a scoffing world around you, pointing the finger of scorn at you, and calling you a Jew, or

saying there is one who expects to go up soon? Have not some of you under such circumstances wished that you could live in Battle Creek, where there is a large church where you would not have to meet these things? If you did you were denying Christ. Selfishness rules such hearts. You were still in darkness, while telling the world you had fellowship with Christ.

But let us read further. He says, "Ye are a peculiar people." Why? "That ye should show forth the *praises* of him." Brethren, we want to show praises. Stop talking discouragement and send forth praises. "Who hath called you out of darkness into his marvelous light." Out of what has he called us? [Congregation — Darkness.] To what has he called us? [Light.] What kind of light? [Marvelous.] What does marvelous mean? It is something astonishing. So God has called us into light that is wonderful, astonishing, marvelous. Where were we when he called us? Let us read Eph. 2:2: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Were you like the world before you were called out? How did you live? Was it not like the world? Then when you were called out, did you continue to walk in the same way? Did you walk in the light for a time and then go back into darkness?

In verse 12, we read that those who were in darkness were without Christ, and without hope in the world. No fellowship, no communion. All darkness. Do you remember when you were there? Do you remember how you felt when you desired something better and did not know how to get it? You were like the blind men, who sat by the wayside near Jericho, when Jesus was passing. They had longed to see light, but without avail. Now they hear a crowd passing by and ask about the excitement. When told that Jesus was passing by, they cried out, "Thou son of David." When told to cease their crying they still cried louder, "Thou son of David, have mercy on us." When asked what they wanted, they said, "That our eyes may be opened." So it was with us. We wanted to see. It is recorded of these blind men, that when their eyes were opened they followed him. How is it with us? Since our eyes were opened, have we followed him? If we have we have been in the light, for he says, "He that followeth me shall not walk in darkness, but shall have the light of life."

IN THE LIGHT.

We are told, "If we confess our sins, he is faithful and just to forgive us our sins." His forgiveness is not like our forgiveness. We forgive and when the offender offends again we discourage him by telling him how we forgave him in the past, and that we have but little confidence that he will do as he says. But God does not do this way. He forgives and receives us just as freely as though we had never transgressed. He removes our sins from us as far as the east is from the west. He casts them behind his back. He and his throne of glory are between us and our sins, and he himself is light. If we keep our eyes upon him we need not see darkness.

I was reading the other day of the experience of a prisoner who was kept some two years in one of the southern prisons, during the rebellion. When he was exchanged, he was taken aboard a steamer, from which floated the stars and stripes. Weak, ragged, filthy, and sick, he was ordered to strip off his rags and bathe in pure water. His filthy rags were cast into the water, and he was clothed with Uncle Sam's suit of blue. This is just what Jesus wants us to do, to come into fellowship with him. Cast off our filthy rags of self-righteousness, wash in the blood of the Lamb, and be clothed with the garments of his righteousness. Are we willing to let our garments of self-righteousness be cast into the sea? If not, we cannot come into communion with him. Here is where some fail. We are holding on to something that we cannot leave behind. We are afraid to ask God to help us give it up for fear he will. Let us cut loose from these bonds and be free.

A NEW UNION.

When the wife is joined to her husband she forsakes all else, to be his as long as they both shall live. This sacred tie is used to illustrate the union between Christ and the believer. Before we were united to Christ, we were united to Satan. As it is impossible for the woman to be joined to another man as long as she has a husband, so it is impossible for us to be joined to Christ as long as the union between us and Satan exists. If the wife who has a bad husband desires to be united to another, she cannot have this liberty until there be a death. If he dies, she is free. If she dies she is free. If she could live again, she would be free to be united to another. Our old husband, Satan, will not die, so we must die.

In Rom. 6 we have this death spoken of, from which we rise to walk in newness of life. All is given to Christ, and we are to withhold nothing. As the wife yields her name and all she has to her husband, and takes a new name, so we are to give up our old name and take his name. Then there will be sweet communion, and praises for the sweet fellowship we enjoy. Then can we say with the Psalmist, "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches." Ps. 63:6.

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THE MISSIONARY WORK.—No. 2.

ELDER S. N. HASKELL.

AT the opening of the address Elder Haskell alluded to the matter of asking questions, stating that some that were asked the day before were hardly to the point. In answering one of the questions he referred to the Scripture argument and then read some extracts from the "Spirit of Prophecy," throwing light upon the subject. Alluding to the use of that which has been given to us by the Spirit of prophecy he said he never attempted to establish doctrine from the Testimonies. The Testimonies have not been given to establish new doctrine. The doctrine is established by the word of God, and the Spirit of prophecy comes in to bring out the light, revealing new beauties in it, and bringing out here and there details which help in the understanding of the word of God.

The Gospel of Christ and the plan of redemption is contained in the declaration of the Lord to Satan, that the seed of the woman should bruise the serpent's head. What we have in the prophecy and the writings of the Old Testament is simply an unfolding of that one great truth. It was from the Old Testament that Timothy was instructed; and Paul says these Scriptures were able to make him wise unto salvation. What then is the New Testament? It is simply an unfolding of the Old Testament. Even the New Testament was not written to establish new doctrines but to unfold and open up the principles of the gospel that had been given before. And now what position does the Spirit of prophecy hold as it comes to us in this nineteenth century with the messages from God? It is the unfolding of truths that have been taught before. It is the same old gospel, the same old truth, but every additional line of divine revelation is an unfolding, a placing in different words, a bringing out in different ways the same old truth.

[A voice: "Is n't it safe to say that the Testimony reveals no new doctrine?"] Yes. Some of our old brethren know that in the East and New England it is a great place for battles over the Testimonies. There is not a falsehood regarding the visions that gets to South Africa or to Europe or to any other part of the world, which has not started in the East. I happened to be born in the East, and embraced the truth there, and so have battled in this line a good deal. Nothing pleased me more than to get those who opposed the visions together and have a Bible reading on the Testimonies. And before we began we always made this statement: that if they could find any line in the Testimonies that pertained to a doctrine that I could not establish from the Bible, I would give up the Testimonies. And second, If they could ever find a line in the Testimonies giving a prophecy or prediction which should be fulfilled, and which had not been fulfilled, I would give up the Testimonies. There I will stand to-day. So I believe the Testimonies.

But what is the object of our Bible study here? In the line which I have taken up, it has not been my effort to establish a single doctrine. It is to draw from the Scriptures the practical applications of spiritual truth which will help us in the building of symmetrical Christian character. My object yesterday morning was to draw the attention away from

the detail of the scriptures read, and to draw from the teachings of Christ to the disciples, the truth that they as believers were to go out into the world to carry the gospel. The application that I propose to make is that we live in just such a time now, and should be impressed with that great truth, that it is our place in the work to carry the gospel of Christ to the world. It is not to get our minds fixed on just what happened, or the details of these different meetings of Christ with his disciples, but it is to get the spiritual lessons that are meant for us. In this getting at the spiritual truths for the feeding of our souls lies the loud cry of the third angel's message. But if in our Bible study and Bible reading, the theory around the truth and the detail of circumstances are made the chief thing, we will lose the benefit of the instruction that the Saviour gives to us. I will read on this point something from the pen of Sister White in the REVIEW of Oct. 21, 1890:—

"'Then opened he their understanding, that they might understand the Scriptures.' Before this opening of their understanding the disciples had not understood the spiritual meaning of what Christ had taught them. And it is necessary now that the minds of God's people should be opened to understand the Scriptures. To say that a passage means just this and nothing more, that you must not attach any broader meaning to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God. The more we walk in the light of the truth, the more we shall become like Christ, in spirit, in character, and in the manner of our work, and the brighter will the truth become to us. As we behold it in the increasing light of revelation, it will become more precious then we first estimated it from a casual hearing and examination. The truth, as it is in Jesus, is capable of constant expansion, of new development, and like its divine Author it will become more precious and beautiful; it will constantly reveal deeper significance, and lead the soul to aspire for more perfect conformity to its exalted standard. Such understanding of the truth will elevate the mind and transform the character to its divine perfection."

If ever there was a time when Seventh-day Adventists should draw spiritual meaning from the word it is to-day; because God wants to fit us by his Holy Spirit to carry the gospel of salvation to the world. He wants us to be spiritually minded, and when we take the Bible he would have us see in it something deeper than the mere theory of the truth.

We saw yesterday that at various times when Christ met with his disciples after his resurrection, he again and again impressed upon their minds the importance of the great commission which he had given them. The constant theme of his teaching was that they should carry the gospel of the kingdom to the uttermost parts of the world. I know we talk about foreign missions and call them missionaries who go to other countries. I think if we are Christ's we are all missionaries. The field is the world; the Lord loves the world. If it is a foreign field, amen; if it is a home field, amen.

I do not take much stock in the idea that those who go to other countries make a great sacrifice. It is work for the Saviour, and wherever the true Christian is carrying the consolation of Christ he will find hearts to respond to it. A man may leave friends here, but he will find others with just as warm hearts as those he leaves behind. In fact most foreigners are more demonstrative in their feelings than we cold Americans. It is not a question of where we are. It is only for God to speak and we will go there. If God calls a man to go to another field he will take care of him just as well as here in America. In all my experience in the message I have never been in any portion of the world but what I felt perfectly at home, unless after I had been there a little while I did not see God's opening providence. If it is in my own native town and I cannot see God's opening providence, I get homesick very quick and want to go somewhere else. But where I can see God's providence opening the way and opportunities for service, there I am always at home.

Elder Haskell read various selections from Vol. 3, of the "Spirit of Prophecy," throwing light on the various meetings of Christ with his disciples during the forty days before his ascension, and he also brought out various statements in the gospel narative showing that the one great theme of Christ's teaching was the great commission.

It is interesting to note that the Saviour taught them this lesson so many times as they were assembled eating and drinking. Here is a lesson for us. If there ever was a time in the world when this should be the theme of conversation and of thought, it is now. I would not be understood that every time the Saviour met with them they were eating and drinking, but every time we have any account of their eating and drinking when the Saviour was with them, this was the theme upon which they dwelt. We have it in Acts 1, Mark 16, and again in John 21.

This latter occasion was when the disciples had been fishing and the Saviour prepared the meal upon the coals. Here again he gave the great commission, as shown in the conversation with Peter, in which Christ instructed him to feed the sheep. And I ask what is more important as a subject of conversation and study in the family than this one? As the great commission is made the theme in the home it will be seen more and more that we must have more of the Holy Spirit to fit us for the work, and when we get as far as that we will begin to pray for the Spirit of God to be sent upon us to enable us to do our part. We will talk about it and pray about it, and the children will catch the same inspiration, and families will be actuated by the true missionary

spirit. The time has come for us to begin to let our hearts be inspired with the solemn truth that the Lord has given the word, and it remains for us to carry the gospel of Christ and his righteousness to the world.

Another thought: This is the special work. After the resurrection the disciples said, "Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." Acts 1:6, 7. You remember that Christ said that of that day and hour knoweth no man, nor the Son, but the Father only. Then the Father reserves one thing that he did not tell his Son. I think it was because he wanted his Son to tell the people everything he knew regarding his work. There was to be that oneness between Christ and his disciples. They had been looking for him to establish a kingdom all along. Their hopes were never higher than when they proclaimed him king, strewing garments and palm branches before him at his triumphal entry into Jerusalem. Then, as they saw him drive out those buyers and sellers from the temple, cleansing it for the second time, they thought that was the time. But a few days after that they saw him crucified. And then, after the resurrection, what was more natural than the question they asked him? But now he tells them that the exact time the Father reserved to himself, and it was not for them to know the times nor the seasons. "But ye shall receive power, after that the Holy Ghost has come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

They were to take this work of the Saviour and carry it to the uttermost part of the earth. I am thankful, brethren, that we live in a time when God will pour out his Spirit upon his people. It means that the time has come in a special sense to go to the uttermost parts of the earth. I was thinking this morning, when some one told me about the extensive notice of our work in one of the Chicago papers yesterday, that if nineteen-twentieths of Seventh-day Adventists would go to the ends of the earth, God would make the public papers preach the truth. Have we got to stay here and work around among the churches? It is the third angel's message that we have, and it is our business to carry it to the ends of the earth. Why does he pour out the Spirit? It is that the disciples may take up the work. For forty days he had been impressing their minds with the truth that they were to be his witnesses to carry the gospel to others.

I would like to know what our business is to-day. It is to carry the gospel to the world; that is the burden of the work. I ask then, What should be the theme in the family, at the table, at the family altar? It should be seeking the Spirit of God to fit us to carry the truth.

We will not read through this second chapter of Acts, but note the fifth verse: "And there was dwelling at Jerusalem Jews, devout men, out of every nation under heaven." I suppose that when God poured out his Spirit, he sent those men back to their native countries with the message, and they carried the truth to all parts of the world. It took the disciples about as long to believe as it has us, and it was about as hard for them to get hold of the idea that they were to go to the heathen, as it has been for us. I believe the gospel is to go to the heathen and to every nation and tribe and people: they are going to have it. But the disciples could not believe that was what God said. You will notice in Acts 10, that in A. D. 41, Peter was sent down to see Cornelius, and Cornelius had really more of the missionary spirit than Peter. He assembled his family and his friends and said, Now we are ready to hear. Well, Peter preached, and the Holy Spirit fell upon them, and they were baptized: but Peter put back to Jerusalem right away.

But the Lord took another means. In Acts 11:19 we read: "Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only." I am glad that we have begun to think in our work that it is our business to get men and women converted to God. This is the burden and this the work, and we are not going out to proselyte, and try to get men to come to this or that theory merely. No matter where we find them, or where they are, it is to get men converted, and to bring to them the power of God and the gospel of Jesus Christ, to change their lives, and make them the children of God indeed; it is to carry the gospel of Jesus Christ and offer them salvation everywhere you can find them.

"And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch." There is something singular about the history of Barnabas; he had sold all his possessions and given all to the cause, and he did not stop there, but he gave himself as well. I suppose he always believed the gospel was going to go somewhere; so when the report came up to Jersualem that the gospel had gone

to the Gentiles at Antioch, they selected Barnabas to go down there. I suppose that was because he was interested in those things. The record continues: "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul."

What about Saul? When Saul was converted, the Lord gave him a mission to go to the Gentiles. In fact, he has given everybody a mission to go, who gets converted; the moment you get converted, you get the commission to go; if you have not got the commission to go, you have not got hold of the gospel. Says one, I expect God will fit me up for the kingdom. You never will get fitted for it until you get your mind and thoughts outside of yourself. When you get converted truly, you will have the Spirit to go wherever the Lord leads you, and whenever he says go, you will hear his voice, and seek for the blessing of the Holy Spirit to fit you up for his work.

Well, Saul went down to Arabia after his conversion and studied the Scriptures, as we found in our Bible study, and after three years came to Jerusalem. But the disciples had not got their eyes opened yet, and Saul went up to Tarsus. I expect one reason why Saul went up to Tarsus, was because the church had so little faith in carrying the gospel to the world. He did not have the moral backing of the church: he was converted probably in A. D. 34, and this was in 42. Barnabas got Saul, and a large church was raised up in Antioch.

After a time there came prophets down to Antioch from Jerusalem, and one of them signified by the Spirit that there was coming a great famine. Then they did not leave out of their preaching the gift of prophecy. Well, so it is that God wants his people united in the work of extending the gospel to-day. He wants every soul of his people to go out after others, and continue to go out: and as they do go, he will go with them, and he will send prophets with them. Well, they remained at Antioch till these same prophets were instructed to say: "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

STATE AGENTS' CONVENTION.—No. 10.

"TWO REPUBLICS."

THE sessions of the Convention for Sunday and Monday were devoted chiefly to a presentation by J. E. Woodward of the merits of "Two Republics," and the manner of canvassing for it. In his work for this book among business and professional men in Chicago and elsewhere, and among Lutherans, he has developed successful methods. His canvass consists chiefly in reading pertinent extracts from a complete copy of the work, which he carries with him, and making such comparisons between the facts and principles related, and passing events, as enables the people to see the application of the book to our times.

Brother Woodward gave two canvasses before the Convention, in which he brought out many points of interest and value. He uses a "class order book," in which to take the subscriptions, which is so arranged that the names of different classes of subscribers, such as lawyers, doctors, ministers, etc., are placed by themselves. This method has several points of superiority that were mentioned. To show the several styles of binding, he uses a special prospectus made for the purpose only. His entire outfit is carried in a leathern case that is very complete and convenient in every respect.

THE PROMISE OF THE HOLY SPIRIT.—No. 4.

PROF. W. W. PRESCOTT.

MEN do not usually put out danger signals unless in their minds at least there is danger, and God does not deal any the less honestly with his people. And when God puts out a danger signal, it is time to note the time and place and to remember that there is danger there. When the signal is repeated, the sense of danger should be impressed upon our minds; and when the danger signal—the warning—is repeated again and again, it is to stir the hearts with the solemnity of fear, as in the very presence of the actual danger.

I wish to bring the situation just as briefly as I can before you with reference to the warnings that have been sent to us very recently, all in one line, and I will select some extracts to show how the warning has been repeated and repeated again. From the Special Testimony, "Appeal to Ministers and Conference Committees," page 9:—

"Unless you watch, and keep your garments unspotted from the world, Satan will stand as your captain. It is no time now to hide your colors, no time to turn traitor, when the battle presses sore. . . . It is no time now to lax our efforts, to become tame and spiritless. . . . Every power is to be employed wholly and entirely for God. Maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestions the world may make. We can make no compromise. . . .

"When the days come, as they surely will, in which the law of God is made void, the zeal of the true and loyal should rise with the emergency, and should be the more warm and decided, and their testimony should be more positive and unflinching. But we

are to do nothing in a defiant spirit, and we shall not if our hearts are fully surrendered to God. . . .

"God has no place in his heart for half-hearted men and women, those who are neither cold nor hot. Christ says, 'I will spew thee out of my mouth.' God calls for men who are whole-hearted. . . . Let his truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion. . . .

"By many, the words which the Lord sent, will be rejected, and the words that man may speak will be received as light and truth. Human wisdom will lead away from self-denial, from consecration, and will devise many things to tend to make of no effect God's messages. We cannot with any safety rely upon men who are not in close connection with God. They accept the opinions of men, but cannot discern the voice of the True Shepherd, and their influence will lead many astray, though evidence is piled upon evidence before their eyes, testifying to the truth that God's people will have for this time. . . .

"As the end approaches, the testimonies of God's people will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy."

Again from "Danger of Adopting Worldly Policy," beginning on page 4, I read: —

"We must obey the orders that come from above. We are not to hear the counsel or follow the plans suggested by unbelievers. Suggestions made by those who know not the work that God is doing for this time, will be such as to weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at naught. . . .

"Those who are self-sufficient, who do not feel the necessity of constant prayer and watchfulness, will be ensnared. Through living faith and earnest prayer the sentinels of God must become partakers of the divine nature, or they well be found professedly working for God, but in reality giving their service to the prince of darkness. Because their eyes are not anointed with the heavenly eye-salve, their understanding will be blinded, and they will be ignorant of the wonderfully specious devices of the enemy. Their vision will be perverted through their dependence on human wisdom, which is foolishness in the sight of God. . . .

"Those who believe the truth must be as faithful sentinels on the watch-tower, or Satan will suggest specious reasonings to them, and they will give utterance to opinions that will betray sacred, holy trusts. The enmity of Satan against good will be manifested more and more, as he brings his forces into activity in his last work of rebellion, and every soul that is not fully surrendered to God and kept by divine power, will form an alliance with Satan against heaven, and join in the battle against the Ruler of the universe. . . .

"The message we have to bear is not a message that men need cringe to declare. They are not to seek to cover it, to conceal its origin and purpose. Its advocates must be men who will not hold their peace day nor night. . . . God has given us light in regard to the things that are now taking place in the last remnant of time, and with pen and voice we are to proclaim the truth to the world, not in a tame spiritless way, but in demonstration of the Spirit and the power of God. . . .

"To-day the world is full of flatterers and dissemblers; but God forbid that those who claim to be guardians of sacred trusts, *shall betray* the interests of God's cause through the insinuating suggestions and devices of the enemy of all righteousness.

"There is no time now to range ourselves on the side of the transgressors of God's law, to see with their eyes, to hear with their ears, and to understand with their perverted senses. We must press together. We must labor to become a unit, to be holy in life and pure in character. Let those who profess to be servants of the living God no longer bow down to the idol of men's opinions, no longer be slaves to any shameful lust, no longer bring a polluted offering to the Lord, a sin-stained soul."

Now as though that were not sufficient, I want to call your attention to the instruction that has come very recently, and I will read from articles by Sister White in REVIEW of Jan. 31, and Feb. 7, 1893: —

"There will be among us those who will so blind their eyes that they will fail to preceive the most wonderful and important truths for this time."

Who knows whether that means me or not? I think we had better, every one, take it as belonging to "myself."

"Those who have not a daily experience in the things of God will not move wisely. . . .

"Scores of men have preached the word when they themselves had not faith in it, and did not obey its teachings. They were unconverted, unsanctified, unholy. . . . No longer question your need of a personal Saviour. . . .

"Many accept the theory of truth, and compromise with the world, the flesh, and the devil. . . . We are to feel, to act, as one with Christ. . . .

"Christ says to his followers, 'Ye are the light of the world.' Shall we envelop our light in a thick covering of worldly policy? Shall we seek for scientific measurement of how much light shall emanate from us to the world? God help us to live under the direct rays of the Sun of Righteousness, that we may be channels of light to the world. . . .

"There are men of the world who will volunteer to be our guides; they regard their course as wise, but they are of the class who, professing to be wise, need to become fools in order to become wise in God's wisdom. They lead away from the path where the voice of Jesus is heard, saying, 'This is the way; walk ye in it.' They are false teachers, blind leaders of the blind. They divert the attention from the very work to be done in this period of the world's history."

Now mark the following: —

"But those who follow the leader step by step, will hear and recognize the voice of the True Shepherd. . . .

"The people of the world will try to induce us to soften down our message, to suppress some of its more distinctive features. They say, 'Why do you make the Seventh-day Sabbath so prominent in your teaching? This difference is always thrust before us. We could harmonize with you if you would not say so much on this point. Let arguments in the *Sentinel* be free from mention of the Seventh-day Sabbath, and we will give it our influence and support.' This is their invitation to compromise, and there has been a disposition on the part of some of our workers to adopt this policy. But those who favor this action, entertain deceptive sentiments, are bound by false modesty and caution, and manifest a disposition to withhold the confession of faith. Seventh-day Adventists have discussed the feasibility of conceeding to these demands; but shall we permit the world to shape the messages that God has given us to bear to them? Shall we entertain the proposal of Satan, and thereby entangle our souls, and the souls of others, for the sake of policy? Shall we betray sacred trusts? If the world are in error and delusion, breaking the law of God, is it

not our duty to show them their sin and danger? We must proclaim the third angel's message.

"What is the *Sentinel* for? It is to be as the voice of the watchman on the walls of Zion, ready to sound the danger signal. We should cry aloud, and spare not, and show the people their transgressions. We are not to cringe, and beg pardon of the world for telling them the truth. We should scorn concealment. Unfurl your true colors to the gaze of men and angels. Let it be understood that the Seventh-day Adventists can make no compromise. In our opinions and faith there must not be the least appearance of wavering. The world has a right to expect something of us, and will look upon us as dishonest, as hiding our real sentiments and principles out of policy, if we present even the semblance of being uncommitted.

"We are not to voice the sentiment of the world. . . . Shall we be time-servers? Now, before we advance another step, let us look carefully to see what are our feelings, our aims, and purposes."

I will now leave these extracts, and read from the REVIEW of Feb. 7:—

"Those who are more desirous of securing promotion and a good name in the world, than of maintaining right principles, will betray sacred trusts. They will cripple their own influence, they will darken counsel by their words, and make false reasoning to look sound and right. All the success and patronage that can be secured by policy plans will serve only as a snare to those who work on this principle.

"Some are flattering themselves that a more auspicious time is coming, when God will vindicate his honor by lifting up his holy law. Many who now look upon the cross as too heavy to bear, think they will then obey the truth, and triumph with it. But in maintaining the right, it is not safe, because of circumstances, to yield in any degree firm adherence to duty, or to teach others that they may yield with comparative safety. . . . To place ourselves in a position where we have an appearance of yielding, is a new position for this people. . . . Many who claim to believe the truth have rested in the theory, and have not felt the necessity of maintaining vital connection with the pure, sacred springs from which they must derive their life and inspiration. When they should have been earnestly praying to heaven, humbling their hearts before God, they have been busy with human calculations, human imaginings, have been exalting self in place of exalting the Lord. Yet they seemed unaware of their danger of leaving the precious principles of truth. We need to pray continually that God will help us to abide in the truth, and not be swayed from the principles by those who are not sanctified to God, or allow the principles of worldlings to mould our institutions. . . . This is the work now to be done on earth. Those who are living in the transgression of the holy law of God, will not find the truth palatable. When it is made plain that Sunday is a spurious Sabbath, founded in the power of the man of sin, they will say in language too plain to be misunderstood, 'We want not a knowledge of thy ways, O Lord.' Others will say as did Pharaoh, 'Who is the Lord, that I should obey his voice?' But in the face of all opposition, we must hold aloft the banner of the commandments of God and the faith of Jesus. It takes both of these to make up the burden of the message to the world. . . . We should be alarmed at the least manifestation of a disposition to hush the voices that proclaim the third angel's message. That angel represents the people of God, who give the last warning to the world. Let not the fear of man, the desire for patronage, be allowed to obscure a ray of heaven's light. Should the sentinels of truth now fail to sound the warning, they would be unworthy of their position as light-bearers to the world; but should the standard fall from their hands, the Lord would raise up others who would be faithful and loyal."

Now, that is so, brethren, and it seems to me, as never before, that we have come right up to the time when God wants to know who is going to be faithful and loyal, that he may know who is going to do this work. "It will require moral courage to do God's work unflinchingly. Those who do this can give no place to self-love, to selfish considerations, ambition, love of ease, or desire to shun the cross. We are commanded to 'cry aloud, spare not, lift up thy voice like a trumpet!' Shall we labor to make the name of God a praise in the earth? Shall we obey his voice, or shall we listen to the soothing voice of the evil one, and be rocked to a fatal slumber just on the eve of eternal realities? The truth is everything to us, or it is nothing. Let those who want to make a name in the world, go with the world; but let those who would serve God, obey God, and not man. Now, what does that mean just at this time? It means, we, you and I, need the warning to take our orders from God, and be where we can recognize the voice of the True Shepherd. How can we receive orders from above and obey them unless the channels of communication are open between our souls and God?

Now there are two ways of compromising: one is that one compromises and do n't know it; the other is that one compromises because he has not the moral courage to do otherwise. And, there is just one cure for both difficulties. Let us read it; turn with me to Isa. the eleventh chap., and I will read three verses: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."

The special point that I want to make there is this, that one who is endowed with the Spirit of God does not depend upon what he hears with his ears, or sees with his eyes. Notice the marginal reading of "he shall make him of quick understanding in the fear of the Lord." The Hebrew is "quick of scent or smell." It seems to me that the idea there, is a kind of instinct, but that is not the word: it is the kind of perception that comes outside of the senses, and gives it the thought of an immediate consciousness of the situation. The idea is that it does not come through what I see or hear, but when the channels of the soul are open to God, there is immediate consciousness of the situation, even per-

haps against the sight of the eyes and the hearing of the ears.

There will be plans suggested in the work of God that you cannot find any fault with, that is outwardly, I mean: but anyone that is connected with God will say, They are wrong. You may be put in that place, but if you are connected with God, you will say, I cannot follow them, because we are not to judge after the sight of the eyes nor the hearing of the ears: "It is very hard for self to occupy a subordinate place. It lifts up itself in many ways, runs without Christ, works without prayer and consecration. Man's wisdom is foolishness: but many do not yet know this. They form connections with persons no more pious or consecrated than themselves. They counsel and plan with them, and if their devising is accepted, it will surely lead away from the right path. Their self-sufficiency is great, they do not feel the necessity of prayer at every step. They judge after the sight of the eyes, and the hearing of the ears, but they have not the discernment that God gives, which would enable them to look beneath the surface."

Not to enlarge upon that point, the only thing that can save us from changing leaders and not knowing it, is that the spirit of perception shall come by the inflowing of the Spirit of God into the soul. That is certainly so. Our only safety, then, in this time, when the specious devices of Satan will be brought to bear, when Satan, who is manifested as an angel of light, shall work himself in through every possible channel to suggest plans that would lead away from God, to suggest plans that will soften down the message, to turn us away from the one thing that God is giving us to declare at this time, I say the only safety for us, for you, for me, is that the Spirit of discernment, which comes only through the indwelling of the Spirit of God, shall take possession of us and save us from those things.

Now the other side. The other way of compromising is through lack of sufficient moral courage to do otherwise, and the only cure is the same cure. It is no use whatever for you and me to say now, even in our hearts, I know what I am about. You never will catch me betraying the third angel's message. I stand firm. Let me whisper in your ear, "Let him that thinketh he standeth take heed lest he fall." And let me say, that our only safety is in saying continually, "Lord, save, or I perish." We are now in the perils of the last days. Now Satan will work with all signs and lying wonders. Now he will begin to increase the power with which he works until it will reach the climax in his actual personal presence here, to work himself, visibly.

A little while ago, one who had formerly been connected with this people was advertised to speak in this city. One came to me and said, "I would like to go and hear him. Of course I know he has not the truth, but I never heard him, and I would like to go and hear what he has to say. I do not think it will hurt me. I do not think he will turn me from the truth." And I said in reply: "The time will come when the announcement will be made, 'A wonderful being of light and splendor is here working miracles, speaking the same tones which Jesus spake when he was here preaching to the people.' I wonder how many Seventh-day Adventists will say, 'Now I never saw the devil, I never heard him preach. Of course I know he has not the truth but really I would like to go and hear what he has to say against it?' I want to tell you that one spirit is just of a piece with the other. What have we to do with chasing after those who we know have not the truth? There is one who says, "I am the truth." We had better spend our time and efforts going to hear what he has to say to us. Now I say, the only thing that will keep us, is the presence of the Spirit of God. It is not will-power. It is not a determination to stand firm. That is our greatest weakness, if we put it in that light. If we put it in the light of our determination to stand firm and our will-power, there is our very weakness. Our strength is in saying, "Let him that thinketh he standeth take heed lest he fall." Our strength is in our weakness, because "my strength is made perfect in weakness."

Now I wish in the brief time remaining to me to call attention to the lesson which to me applies with great force at this time. We have now come to the time of the second fulfilment — and that in large measure — of the outpouring of the Spirit of God, and I wish to speak of the effect of the outpouring of the Spirit of God on the disciples.

You know how those disciples, everyone of them, forsook Christ and fled; you know how they denied that they would leave him, and Peter said: "Though all men shall be offended because of thee, yet will I never be offended," and they all said they would not deny him. And that very night everyone left him. Their weakness was in the fact that they refused to believe what he told them. When he said, "You are going to fall," they said, "No, we are not going to fall," and they fell. If, when he told them they were going to fall, they had said, "Lord, save us from it," they would have had a different experience. But it was their determination that they would not fall, and that they did not need any such warning and instruction, that led them into that experience.

Let us come to the experience after the outpouring of the Spirit. I will hastily sketch some of the facts brought out in the book of Acts. This book is a wonderful book to study at this time.

What was the one thing which to declare at that time would rouse up the opposition and the passions of men, more than anything else? It was to tell them, that Jesus was the Christ, and "You crucified him." That was the thing that did it. In the face of what consequences was it? In the face of the law which forbade any new religion, and the penalty of which was death to one of the common rank. And these men were all Galileeans, of the common rank. So when they went out proclaiming that religion they went with their lives in their hands, and they knew it.

What was the burden of the message that they were all declaring? That they were witnesses of his resurrection. They were to go out and tell the story to those rulers, the religious leaders, that they had taken Jesus Christ the Son of God and had put him to death; that he was risen from the dead; that he had ascended to heaven, and that only through him was there salvation for anyone,—for the leaders, the managers, the rank and file of the Jews, for anyone. The only hope of salvation was in that Christ whom they had taken and crucified. That was the message they were to go out and declare, and that in the face of the law which said, "Death." When the Spirit was poured upon them, the very first day that Peter stood up, what was the message? Read Acts 2:22, 23: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

What was it? He charged them face to face with murder. That was what it was. God's Spirit witnessed to this word, and to those who were ready to receive light and truth, conviction came, and three thousand souls were converted that day.

Then Peter and John went up into the temple to pray, and they saw a lame man there and healed him. Then the people came together to know about it, and Peter said: "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses."

Then the managers began to be stirred. The people began to be converted under this sort of a message, and the rulers were "grieved," and they laid hold on them and put them in prison, saying that they would examine them on that matter, with the firm determination, however, that nothing should be said about Christ. They wanted nothing to do with that. So they asked them in the first place, What about this lame man that you healed yesterday? We do not want to know anything about your religion, however. Then Peter, "filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel." And notice the way in which he said it. Here were these poor despised men, the despised of the despised, brought in before that array of official authority, and this man, who, you will remember, a short time before was scared almost out of his senses by the simple inquiry, "Are you not one of this man's followers?"—and who had replied, No; I am not. I do not know anything about him.—Now in the face of the law whose violation was death, and in the presence of the dignitaries and rulers of the nation, when asked about that lame man whom they had healed, said:—

"Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This was the stone which was set at nought of you builders, which has become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:8–12.

Did they declare the message that was given them to declare? Indeed they did. Did they dare to stand in the presence of the officials and those high in authority and say, You put him to death, you murdered him? They did. Did they tone down the message any and say that because of some laxness in some official capacity, this man was taken by parties to us unknown, and as near as we can find out some violence was done to him, for which we are very sorry? Oh, think of it! *You murdered him.* That was the word. You took him and by wicked hands crucified him. That was the charge.

And those unlearned men, whom these rulers thought they could scare by their official authority, stood right there and said: You men of Israel, and rulers and elders of the people, This is the man you crucified.—You put him to death. You are the murderers. What was the consequence? "When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus. I hope they will

take knowledge of us in the same way. I do, indeed. Well, they thought this thing must be stopped in some way, but here was the man, healed, and they could not say anything against that, and so they thought they would command them, and threaten them, and let them go. But when they had commanded them to speak no more in this name, Peter and John said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

I tell you, those men had a message that was like fire shut up in the bones. It would come out. And when it came out in that way, it had converting power in it. And the power was not in them as men, but they were filled with the Holy Ghost. The Holy Spirit is a cure for cowardice. The Holy Spirit is the cure for cringing before men. But I tell you it makes a man humble before God.

Well, when they had threatened them and let them go, what did they do? "Being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is. [Do you not see that their trust was in the Creator as their Redeemer?] Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak the word." Acts 4:25–29.

They did not say, Let us stay at home, because there is great danger ahead. The Holy Spirit is a cure for moral cowardice. The Holy Spirit inspires men to declare the message of God without cringing, and that in the face of death.

Now I say in all sincerity that we might as well make up our minds here and now, before we go a step farther, to face death and down it. That is true. I understand, just as well as you, that it is a great deal easier to talk about that in a warm, comfortable room, lighted by electricity, with a nice carpet on the floor, than it is to say it when we come up to the point where we have to give up our lives. But I want to tell you that that is an actual fact, and unless we stand right there at this moment, and say that we will give up friends, homes, and that nothing shall separate us from the Love of God which is in Christ Jesus our Lord, we might as well stop now. That is a fact. It is a simple statement of the fact, and it is an awfully solemn fact to me.

I will touch on one other point. I will briefly sketch the experience of Paul and Silas. You will remember the commission of Paul to go to the Gentiles, and that as he and Silas preached they were forbidden by the Holy Ghost to preach the word in Asia. Then "a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Then they started right away to go over. The first place at which they stopped any time was Philippi, and after a few days there, what was their experience? They were put in jail and whipped, and their feet placed in the stocks. Listen, and hear the conversation that passed between them.

"Well, Paul," said Silas, "are you sure that that was a vision that said, Come over into Macedonia and help us? Are you sure that you were led by the Spirit of God when we came over here? Don't you see, about the first thing we are in jail, and my back is awful sore. Paul, what do you think about it? Do you not think we would better go back?"

"And at midnight Paul and Silas prayed, and sang praises unto God."

"Now, Silas," said Paul, "what do you think? Would we better pray?"

"Well, I think we would better have silent prayer. There is a rough crowd of people around here, and if we pray, we would better have silent prayer."

"And at midnight Paul and Silas prayed, and sang praises unto God: and *the prisoners heard them.*"

Yes. They did not hear that other conversation you have heard. They heard them praying and singing praises to God, and the Holy Ghost came and shook the place and opened the doors.

Do you not see in that a lesson to us? Come over into Macedonia and help. What do you think? Was it the Spirit of God that called you? "Those who follow the Leader step by step, will hear and recognize the voice of the True Shepherd." And they will not go back on it, even though their backs are beaten, and their feet are put in the stocks, and they themselves in jail. The endowment of the Spirit of God is a wonderful cure for moral cowardice. It makes men bold in the Lord, yet humble in the Lord.

Then, there are two ways in which we may compromise the truth. The Spirit of God gives that discernment that goes below the surface and shows us these things, so that we do not judge after the sight of the eyes, nor hear after the hearing of the ears, and the Spirit of God confers upon us the moral courage.

I will close by reading a paragraph from that little article, "The Holy Spirit Awaits Our Demand and Reception": —

"The Christian must build all the foundation if he would build a strong symmetrical character, if he would be well balanced in his religious experience. It is in this way that the man will be prepared to meet the demands of truth and righteousness, as they are represented in the Bible; for he will be sustained and energized by the Holy Spirit of God. He who is a true Christian combines great tenderness of feeling with great firmness of purpose, with unswerving fidelity to God; he will in no case become the betrayer of sacred trusts. He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is unconquerable."

You may put him to death. That does not touch the strength of will and purpose that comes through the endowment of the Spirit of God.

THE THIRD ANGEL'S MESSAGE.—NO. 11.

ELDER A. T. JONES.

THE place where we were in the Scriptures, you remember, in this series of lessons, is that counsel of the True Witness, the second thing that he tells us to buy. We studied the first the other night. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." That was our study the last lesson; our study to-night begins with the next thing: "I counsel thee to buy of me white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear."

What is that raiment? [Congregation: "Righteousness."] Whose righteousness? [Congregation: "Christ's."] Whose is that? [Congregation: "The righteousness of God."] Whose are we to seek? [Congregation: "The righteousness of God."] What is righteousness? [Congregation: "Right doing."] Is righteousness right doing? [Congregation: "Yes."] [Voice: ["All thy commandments are righteousness."] What are they to us? What do they say? [Some one said: "Do."] Do they? The commandments require doing, do they? [Congregation: "Yes sir."] The first of all the commandments is, "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and the second is like unto it, "Thou shalt love thy neighbor as thyself: on these two commandments hang all the law and the prophets." Righteousness is right doing, then; that's plain enough.

Whose righteousness are we to seek? [Congregation: "God's righteousness."] Whose are we to have? [Congregation: "God's."] Whose right doing are we to have? [Congregation: "Christ's."] But whose right doing is in Christ? [Congregation: "God's."] Christ did not do anything of himself; he says, "Of mine own self I can do nothing." John 5:30. Whose right doing do we find in Christ? [Congregation: "God's."] "God was is Christ." 2 Cor. 5:19. Whose right doing are we to have? [Congregation: "God's."] Now is that so? [Congregation: "Yes sir."] Will you stick to that for a week? [Congregation: "Yes sir."] [Elder Wm. Hutchinson said: "For life."] All right; but if some people in this audience will stick to that for a week, I shall be happy. And so will they; because there are some here who are not sticking to it at all. They have n't it, they do n't know it, and there are a good many of them, too; and for that reason, we want clearly to understand as we start, what kind of raiment it is that we are to buy; what we are after. Whose right doing is it that we are to have? [Congregation: God's."] Whose righteousness are we to seek? That is what we are to find out in this lesson.

Now, calling attention again to a thought that we have studied before, with which to begin this study to-night directly, that is, what this righteousness is to us now, let us turn back to that passage in Joel, the second chapter, and 23rd verse, and notice also the marginal reading. "Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain."

Our study on that was in BULLETIN No. 7, p. 183.

What is the margin? "He hath given you the former rain?" What is that?—"A teacher of righteousness."—"Given you the former rain moderately." What is that, moderately? What was the former rain at pentecost?—"A teacher of righteousness." "He hath given you a teacher of righteousness according to righteousness." Was that the former rain? And he will give you "the rain, the former rain, and the latter rain," as at the first. What will the latter rain be?—"A teacher of righteousness" again. According to what? [Congregation: "Righteousness."] But what is another expression for the latter rain? [Congregation: "The outpouring of the Spirit."] What is another one? [Congregation: "The times of refreshing."] What is the latter rain to the third angel's message? [Congregation: "The loud cry."] What is the latter rain in connection with the fall of Babylon?—It is the bestowal of that power, and that glory, with which the angel of Rev. 18 comes down and lightens the earth.

Now let us read a few passages of those that we have had already to get the connection here definitely. On page 58 of the BULLETIN in Brother Haskell's lesson, we had, as it was read from the REVIEW of Nov. 22nd, these words: —

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ. . . . This is the beginning of the light of the third angel, whose glory shall fill the whole earth."

Another passage on page 16 of the BULLETIN, in that Testimony that was read: —

"Yet the work will be cut short in righteousness."

What "work will be cut short in righteousness"? [Congregation: — "God's work."]

"The message of Christ's righteousness is to sound from one end of the world to the other. *This is the glory of God* which closes the work of the third angel."

What is this message of Christ's righteousness as we read here before in these other places? — "This is the beginning of the light of the third angel, whose glory shall fill the whole earth." Now, "This is the glory of God which closes the work of the third angel." Then, when we have come to that time what time have we reached? [Congregation:—"The loud cry of the message."] We have reached the time when God is going to close it up. That is the glory that closes the work of the message.

Now, another thing: What is that first expression which we have just read? — "He will cut it short in righteousness." Then when that message of God's righteousness — the righteousness of God, which is by faith of Jesus Christ, God's right doing — when that is received and is allowed to be carried on, and is held by his people, what does that mean about the work of God on earth? — It will be but a *short* time until the whole thing is done.

Then, when we reach the time of the latter rain, the loud cry, the angel coming down from heaven having that great power, all these things coming together, as thus stated by the words of the Lord, we are simply brought to the same point where we were brought by the study of the things which are before us, and which led us to view what is coming upon us. That line of study that we had — studying the things that are before us to see what is soon to come upon us — led us face to face with six or seven different events that shut us up to this very thing, that now is the time that the work will be closed up shortly, and we are in the midst of the scenes that close up this world's history. Here are these different expressions in the Testimony of the Spirit of God, when put together, that show that it is the same thing from that side.

Well, the latter rain is the loud cry of the third angel's message; it is the beginning of that message of glory that lightens the earth. But the latter rain is the teaching of righteousness. When did that message of the righteousness of God, as such, come to us as a people? [Congregation:—"Four years ago."] Where? [Congregation: "At Minneapolis."] Yes. This point was brought up the other night, and can be read again in BULLETIN No. 7, p. 183. I do not know that we can state it any more clearly than we did that night.

Now, that message of the righteousness of Christ is the loud cry. It is the latter rain. We have been praying for the latter rain here at this Conference already, have n't we? Have you? [Congregation: "Yes sir."] What were you looking for when your prayer was answered? Are you ready now to receive the latter rain? We have been praying here for the latter rain. Now there is the connection. The testimonies tell us what it is and Joel tells us what it is. I simply ask now, Are you ready to receive the latter rain? That is, are you ready to receive God's message of righteousness, according to righteousness. Let us look at that a little further. Joel says, according to the margin, that it is a teacher of righteousness, that which brings the teaching of righteousness *according to righteousness*. Whose idea of righteousness? [Congregation: "God's."] No, mine. [Congregation: "No."] Yes, mine will do! [Congregation: "No."] Why? If I receive the righteousness of Christ according to my idea, is not that enough? Is not that receiving the latter rain? Is not that receiving the righteousness of Christ? [Congregation: "No sir, it is your own righteousness."] But that is what is the matter with a good many people who have heard this message of the righteousness of Christ. They have received the message of the righteousness of Christ *according to their own idea* of what his righteousness is, and they have not the righteousness of Christ at all.

Now, let us ask again, how are we to receive that? How is that to be given? — "According to righteousness." How, then, is it to be received? — "According to righteousness." It is given "according to righteousness," and we must receive it "according to righteousness." We must receive it as it is given.

But let us dwell further upon that thought; and I am in no hurry to get away from it, either. When we receive the teaching, that teaching of righteousness "according to righteousness," we must receive it according to God's idea of righteousness, and not according to our own measure of it. And he who thinks of receiving that message of Christ's righteousness according to his own idea of it, will miss it entirely. We are to receive it according to God's idea of it, and nothing else than God's idea of righteousness, nothing else than that, is righteousness.

There is a thought again that we had the other night, that when it was presented four years ago and all along since, some accepted it just as it was given, and were glad of the news that God had righteousness that would pass the judgment, and would stand accepted in his sight. A righteousness

that is a good deal better than anything that people could manufacture by years and years of hard work. People had worn out their souls almost, trying to manufacture a sufficient degree of righteousness to stand through the time of trouble, and meet the Saviour in peace when he comes; but they had not accomplished it. These were so glad to find out that God had already manufactured a robe of righteousness and offered it as a free gift to every one that would take it, that would answer now, and in the time of the plagues, and in the time of judgment, and to all eternity, that they received it gladly just as God gave it, and heartily thanked the Lord for it. Others would not have anything to do with it at all; but rejected the whole thing. Others seemed to take a middle position. They did not fully accept it, neither did they openly reject it. They thought to take a middle position, and go along with the crowd, if the crowd went that way. And *that* is the way they hoped to receive the righteousness of Christ and the message of the righteousness of God. Others deliberately discounted the message about fifty per cent, and counted *that* the righteousness of God. And so, all the way between open and free deliberate surrender and acceptance of it, to open, deliberate, and positive rejection of it — all the way between — the compromisers have been scattered ever since; and those who have taken that compromising position are no better prepared to-night to discern what is the message of the righteousness of Christ than they were four years ago.

Some of these brethren, since the Minneapolis meeting, I have heard, myself, say "amen" to preaching, to statements that were utterly heathen, and did not know but that it was the righteousness of Christ. Some of those who stood so openly against that at that time, and voted with uplifted hand against it, and since that time I have heard say "amen" to statements that were as openly and decidedly papal as the papal church itself can state them. That I shall bring in here in one of these lessons, and call your attention to the Catholic church's statement and her doctrine of justification by faith. I shall bring that in at some future lesson and will let you see what the doctrine of the Catholic church is as to justification by faith. "Why," says one, "I didn't know that the Catholic church believes in justification by faith." Oh, yes, she does. Yes, indeed she does: you can read it out of her books. Says one, "I thought they believed in justification by works." They do and they do not believe in anything else; but they pass it off under the head of justification by faith. And they are not the only people in the world that are doing it (I mean the members of the Catholic church). They are not the only ones that are doing it.

So I appeal to all to just let us come together now, and let us lay aside everything, every pre-conceived notion, every thought of just how this or that opinion is or should be, and come together now to hear the message of the righteousness of Christ, and study it in the fear of God, praying with all the heart that he may in this Conference give us the Teacher of righteousness according to his own idea of righteousness. That is what we want.

And, brethren, as certainly as we pray for him to do that, that is what he will do. And then when he sends to us, by his Spirit, the teaching of the message of his righteousness, let us take it exactly as he gives it, and do not discount it a particle, no difference if it takes away all that we ever thought was the right idea in that connection; we have nothing to do with that. We agreed at the beginning of this institute, when we came here to study, to stand upon this platform: that if any one of us thought we knew anything, we knew nothing as we ought to know it. That is applicable to this subject, to those who have received it, just as certainly (though not in the same degree perhaps) as those who have not received it. Because those who have received it cannot boast now, and stand up and say, "I am all right now; I do not need to learn anything now." If any one gets into that position, he is the one who needs most to learn of any one.

So what you and I want to do is to lay aside every thought of this kind, every deduction we have made upon it, every discount we have put upon it, every shape we have given to it,— drop all these, and let us come, as Christ said, "as little children," asking what is the kingdom of God; for the kingdom of God is righteousness, and peace, and joy in the Holy Ghost. Those that will not receive the kingdom of God as little children, Jesus himself says, can not enter into it. And if we come with what we have already learned, and try to frame it upon that, it will not fit upon that. If we come and try to mould everything else that he will give us now, upon our conception of what we have, we will spoil the whole thing, and just shut ourselves out from it all. Therefore that text abides with us still: "If any man thinketh he knoweth anything, he knoweth nothing yet as he ought to know." That belongs to us.

Now taking that thought a little further. The latter rain, this message, is the righteousness of God, which is by faith of Jesus Christ. That is the loud cry; but that message is the teaching of righteousness *according to righteousness*, and that means God's idea of righteousness, and not our own. Is *my idea* of God's righteousness — my idea at its broadest stretch — is that God's idea of righteousness? [Congregation: "No."] Then when I get the broadest idea I possibly can of God's righteousness, and am

satisfied with that, and say that that is to save me, then whose righteousness is it that is to save me? [Congregation: "Your own."] Of course it is; because when I measure up his ideas and mine, and make him like myself, I confine him within my comprehension, and I am my own saviour, because that makes him no greater than I am. Do you see that? [Congregation: "Yes, sir."]

Yes indeed; we are to receive this message, this latter rain, this righteousness of God, according to his own ideas and in his own way; and when he says it, when he gives it, we are to take it up and thank him for it,—not to question how it comes, or anything of the kind, but to receive it as he speaks it, as he gives it, and let him do just as he pleases in carrying it forward in the world. Because, what is righteousness?—Right doing. Whose righteousness is it that we are to have? [Congregation: "God's."] Then it is God's right doing that we are to have; it is not our own right doing; it is his idea of his right doing, and not our idea of right doing:—It is not our idea of his right doing; it is his own idea of his own right doing. It is, in fact, his own right doing when he does things. Therefore that calls upon you and me to yield up everything of ourselves to him, and let him do the doing as he pleases with this which is his own. He is to do the doing. We are to be instruments. "Yield yourselves as instruments of righteousness." Your members as instruments of righteousness. Yield them to whom? To God. He uses the instruments. Rom. 6:13. Will you let him? [Congregation: "Yes, sir."] Will you stick to that for a week? [Congregation: "Yes, sir."]

Now another thought that leads us thus. We know it is God's idea only; that is the true idea of this righteousness of God. Then can I grasp his idea of righteousness with *my own mind*? [Congregation: "No, sir."] Can I have a mind that will grasp it, and that can grasp it? Yes. Is there any mind in the universe that can grasp God's idea of righteousness? Yes. Whose? Christ's. Then does not that shut you and me up to that fact, that without the mind of Jesus Christ we have not, and can not have the righteousness of God? I care not how much of a theory a man may have of the righteousness of God; I care not how much he may say he believes in the righteousness of God; I care not how much he may say he believes in justification by faith, if he has not the mind of Christ itself, he does not understand God's idea of justification by faith, and he cannot tell it.

No man can grasp the righteousness of God without the mind of Jesus Christ, which alone of all minds in the universe can grasp it, or comprehend it, or know it. Now is that so? [Congregation: "Yes, sir."] But I can have my mind turned into the mind of Christ? Can't I? Re-made, re-vamped, and transformed into the mind of Christ? [Congregation: No, sir."] [Some one in the audience quoted the text: "Let this mind be in you which was also in Christ Jesus."] All right; will you let it? Will you do that? Is that what you have made up your mind to do? [Congregation: "Yes, sir."] That is the thing to start with, then, is it not? Let us get that clear, and I think that by that time the hour for the study this evening will be expired; that the only possible way in which anybody in this world can know the righteousness of God, can receive the righteousness of God, can receive the teaching of this righteousness according to righteousness, . . . the only way, the only possible way, that any man in this world can receive it, or know it, is by having the mind of Christ itself.

Here is an expression we will give, correct enough in itself, that the commandments of God are the reflection, the transcript, the expression, of God's righteousness. The ten commandments are the manifestation in writing, in letters, of the will of God. Rom. 2:17, 18: "Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law." Then the law being the expression of God's will, that expresses what is God's will that shall be done in the way of right doing. Will the ten commandments accept any doing from anybody that comes short of God's own idea of what is right doing? No. Then the ten commandments simply require such a measure of right doing as God's own mind measures, as his will expresses. Well then, when the ten commandments require just that, and will accept nothing short of that, how in the world are the requirements of the ten commandments to be met in any man's life in this world who has not the mind of God? It can not be done.

Where do we get that mind? [Congregation: "In Christ."] Then is it possible for any man, by any possible means, to render to the ten commandments what they require, and what only they will accept, without having the mind of Jesus Christ itself? [Congregation: "No, sir."] Well, can I have the mind of Christ without the rest of him? No, I can not. Therefore as I cannot have the mind of Christ without the rest of him, it follows that I must have the personal presence of Christ himself.

What is it that brings to you and me the personal presence of Jesus Christ? The Spirit of God. Turn to two texts, one in John and one in Ephesians, and I think that will be all we will have time to read tonight. John 14:18, "I will not leave you comfortless: I will come to you." He does not leave us comfortless, that is without a comforter. So he says,

I will come to you; but when he comes to us thus, we are not without a comforter. Then he does come to us by the Comforter, which is the Holy Ghost.

Now turn to Eph. 3:16, 17. Let us read that carefully together. This is the prayer: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts." [Some one quoted the words of the text, "By faith."] Of course faith belongs there. But there is a double attachment to the middle statement: first, strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts, but he dwells in the heart by faith.

We *receive* the promise of the Spirit through faith; but what *brings* it? The Spirit of God; and when we have that, Christ dwells in the heart. Then it is the Holy Spirit that brings the personal presence of Jesus Christ; and in bringing his personal presence to us, he brings himself. Then it is the mind of Christ, by which we may comprehend, investigate, and revel in, the deep things of God which he reaches down and brings forth to our understanding and sets them before us in their plainness. That is what we must have, in order to have the presence of Christ, in order to have the righteousness of Christ, in order that we may have the latter rain, in order that we may give the loud cry.

PROGRAM FOR THE GENERAL CONFERENCE.

FEBRUARY 17 TO MARCH 6, 1893.

Devotional meetings each day except Sabbaths, from 8:30 to 9:45 A. M.

Friday, February 17.

10:00 A. M. General Conference. Organization. Addresses, and Appointments of Committees.

3:00 P. M. International Tract Society.

7:00–9:00 P. M. Bible Study, Prof. W. W. Prescott and Elder A. T. Jones.

Sabbath, February 18.

10:30 A. M. Sermon, Elder O. A. Olsen.

2:30 P. M. Social Meetings.

Sunday, February 19.

10:00 A. M. General Conference. Report of Educational Secretary.

3:00 P. M. International Sabbath-school Association.

7:00 P. M. Sermon, Elder S. N. Haskell.

Monday, February 20.

10:00 A. M. General Conference. Reports of District Superintendents.

3:00 P. M. N. R. L. Association.

7:00–9:00 P. M. Bible Study, Prof. W. W. Prescott and Elder A. T. Jones.

Tuesday, February 21.

10:00 A. M. General Conference; Reports of Secretary Foreign Mission Board, and L. C. Chadwick.

3:00 P. M. S. D. A. Educational Society and General Conference.

7:00–9:00 P. M. Bible Study, Prof. W. W. Prescott and Elder A. T. Jones.

Wednesday, February 22.

10:00 A. M. General Conference; Reports of General Conference Association Agents.

3:00 P. M. Health Reform Institute.

7:00–9:00 P. M. Foreign Fields—Elders C. M. Kinny and L. R. Conradi.

Thursday, February 23.

10:00 A. M. S. D. A. Publishing Association.

3:00 P. M. General Conference; General Business.

7:00–9:00 P. M. Bible Study, Prof. W. W. Prescott and Elder A. T. Jones.

Friday, February 24.

10:00 A. M. General Conference; Reports of Treasurer and Statistical Reports of Secretary.

3:00 P. M. General Conference.

7:00–9:00 P. M. Bible Study, Prof. W. W. Prescott and Elder A. T. Jones.

Sabbath, February 25.

10:00 A. M. Sermon, Elder U. Smith.

2:30 P. M. Social Meetings.

Sunday, February 26.

10:00 A. M. General Conference; General Business.

3:00 P. M. International Tract Society.

7:00 P. M. Sermon, Elder D. A. Robinson.

Monday, February 27.

10:00 A. M. N. R. L. Association.

3:00 P. M. International Sabbath-school Association.

7:00–9:00 P. M. Bible study, Prof. W. W. Prescott and Elder A. T. Jones.

Tuesday, February 28.

10:00 A. M. General Conference; General Business.

3:00 P. M. S. D. A. Educational Society and General Conference.

7:00–9:00 P. M. Bible Study, Prof. W. W. Prescott and Elder A. T. Jones.

Wednesday, March 1.

10:00 A. M. General Conference; Reports of Committees.

3:00 P. M. Health Reform Institute, and Health and Temperance Association.

7:00–9:00 P. M. Foreign Fields, Elders D. A. Robinson and J. Erzenberger.

Thursday, March 2.

10:00 A. M. General Conference; General Business.

3:00 P. M. International H. and T. Association.

7:00—9:00 P. M. Bible Study, Elders G. C. Tenney and A. T. Jones.

Friday, March 3.

10:00 A. M. General Conference; General Business.

3:00 P. M. S. D. A. Publishing Association.

7:00–9:00 P. M. Bible Study, Prof. W. W. Prescott and Elder A. T. Jones.

Sabbath, March 4.

10:30 A. M. Sermon, Elder S. N. Haskell.

2:30 P. M. Social Meeting.

Sunday, March 5.

10:00 A. M. General Conference; Miscellaneous.

3:00 P. M. General Conference; Miscellaneous.

7:00 P. M. Sermon, Elder L. R. Conradi.

Monday, March 6.

10:00 A. M. General Conference; Closing Session.

NOTE.—This program is subject to whatever changes circumstances may require.—*Gen. Conf. Committee.*

TUESDAY, FEBRUARY 14.

THE MISSIONARY WORK.—No. 3.

ELDER S. N. HASKELL.

AT the opening of his remarks Elder Haskell again alluded to questions which had been asked. In bringing out some additional points he referred to the fact that when Christ was addressing certain characters, as recorded in the New Testament, it was not simply those who stood before him that he saw. He saw all of the same character that should live on the earth till the end of time, and to all these would the remarks apply especially. So at the resurrection of Lazarus, Christ wept with Mary and Martha although he knew that in a few moments Lazarus would be raised again. It was not then over the grief for the one that was to be restored to life in a few minutes. He saw as he looked down upon those sisters all the Marys and Marthas down to the present time. He saw the sorrows of the world, and the great heart of the Saviour took in just that side of the question because he saw the pain and sorrow and weeping in every land. He simply identified himself with suffering humanity just as it was before him at that moment.

To me this is one of the most precious thoughts; that when I am in sorrow and my heart is full of anguish he feels for me in my particular feeling. Perhaps some one else is triumphing and rejoicing in God and the Saviour knows how to sympathize with that individual also. When Christ had spoken the words and Lazarus was raised from the dead, of course Mary and Martha rejoiced with just such joy as we shall feel at seeing loved ones raised from the grave, and then in that moment of rejoicing Christ must have rejoiced, and he could there enter into the joy of the resurrection when all the saved would be called up from death. Thus in all the circumstances of life as they were presented to Christ with the turn of the moments through his life here, he saw and took in the sorrows and the joys, the hopes and the discouragements all the way down through. And in every circumstance of life and in every feeling of the soul the believer in Christ may know that he sympathizes or rejoices with them. In bringing out these and other thoughts Elder Haskell read a paragraph from Vol. 2, "Spirit of Prophecy," as follows:—

"In view of this human distress, and of the fact that these afflicted friends could mourn over the dead, when the Saviour of the world stood by, who had power to raise from the dead, . . . 'Jesus wept.' His grief was not alone because of the scene before him. The weight of the grief of ages was upon his soul, and, looking down the years that were to come, he saw the suffering and sorrow, tears and death, that were to be the lot of men. His heart was pierced with the pain of the human family of all ages and in all lands. The woes of the sinful race were heavy on his soul, and the fountain of his tears was broken up, as he longed to relieve all their distress."

As was noticed yesterday, Christ said that it was not for his disciples to know the times nor the seasons which the Father has reserved in his power; that they should receive the Holy Ghost, and after it had come upon them they were to go into all the world and preach the gospel. It is clear that the Saviour designedly meant to remove the question of time from being a stimulant to move the people to go to the uttermost parts of the earth with the gospel.

In other words, to apply it just as we understand it in the third angel's message, God never designed that the third angel's message should hang upon time. Shall we know the exact time when probation will end? No. What is our business? To preach the gospel. Where? To all the world. Says one, It is my business to look for the Lord to come next year or the year after, or any time, and I shall get ready for that event. How shall we get ready? By taking up the gospel and going to work. In Matt. 24:14 he says that when the gospel is preached to all the world as a witness, then the end will come. Then he takes the time out of the question and gives us the work to do. When will probation end? When the work is done.

Another thought: What will be the condition or the attitude of the people of God in preaching the gospel when probation ends? They will be preaching right along, to the very time. I understand there never will be a time in the history of the gospel from the days of Adam, when the servants of God will be so intensely engaged in the work of the gospel as the very day that probation ends. The intensity will increase more and more, just as the

excitement increases on the day of election. In some elections, as it came to the last hours, I have seen them take carriages and gather in the old and feeble and hurry them down to the polls to vote. The excitement is increased just before the close of the polling booths. But when that hour arrives, the polls close, and then they wait to see the result.

It is just so in the message. What means all this stirring up, and the talk about extending various lines of work such as we have had at this Conference? It means that we should be stirred as never before. The Lord wants that we should begin to know about the world and about the gospel going to the world, and we shall see God take care of his cause. Our home field is important, of course, but I believe God would be better pleased if the whole fraternity would go, and he would fight the battle out here in some way, rather than to have us limit our operations to our home fields. The thing of the greatest importance in the world is to carry the gospel to the world. How can we? If God says, Go, go we must, and go we will, if we have to walk on water. When we get the "go" in us, we will see the way open fast enough.

You remember yesterday we found that Peter was first sent to the Gentiles; and we learned how he went back again to Jerusalem. Then the Lord sent others out to preach at Antioch to the Gentiles, and a large church was raised up, and Barnabas and Saul continued their labor there. In Acts 15 we have the record of the council at Jerusalem which considered questions of controversy that had arisen at Antioch. After Paul and Barnabas had recalled what miracles God had wrought among the Gentiles the record continues: "And after they had held their peace, James answered, saying, Men and brethren, harken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it was written, after this will I return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Acts 15: 13–17.

This quotation from Amos is very commonly used among those who look for the return of the Jews as substantiating their doctrine. But notice the application by James. When the heathen received the gospel, James got up and said this was according to the prophecy of Amos, and this was the building again of the tabernacle of David. This was the preaching of the gospel to the Gentiles. It was gathering in the outcasts of Israel that were not called Israel before. Now turn back and read Amos 9: 11–15. What do these verses mean? They mean that the gospel will go to the Gentiles, and that God will take from every nation under heaven a people for his name. God says it is so, in the fifteenth chapter of Acts.

You notice it says in these verses of Amos that the plowman would overtake the reaper. I saw a practical illustration of this in New Zealand. I saw a large field and in it was a straw stack freshly stacked. In the same field was grain ready to harvest, and in the same field they were plowing, and in the same field sowing. I thought of that text in a moment. Now apply it to the work. You talk about our canvassers being pioneers. They are. Let the canvassers go first. Then go in with your Bible workers, and then let your preachers come along, and so the different phases of the work will come in by gradations. I have no question about that. But the point in my mind is this, that when the Lord comes he will find your canvassers in the field, your Bible workers in the field, and they will all be working together, and you will be building sanitariums and colleges in foreign fields, and you will be urging people to go to college and prepare to work for the Lord, and you will be acting just as though God had laid the burden on you to carry the message to the uttermost parts of the earth.

I do not believe there will be a man, woman, or child connected with the third angel's message but what will be interested in that work. Some will be going to school, and some will be getting ready to go to school; and mothers will be instructing their children and interesting them in the missionary work. The work in all its phases will be pressing forward to the one great end, and you will not know when probation is going to end any more than you know it now. You will know when Christ appears in the clouds of heaven. It is not his appearing in the clouds that will come as a thief. A thief does not blow a trumpet before him; but when the opening heavens reveal the Son of God, he will come with the great sound of a trumpet that will raise the dead. But when probation closes, if you are not in the work, heart and soul, you will be left out, and if you are in the work, then it will be a happy time for you. Our only salvation is to be engaged in that work brought to view in the first chapter of Acts.

Some one may say they have no interests in the gospel going to the ends of the earth. You will lose the kingdom of God just as sure as you remain in this condition. The one absorbing thought should be to get the gospel to the world. You say, People get excited over it! I would to God that we could get religion enough to get excited! We stumble over some of the most important truths because we are so cool. May God wake us up and

make us realize that we have something to do, and that we are to carry to the world the last message that the Lord has brought to view in the Bible.

We have seen that the great thought impressed upon the minds of the disciples, whenever Christ met with them after his resurrection, was the great commission: Suppose there were about a dozen of us here, just the number of the disciples, and he was here with us and impressing on our minds that we must go out into all the world and proclaim the gospel.

Suppose we knew that in India and Africa there are various poisonous reptiles, and on the west coast of Africa there is a place that is called "White man's grave," and then there are other unhealthy portions of the world. What do you suppose we would talk about? We would begin to say, How can we go there? We would begin to say we cannot understand the language, and there would be a thousand and one difficulties, and we could not go. I suppose it was the same with the disciples, and I expect that as they talked, the Saviour knew all about what they were saying, and I expect too, that as he met with them from time to time, he talked with them about the very things that had been discussed. When he appeared to the eleven (Mark 16), he gave them the commission and said: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues." Mark 16: 17.

They had been talking about the languages. Well, who gave the languages in the first place? The Lord. Then he will give them a knowledge of the languages. There is the opportunity to study the languages, and it is just as much the privilege to have the blessing of God in studying a language and to have the help of God in this way as to have a knowledge of the language given in the miraculous manner that it was given on Pentecost. I was talking a few weeks ago to a young lady who said she had a burden to go to India. I asked her what she would do about the language. She said, "It is my burden to go to India, and I will risk the language." Here is a quotation from p. 49, "Gospel Workers":—

"Young men should be qualifying themselves by becoming familiar with other languages, that God may use them as mediums to communicate his saving truth to those of other nations. These young men may obtain a knowledge of other languages even while engaged in laboring for sinners. If they are economical of their time, they can be improving their minds, and qualifying themselves for more extended usefulness. If young women who have borne but little responsibility would devote themselves to God, they could qualify themselves for usefulness by studying and becoming familiar with other languages."

Do you suppose I can live in that place that is called the "white man's grave"? I can live there just as long as the Lord wants me to live. And when he does not want me to live any longer, I would just as soon die there as anywhere. The promise in the 18th verse does not in any way signify that we should neglect getting any training possible in the medical missionary line. We should relate ourselves to Christ in every feature of the gospel as much as it lies in our power. He labored among the sick more than among any other. We want hearts of sympathy, for the sorrowing everywhere, and we want to qualify ourselves as best we can for the work of God. Says one, What will I do if I cannot get all this knowledge? Go in the name of God. I will go in the name of the Lord and he will make up to me my need.

While engaged in my work I will try to be improving all the time. In one place the testimony says that every faculty God has given us, should be cultivated, the very best we can. I will depend upon God to do the work, but I will use my faculties to the glory of God and co-operate with him, and when I place myself in that attitude, it is God's power with me and through me that does the work.

I believe this is one important corner stone in the missionary work. Did the Saviour mean you and me at this General Conference when he talked to those disciples those forty days? Yes. Did he see the people down here in this nineteenth century with their doubtings and their lame ideas? Then did he not say these things expressly for our benefit? I think he did.

The time came when the Lord said, "Separate me Barnabas and Saul to the work whereunto I have called them; and when they had fasted and prayed and laid hands on them, they sent them away." What was that? They were to go to the Gentiles. They were the first ordained ministers since Christ, and the church here acknowledged its debt to the heathen. If there is anything we can be thankful for in these days, it is that they preached the gospel to the heathen, to our race which was at that time in heathenism; and when we talk about civilization and the benefits of modern improvements, we will find the beginning of it back there when the disciples were first sent to preach the gospel to our heathen ancestors in Europe.

Thus it was in A. D. 45 that they sent out the first missionaries. Now turn to the book of Romans written in A. D. 60, fifteen years later.

"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Rom. 1: 8. "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." Rom. 10: 8. But, says one, you do not suppose it was preached to the ends of the earth by the living preacher? Paul speaks to the breth-

ren at Colosse, of the hope "whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world." Rom. 1:6. It had been preached to them at Colosse, and so it had in all the world. Again in verse 23 he speaks of the gospel "which ye have heard and which was preached to every creature which is under heaven."

How many believe that? Every creature under heaven does not mean the Roman Empire simply. I think it means every nation under heaven. This was written nineteen years after they started out to proclaim the gospel to the heathen. It does not take the Lord a great while to do his work when men believe in it, and obey him. When we will take his word and carry out his instruction we will find that it will go to the world.

The facts that I want to impress upon your minds are that the Saviour meant that we should go into the work just as though we believed that every creature under heaven should hear the gospel. It is time we began to think and to talk and to pray about it, by day and by night, and it becomes a part of our very being and we can feel it in the very depth of the soul, we have something that will stir us and those with whom we come in contact. But you say, How can I begin to feel? Believe Jesus Christ. When you take the Bible and read these things, take it as though that testimony meant you, personally; then you will begin to enquire, "Well, what can I do?" You will begin to pray about it, and as you begin to look upon Christ, in new light and upon his work in this light, you will find that it will have an influence upon your character and you will partake of the Spirit of Christ.

The idea that we can have his Spirit and not have the missionary spirit is a great mistake. God has given us a great work to do. We are to be workers with him. The truth is to go to every portion of the earth. It is not merely to go to the civilized portions of the earth, but it is to go to every uncivilized nation, just as extensively as it has been preached in the United States. The gospel of Christ is to go to China, Japan, and these countries just as well as to England, or to Central Europe. It is to go to China, and it will be as extensively preached in China as it has been in the United States of America. It will go to every nation on this earth, and there is no way to come to any other conclusion unless you deny the Testimonies of the Spirit of God, as well as the Bible. The Bible says it will go to every nation and kindred and tongue and people, and that means every people; and if in that first fifteen or twenty years the gospel was carried into all the world, there is a power in it that we have not seen manifested in our midst yet.

God would have us, right here at this Conference, kindle the taper from the heavenly lamp, and get help from above, and begin to feel that there is a divine reality in the gospel of Christ. This is something that should stir us up, and when we believe there is power in it, we will have the power. If we look at it in the old, cold way, and think we have got to plan this and plan that, and do this or that, before we get it, we will be too late. God wants us to look up now and go forward in his name, and we will see the blessing of God. We are not stirred up enough. Some are afraid of fanaticism. In mercy's name, brethren, do not be afraid of fanaticism until you get nearer the fire than we are now. Perhaps some one will get fanatical, but God wants us to get at the work. I would that we were stirred. The time has come for us to be stirred. There has not been a day in this Conference but what I have seen more and more evidences that the coming of the Lord is drawing near. The third angel's message is not a great phantom, and we are not walking upon nothing. It is upon a sure foundation. God is going to carry the work forward.

STATE AGENTS' CONVENTION.—No. 11.

THE fifteenth session of the convention was held at 4:30 o'clock, P. M.

It was decided by vote to adjourn *sine die* on Friday, the 17th inst.

The Convention then listened to the following paper, read by G. A. Wheeler, State agent for South Dakota:—

CANVASSERS' SCHOOLS.

Their value and importance as a means of promoting the interest of the canvassing work.

Canvassers' schools have the same relation to the canvassing work as the Central Bible School at Chicago has to the Bible work. The object is the same, viz. fitting laborers for that particular work. If the Bible work demands a school for special instruction in that line of work, certainly the book work needs it equally as much. In "Testimony" No. 32, page 162, speaking of the canvassing work, we are exhorted to "Lift up the Standard." On page 161 it says:—

"Young men can be *trained* to do much better work than has yet been done."

These words were written about seven years ago, and while we can see great advancement in the direction indicated, yet we can see room for further improvement. On the page last quoted we read:—

"The canvassing work is God's means of reaching many who would not otherwise be impressed with the truth."

And again: —

The canvassing work is more important than many have regarded it, and as much care and wisdom must be used in selecting the workers as in selecting men for the ministry."

The testimony is, "Lift up the Standard," "Train men to do better work than has yet been done, for the canvassing work is God's means of reaching many that would not otherwise be impressed with the truth."

On page 155 of No. 32, I read these words: —

"No one should have any part in the work of the canvasser or colporter whose hand is defiled with sin or whose heart is not right with God."

This being the case, the first thing to be sought is the conversion of those engaged in the work who are not already right with God, and to develop their spiritual life. "Union with Christ is the first condition of success." Next in importance comes a knowledge of the book, and ability to properly present the important truths contained in the book to others so that a favorable impression may be made.

We have seen for some time that as the message advances it will be more and more necessary that each and every worker have a good understanding of the truths he professes to represent. How can they best be instructed? It is considered necessary and important that ministerial institutes be held for the instruction of men, many of whom have been in the work for years. How much more necessary and important that there be a place provided where laborers can be trained in that branch of the work for which recruits are, or have been, largely taken from among those who have had little or no experience in meeting with men of the world, and who lack many of the essential qualifications for laborers. True, much has been and can be learned by experience in the field. One thing we have learned is, that this kind of experience does not pay,—that is experience without some instruction. We have learned that much of the work done must be undone, and this will require more time, tact, and skill in dealing with minds than would have been required if no work had been done.

Can we afford to send out laborers without first giving them the best possible fitting up that lies in our power to give them? A school for this purpose can be maintained in each State with little extra expense to the Conference. In fact it has been demonstrated that a school of this kind may be a success financially. To illustrate: I will briefly give the experience of one State before and after the first school of this kind was held. The years 1889 and '90 were trying times for the canvassing work in that State. Crops in 1889 had been practically a failure, and in some sections of the State in 1890, a complete failure. Our canvassers were about discouraged, and ready to abandon the field for another more promising one.

The winter of 1890 found our work in the above described condition. It was at this point that it was decided to hold a school for the benefit of the canvassers in which certain specified studies should be carried; among them was Bible, Church History and subscription books. At the end of four months of this kind of drill, our old canvassers went out with new courage and took six new ones along with them. Sales were increased from $5,194.40 for 1273 days work in 1890 to $7,267.28 for 1281 days work in 1891. Thus the net earnings of the State society on subscription books was increased from $519 to $726 the increase being more than enough to pay all the expenses of the school. The school was a success in many ways. It saved the canvassing work in that state. It raised the importance of the work in the estimation of our brethren. It drew our workers closer together in love, and fired them with a zeal for the work which some did not have before. Another school was held during January and February 1892 with as satisfactory results as the first had been. The third one is now in progress under favorable circumstances. As the workers are brought to see the importance of the work and realize something of the responsibility resting upon them as they present the solemn truths to the people, and that what they say may prove a savour of life unto life or of death unto death, they are enabled to see their need of help from above.

We can see a good advancement in methods employed in the sale of our books and confidently look for much fruit as the result of the work done.

But we cannot stand still. As the conflict deepens, as new movements are made, and new features are developed, our work must move along correspondingly rapid. The strong points in our canvass in 1891 were not our strong points in 1892. The instruction given last winter will not do for this winter. "The subjects which we present to the world, must be to *us* a *living reality*." How can this be, without the most diligent study? As it is the spiritual development that is the main object in view, a canvassers' school, to be a real success, should have the best spiritual help the Conference affords. Schools of this kind will be found to be an important means of furnishing men for new fields.

Knowing that other State Conferences held schools of this kind last winter, and being desirous of gaining information on this line of work, I wrote to the State agents asking some questions concerning their school and the advantages gained thereby.

I will quote from the letters received in answer to my questions: —

"One object, and perhaps the most important to be gained in the canvassers' school, is the *conversion* of many of the agents. One converted agent is worth a dozen unconverted."

We would add right here that a dozen unconverted agents is just twelve times worse than none at all, because it will take twelve converted agents twice as long to undo and do again the work done by the twelve unconverted agents. The brother continues: —

"A regular course of Bible study is taken up and all are brought in direct contact with the only means of grace. They are led to realize the prime *object* of the canvassing work, which is the salvation of souls.

"Our agents should have an understanding of the leading points of our faith. In this Bible study they can study the different subjects of the faith. They need this study for their *own* good. This will enable them to answer questions on leading points of our faith, which many of them cannot now do.

"In a canvassers' school we can take one step at least toward molding the work for good. They can be taught to be exemplary in deportment, refined in manners, and to teach the truth in everyday life.

"I believe a canvassers' school is a help to the work, not that we have accomplished all this in the one school that we have held, but I think we have taken a step in that direction. I think I can see a better grade of work done since our school."

Another brother from a State where a canvassers' school was held last winter, writes as follows: —

"I firmly believe they are a great help. We have only one canvassing school and I will try and give you something of an idea of results so far. We have enjoyed much of God's blessing, especially in studying the Bible, and all or nearly all said they learned how to trust God, how to exercise simple faith. Our canvassers have done a better grade of work than ever before, and as they are sent out to get truth before the people, this counts. Many of the canvassers have written me of the good visits they had with the people. Some new ones in the work write us they never could have succeeded if it had not been for the canvassers' school."

Testimonies from canvassers, concerning the benefits derived from these schools, could be multiplied, but let this suffice.

We believe the positions we have taken in regard to the instruction to be given to canvassers are in harmony with "Testimony" No. 32, page 159, where it says [in speaking of the mode of work to be followed]: —

"Quietly, modestly, with a heart overflowing with love, let them seek to win minds to investigate the truth, engaging in Bible-readings when they can."

Ancient Israel provided schools for the instruction of the youth. In "Patriarchs and Prophets" we read: —

"Provision was made for the instruction of the young by the establishment of the schools of the prophets. If a youth desired to search deeper into the truths of the word of God, and to seek wisdom from above, that he might become a teacher in Israel, these schools were open to him. The schools of the prophets were founded by Samuel, to serve as a barrier against the wide-spread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and councilors. In the accomplishment of this object, Samuel gathered companies of young men who were pious, intelligent, and studious. . . . As they communed with God, and studied his word and his works, wisdom from above was added to their natural endowments. The instructors were men not only well versed in divine truth, but those who had themselves enjoyed communion with God, and had received the special endowment of his Spirit. They enjoyed the respect and confidence of the people, both for learning and piety."

There is a large number of pious and intelligent young and middle aged men among us who cannot have the benefit of attending our colleges, but who would become capable workers in the cause if they could receive the proper instruction. Can we do better for this class than to establish schools where such may search deeper into the truths of God's word, and seek wisdom from above, that they may become efficient laborers in the canvassing field, and thereby promote the interests of the work by furnishing it with men qualified to act in the fear of God as leaders and counselors?

And as in the days of the schools of the prophets, so shall it be now, as they commune with God, and study his word, wisdom from above will be added to their natural endowments, and when they go out to labor, they will enjoy the respect and confidence of the people, both for their learning in God's word, and for their piety.

"The chief subjects of study in the schools of the prophets, were the law of God, with the instructions given to Moses, sacred history, sacred music, and poetry." — "*Patriarchs and Prophets*," *p. 595.*

We believe the chief subjects of study in canvassers' schools should be the Bible, with the instructions given through the "Testimonies" and our subscription books.

There are other important things which may be and are taught in a canvassers' school; such as the business part, ordering and paying for books, reporting, etc. Canvassers should be taught how to economize. Many fail and leave the work because they cannot make a living. They do not know how to cut down expenses. If there is any work on earth in which a special education is needed, it certainly is this last great work, and as the canvassing work is recognized as an important branch of this work, we conclude that canvassers' schools are of very great importance, and judging from the results we have seen following the schools already held, we must conclude that they are of value to the work and a success in many ways.

Numerous questions were asked and answered, whereby many additional points of interest were brought out. The discussion of the subject was quite general, showing that there is a general awakening on this important question.

THE PROMISE OF THE HOLY SPIRIT.—No. 5.

PROF. W. W. PRESCOTT.

It seems as though we were learning from day to day how much instruction there is for us in the experience of the apostles as they were commissioned to go forth to their work, and as they were endowed with the power for the work. Going on with the thought that was suggested last evening, notice how striking is the parallel between the condition of that time and the condition of the present time under which the work of the message is to be done.

The apostles were few in number,—men who had no standing in the world at that time, and they were forced, under the very circumstances of the case, to depend upon some power,—some influence outside of themselves. Think of it for a moment. They had no institutions of learning. They had no publishing houses. In a certain sense they had nothing. And yet they had that without which you may have institutions of learning, you may have publishing houses, you may have organizations unnumbered, and yet be utterly unable to do the work of God. They had the power of the Spirit.

Notice what they had to meet. The whole power of the world was against them. There was no government at that time under which they could begin their work under favorable circumstances, and then branch out into countries less favorable. There was one power that ruled the world, and that power was opposed to any religion the tendency of which was to stir up men's minds, or to turn them in any way from the worship of the gods recognized by the State. And to have a company of men, comparatively unknown, with but few followers, come out with a new religion, the tendency of which was most decidedly to stir men's minds and turn them away from the established religion,—to have them not only profess this religion, and teach this religion, but claim the right to profess it and teach it, and claim the right in the face of the law to disregard the State religion and to turn just as many as possible against it—nothing could be more exasperating to an arbitrary power than just that position. And that was the position taken by the apostles. In the face of a law whose penalty to men of their rank was death; in the face of the law not to teach any new religion, nor to turn men's minds away from the religion recognized by the State, they went out, and that, too, under the express command of Jesus Christ, to preach that gospel to every creature.

Now some power must attend them, greater than the power of the State; and that power came to them on the day of Pentecost. And so they were told to tarry in the city of Jerusalem, to wait for the promise of the Father, that they should receive power after that the Holy Ghost was come upon them. How is it to-day? Here is a people of no particular standing in the world, a people that can make no boast of learned men; a people that as compared with other denominations can make no boast of institutions of any sort; no ground of this kind upon which to rest any claim to attention in the world. Although we may think that we have educational institutions, and publishing houses, and sanitariums, and all that, yet anyone who knows the situation, knows that when you compare these facilities with those possessed by other denominations, there is nothing upon which to rest any claim of attention before the world. And now we stand with every earthly power against this work, our own government having turned in such a way that religious liberty is really at an end. The principle of religious liberty has been abolished now. And yet the command comes to-day with greater power than ever to this people, Go and give this message. Go everywhere and give this message, and that, too, as I read last evening, in the face of all opposition. There is to be no compromise. There is not to be even the appearance of wavering. The message is not to be softened down in the least, but in the plainest manner, truths unpalatable are to be taught.

In the time of the apostles the one truth which was the most unpalatable was to say to the people that they had crucified Jesus Christ, the Lord of Glory. Now the one truth most unpalatable is to say, that the image to the beast has been made in this country, and that those who now, with the facts plainly before them, intelligently choose the Sunday institution are receiving the mark of the beast in doing so. And it is our business to tell them so now. Now that is an unpalatable truth. Not only that, but as a matter of fact, the time will soon be here when it will be practically as unpalatable a truth to tell them that there is life and salvation only in Jesus Christ; to tell them that they do not know anything about justification by faith. And how shall we tell it unless we know the truth concerning it? I say that it will be just as unpalatable to them to tell them that truth as to tell them that in receiving the Sunday institution they are receiving the mark of the beast. So the commandments of God and the faith of Jesus will be equally unpalatable to teach in every nation.

Perhaps some have thought we have now found a doctrine upon which we shall have clear sailing, and that we can always preach justification by faith, and people will agree with us. It is not so. That is to say, it is not so if the genuine Protestant doctrine of justification by faith is preached, and not the papal

doctrine of justification by faith, and it will be received as a favorable message, just as we can preach the papal doctrine of the sabbath, and it will be received. But if the Protestant — the true Christian — doctrine of the Sabbath is taught, and likewise if the true Christian doctrine of justification by faith is taught, the time is near at hand when one will be just as unpalatable as the other, and both will meet with the same opposition. And yet we are taught that we have a message that we are not to cringe to declare, and we are not to beg the pardon of the people for telling them the truth.

Now I thought possibly some might draw the conclusion from my other remarks — perhaps more from the way in which the matter was said than anything else — that the way to approach people was to go out and say, *You did it.* That is, as though the apostles went out before these men and audiences with fierceness of spirit declaring to them, You are murderers. I want to tell you, it is in no such way that the message will go with power, because the power will not be in the fierce spirit of denunciation, but in the tenderness of love. But how shall we preach such a message as that in the tenderness of love, unless we have the mind of Jesus Christ? How can we go to people who are directing every effort to unjustly oppress us, to drive us from our homes, to bring the heavy hand of the civil law upon us, and tell them just what they are doing, in the spirit of love and tenderness, unless he who is love and who is tenderness dwells in our hearts? There is no other way. It is not natural for us to love people that are doing all they can to injure us. And our bearing a particular denominational name does not put love in the heart.

The example of Christ in his teaching is then to be ever before us. Remember his denunciations of the Scribes and Pharisees, as he called them hypocrites; but remember that when he uttered those scathing denunciations it was in the spirit of the utmost tenderness. When we read those words we cannot see the tears that flowed from his eyes; but it is nevertheless true that such was the case. So it was when he wept over Jerusalem, the place where he was treated as in no other place, saying, "O Jerusalem, Jerusalem!" It was with the most earnest longing that they might receive him, and with no spirit of hardness because they rejected him. He had only the deepest sorrow, because when they rejected him they were bringing death and destruction upon themselves. That was the spirit of it.

Let me read a few sentences from the manuscript of the forthcoming new "Life of Christ": —

"*Jesus did not repress one word of truth. But in his intercourse with the people he exercised the greatest tact and thoughtful attention. He was never rude; never heedlessly spoke a severe word; never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity, but tears were in his eyes as he uttered his scathing rebukes.*" [I tell you, nothing short of that same spirit dwelling in our hearts will enable us to follow that example in the plain message which we have to give.] "He wept over Jerusalem, the city he loved, who refused to receive him, the way, the truth, and the life. They had rejected him, the Savionr, but he regarded them with pitying tenderness and sorrow so deep that it broke his heart. His life was one of self-denial and constant care for others. He never made truth cruel, but manifested a wonderful tenderness for humanity. Every soul was precious in his eyes. He always bore himself with divine dignity, yet he stooped with the tenderest compassion and regard to every member of the family of God. In all he saw fallen souls whom it was his mission to save."

Remember that we are to follow the example of Christ in his teachings, but the only way that we can do this, as it is true that the only way we can manifest his character in anything, is that he shall dwell in us, and do the teaching in us, and manifest his own character through us. It is utterly impossible for us to address ourselves to the task of manifesting the character and the Spirit of Christ. How can a man show that which he does not possess? How can love be the ruling motive of the heart, and show itself in every action of the life, if that love has never been shed abroad in the heart? for love comes only from God. "We love, because he first loved us." Love is of God, and the power that is to be in the teaching now, — the power for which we are to look, is to manifest itself in such a way as to be perfectly evident to every one that the power is of God, and not of any man.

When Peter and John stood with that holy boldness before that council and declared that it was in the name of Jesus that the man was healed; when they had put them aside and conferred a little, do you remember the conclusion to which they came? It was, that they had been with Jesus. Now two things follow from that. First, the power was manifested in such a way, and these men gave glory to God in such a way, that even their enemies were forced to confess, much against their will, that the power was of God through Jesus Christ, and so the glory went to him. And, second, after they had thus confessed that these men had been with Jesus, and therefore that the power was the power of Jesus Christ, when they opposed it they confessedly opposed Jesus Christ, and not the men.

So it must be in this work. It must be apparent that the power is of God in Christ, and not in the human instrument. And it must be so apparent that even the enemies will be forced to confess it, and then their opposition will be confessedly not against the human instrument, but against God in Christ, who is the power in them. So, eloquence will not win this battle. Strategy will not win this

battle. Human plans will not win this battle. Advice volunteered by men wise in the world will not, when followed, win this battle. God will manifest his power in this work in such a way as to make it perfectly evident to all that it is the power of God, and that no one shall glory in flesh. And the power is to be in the deep love. That is the power of God.

It is satanic to compel people. When Satan can hold persons in his service by the allurements of the world, he holds them in that way. When those allurements fail to hold, then he begins to bring the pressure to bear upon them, and pressure of any kind, to force the will, is satanic. And therefore laws that are made to force the will in things of religion are the very essence of the spirit of Satan. God wins by love, and when love fails to win, he does not use force. I have sometimes stood almost overwhelmed in the presence of this thought. The very God of the universe, who creates all things by his word, who upholds all things by the word of his power, holds himself in abeyance at the command of the human will. And God, whose power is such that by the mere breath of his mouth we should all fail and be destroyed, . . . Nay, more; God, whose power keeps us in life, even though we are rebelling against him whose power sustains us and gives us the very power which we use against him; that very God stands and holds his power in abeyance, waiting the consent of the human will.

God holds out every inducement. His love draws; but when any man says No, and continues to say No, he controls the situation. The time will come, to be sure, when God will manifest his power, and when those who have persisted in rebellion will be destroyed; but during this time of probation God waits on the human will in matters of religion. To compel the conscience is satanic. To win a loyal, loving service is God-like. Now when we go out to carry the message of God for all people in the world, the idea of compulsion should be left out, and the winning power of love should be displayed. And before it can be displayed through the instrument, it must be displayed *in* the instrument.

Well, what has this to do with the outpouring of the Spirit? Simply this. What is the first fruit of the Spirit? Love. More than that. Read with me Rom. 5:1–5: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost [Holy Spirit] which is given unto us."

It is worth noticing that the word here rendered "shed abroad" is the very word that is used in Peter's discourse, quoting from Joel in Acts 2:17: "And it shall come to pass in the last days, said God, I will *pour out* of my Spirit upon all flesh." And as the Spirit poured out, so love is poured out in the heart, and the measure of the freeness of the gift of the Spirit is the measure of love in the heart. So when there comes the outpouring of the Spirit into any individual's heart, there comes with it a flood-tide of love, and in that love is the power for the message. You will remember in this connection Jer. 31:3: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."

I will read Gal. 3:1: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you." Paul had had such an experience himself in crucifixion with Jesus Christ, that when he preached that truth to the Galatians it came to them with the same force as though the crucifixion had actually taken place in their presence. Who can describe a shipwreck like the one who has been shipwrecked? Who can describe a crucifixion like one who has been crucified? And said Paul: "I am crucified with Christ." Now when one has been crucified with Christ in his own experience, he can tell people of the love of that Saviour who was crucified for them, in a way that brings the matter before their minds as though the event actually occurred in their presence; and when that is presented, as it can be only by one who has himself been crucified, if people are not moved by the love of God in the gift of his Son, and the love of Christ in his death for them, there is no power under heaven that can move them. And in my very heart I have had the utmost pity for anyone whose heart was not melted by that exhibition of the love of God in Christ. It seems as though a heart of stone would melt before it.

But the laborer with God cannot present by any words of his, by any command of language which he may possess, that picture to other minds, as it is in his mind. Words cannot convey the thing itself. Words make the picture, but it is only the Spirit of God that can present that to other minds. You know how that is in our own experience. You read a familiar text of Scripture. How much does it mean to the different ones in a congregation of two thousand persons? It means just what that text has been in actual experience to the individual. Just that. When you preach to people to whom these thoughts are new, whose hearts have not been touched with these things, how can you preach to

them in a way to reach hearts? It must be just as it was in the days of the apostles. It was not the words that were used, but it was because the Holy Spirit took those words and made the impression upon the heart itself. So when those simple words were spoken there, the people who heard, saw the picture of Jesus Christ as he actually was. This is because the Spirit of God knows the mind of Jesus Christ, knows the love of Christ, and can present it as it really is.

When we present these truths our only hope is that the Spirit of God, in the heart of the listener, co-operating with the spirit in us presenting these truths will make the impression, will present the truth in its fullness and will give those who are in darkness such pictures of the light of God, such pictures of the love of Christ, as will win them. It is not in the power of eloquent words, it is not in the power of personal magnetism to do it. Nothing but the Spirit of God with the laborer, poured upon the people as he speaks to them, will do the work. Just as the Holy Ghost fell on the people when Peter spoke, so it must when we speak.

You remember the discourse of Stephen in the seventh chapter of Acts. When he was going over that very familiar history in such a simple way, what was the Holy Ghost doing? The Holy Ghost was with the people, and saying to them, Do you not see that means you? Do you not see what he is coming to? Stephen was not telling them that. Stephen was simply repeating the facts of history that were familiar to all of them, but as he worked along in his discourse the Holy Spirit kept working with that people, saying, Do n't you see how that means you? Do n't you see what he is coming to? Do n't you see that condemns you every step of the way? And before he could finish the discourse and make the application himself, the Spirit had gone away beyond him, and they were ready to put him to death for a conclusion which he had not drawn himself, but which the Spirit had been impressing on their hearts. They were ahead of him in his discourse. That is the power of the Spirit in itself.

There is another thought that I would like to speak of in the remainder of the hour. How are we to distinguish between the power that will attend this message, and the power that will attend the false message? because there is to be a power, Nay, there is *now* a power attending falsehood and its proclamation. Why, I want to say to you that unless we have the power of God to meet it, we will be swamped as certain as the world. This is certainly so. It is of no use for a man knowingly to go and butt his head against a solid stone wall. But it is just as sensible for a man to do that as for one now in the face of the testimony that a new life and power has come up from beneath, and is taking hold of all Satan's agencies; — it is just as much lacking in sense and good judgment for one to go out now from this Conference knowingly to meet that power unless he is assured that God is with him, as it would be to run his head squarely against a stone wall. That is the truth. That power of the opposition is real, and we shall know it. How then are we to distinguish between the power that is to be in this message and the power that is to be in the false message? Let me read a brief extract from "Early Writings," pages 46 and 47. The general subject is the end of the 2300 days. After describing the trouble of the Advent people at that time, at the end of the 2300 days, and their relation to others about them, who refused the light and turned from it, the writer says: —

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the vail, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with him I did not see one ray of light pass from Jesus to the careless multitudes after he arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on him as he left the throne and led them out a little way. Then he raised his right arm and we heard his lovely voice (recognized the voice of the True Shepherd, it is a lovely voice) saying, 'Wait here; I am going to my Father to receive the kingdom; keep your garments spotless (buy the white raiment), and in a little while I will return from the wedding and receive you to myself.' Then the cloudy chariot, with wheels like flaming fire, surrounded by angels, came where Jesus was. He stepped into the chariot and was borne to the holiest where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of his garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to him in the holiest, and pray, 'My father, give us thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

"I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace."

What is this lesson? The faith that finds Jesus finds him in the Holiest now. What was the message to the churches? "Behold I have set before thee an open door and no man can shut it," and those who look for the light of glory in the face of Jesus Christ, must look to him through that open door in the holiest. Those who are still looking at the same place as of old to find him, are prepared to receive the deception. Now the thought is, that in this influence which Christ breathes, there is light, and power, and much love, joy, peace. In the influence that comes from Satan,— and that influence is now here in a special manner, there will be light, —

and no wonder, for he fashioneth himself as an angel of light. You will remember the lesson we had on Sabbath on that question of light; there will be light and much power, but no sweet love, joy, peace. That is to say, the power will be the santanic power of compulsion. The power in the true message will be the winning power of love. That must be the difference; that *is* the difference. So if we have the message for this time in power, it will be with much love, joy, peace; and that in spite of the oppressive laws,—yea, in spite of threats of loss of life itself,—there will be much joy and peace in it all.

See how nicely these things come together. I will read two or three verses. John 20:21, 22: "Then said Jesus unto them again, Peace be unto you; as my Father has sent me even so send I you," [and those words are for us to day.]. "And when he had said this he breathed on them and saith to them, Receive ye the Holy Ghost." Now what was coupled right with it? "Peace be unto you." So he said to his disciples, "My peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled." They were to go forward with joy in the Lord, and were to have holy joy and holy peace all the time. He is our peace, and if we possess him we shall possess peace in its fullness. He is my beloved. If we possess him we shall possess love in its fullness. Read Rom. 14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost." Rom. 15:13, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." You see how it all fits together; the Holy Ghost will have light and power in it for us. It will also have much love, joy, peace; and in that way it will differ from the power that will attend the false message; and that love, that joy, that peace can only be possessed by those in whom Jesus Christ himself dwells. "Strengthened with might by his Spirit in the inner man, that Christ may dwell in your heart."

I spoke of the necessity of the Holy Spirit making the picture before the mind of the people, and in conclusion will read an illustration:—

"Some of you have seen the great picture that was painted by Muncakszy of the Christ. That picture was being exhibited in Canada, at Toronto, I think, and there came a rude, rough, wicked sailor to see it. He entered the room at the time of day when there were no others there; and paying his money to the woman who sat inside the door, he came in and stood for a moment, looking at the canvas as though he would glance at it and go away. But as he looked he could not turn. He stood there with his eyes fixed on that central figure of majesty and love. In a few moments, he took off his hat and let it fall upon the floor. After a few moments more he sat down upon a seat, and then he reached down and picked up a book that described the picture, and began to read; and every few seconds his eyes would turn toward the canvas and toward the figure of Christ. The lady who sat by the door saw him lift up his hand and wipe away some tears. Still he sat; five, ten, fifteen sixty minutes went by, and still the man sat there as though he could not stir. At last he rose, and coming softly and reverently toward the door, he hesitated, to take one last look, and said to the woman who sat there: 'Madam; I am a rough, wicked sailor; I have never believed in Christ; I have never used His name except in an oath; but I have a Christian mother, and my old mother begged me to-day before I went back to sea, to go and look at the picture of the Christ. To oblige her I said I would come, and I have come. I did not believe that anybody believed in Christ; but as I have looked at that form and that face I have thought that some man must have believed in Him, I am going out from this time to be a believer in Jesus Christ and a follower of His.' Oh beloved, as I heard that story, the tears came unbidden to my eyes, and my heart glowed with a mighty longing. I thought if a poor, weak man, living himself in a godless land, could take his brush and preach on canvas, and cause our Christ to glow upon it, until a rough, rude, wicked, licentious man should be won to believe him, what might not my God do if he might paint Christ in me—nay, if he might reproduce Christ in a human life, that the life might be Christ's and that men might come to believe on Him."

THE THIRD ANGEL'S MESSAGE.—No. 12.

ELDER A. T. JONES.

LAST night we came to this: that in order to have the righteousness of God—which is the latter rain, which is the preparation for the loud cry—we must have the mind of Christ only; it cannot come in any other way. This is precisely the advice that is given to us in the Scriptures: "Let this mind be in you which was also in Christ Jesus." Phil. 2:5, 6. What is the thing that that text shows that the mind of Christ does? What did it do in him? It "emptied himself." When that mind is in us, what will it do there? The same thing. It will empty us of self. Then the first thought that that text gives is that the mind of Christ empties of himself the one in whom it is.

When that mind that was in Christ emptied himself, then what came? God filled him. When that mind that was in him is in us, and does in us what it did in him—empties us of self—what then will fill the place? God in Christ will fill us. Then God in Christ dwells in us. But that takes self out of the way.

Now what mind is in us to start with? The mind of self. What does that mind do? It exalts self. What kind of mind is it we have to start with? The natural mind. A man has a natural mind, and he must have another mind, he must have the mind that was in Christ; but that mind that is in Christ only empties of self the one in whom it dwells. Therefore as we have a mind to start with, and *must* have *another* than that, while that other empties of self the one in whom it is, does it not follow inevit-

ably that the mind which we have to start with, *is a mind only of self?*

God made man to start with, at the real start in Eden. Did God put in that man the mind of self? [Congregation: "No, sir."] Whose mind was it in that man? The mind of God. Brother Haskell has read to us in his lessons the wonderful wisdom that was in Adam, and that wisdom was of God, that was reflected in the life of Adam; his mind, his thoughts, his whole make-up reflecting the Maker. When God said, "Let us make man in our image," it meant a great deal more than the *shape;* it meant that if you and I could have seen Adam and Eve as they came from the hand of God, we would have seen the image of God reflected, and would have been caused to think of somebody back of them, far back of them, and far superior to them. Who is that? God.

But they did not stay as God make them. Satan came into the garden. God had said to them certain words, *his* words, the expression of *his mind*, his *thought* concerning them. If they had received those words, had retained those words, and the thoughts of God in those words, whose *mind* would they have retained? God's. When this other one, Satan, came and told them other words, expressing his thoughts, and the product of his mind, and they accepted that, and yielded to that: then whose thoughts did they receive, and whose mind did they receive? [Congregation: "Satan's."]

We need not go back into the depths of Satan's experience; we all know what it was that caused his fall. What was that? [Congregation: "Pride."] But self was the root of the pride; self is the root of everything; pride is the fruit of self only. Satan looked at himself before he got proud of himself. If he had looked into the face of him who sits upon the throne he never would have become proud. He would have reflected the image of him who sits upon the throne, as that image is manifested in Jesus Christ. But when he turned his look from the face of him who sits upon the throne, and turned it upon himself, then it was that he became proud of himself; then it was that he considered how beautiful he himself was, and his heart was lifted up because of *his* beauty, and he began to give *himself* credit for what *he* was. What he was came from God. But Lucifer gave *himself* credit for all that he was, and for what he was. Did he not in that, count himself as self-existent — in fact put himself in the place of God? But it all came from self; and that is the thought of it all. He said, "I will be like God; I will be like the Most High." He would be in the place of Christ; and any one who puts himself in the place of Christ puts himself in the place of God, because God is in Christ.

Then that being so, that being Satan's mind, when he came to our first parents and they received of that mind, what mind was that? The mind of self, because it is the mind of Satan who is self; and the same ambition was set before them that he set before himself that made himself what he is himself: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise." To be desired to do what? To make one wise. Wise as what? Like God; "ye shall be like God," knowing more than you know now; knowing such and such things. O yes, then that tree is a tree to be desired to bring to me that knowledge, to give me that wisdom, and this tree is the channel through which I can accomplish that object of being like God. That is it. Then what is the mind that is in us? [Congregation: "Self."] The natural mind is the mind of Satan; that is self always.

Now the Lord did not leave it there alone. The Lord did not stop right there. If he had stopped there, there never could have been in any man's mind in this world any impulse other than that of Satan himself; because the whole natural mind is of self and Satan only. But God said, I will break that up; "I will put enmity between thee and the woman, and between thy seed and her seed." God put the enmity there, the hatred against Satan's power, the hatred against the things that are in that mind even. God has planted that hatred there, and that is the source of every impulse to good, or to right, or anything of the kind that ever comes into any man's mind in this world.

But when God put that hatred of evil there, it also begets the *desire* for something better than this evil which we hate. But what is that better thing? What is the object of that desire? [Congregation: "Jesus Christ."] Because Jesus Christ and his presence, God's mind, comes back to the place whence it has been taken away. God's image comes back to the place from whence it has been banished by this deception of Satan. Christ is the image of God, the express image of his person, and when we receive Jesus Christ in his fulness the image of God is returned to the place where it belongs. Therefore his putting that enmity sets the will — the choice — free, so that man can choose this other mind. This is that Light that lighteth every man that cometh into the world. If a man will follow that light he will find Jesus Christ, as Abraham did, as Cornelius did, as every one does who will follow that ray of light. So he is the Desire of all nations. Haggai 2:7. Christ is that.

The man who finds that hatred of evil, that desire

for something better, that will to do good, is that the doing of good? [Congregation: "No."] Can he do the good that he is drawn to, by that impulse? [Congregation: "No."] Let us read in Romans and see what is done. Rom. 3:10, "As it is written, There is none righteous, no, not one." And the 12th verse: "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Is that so? [Congregation: "Yes, sir."] Then how can we talk about a heathen doing good? *Does* he do good? "There is none that doeth good, no, not one." [A voice: "If a man has Christ, he can do good."] But if he has Christ, he is not a heathen. What we are talking about is the heathen.

No, even this need not be. We need not go to the heathen to inquire; all we need is to go to the Jews. Here is one that was a Jew, like you and I. Rom. 7:14, "For we know that the law is spiritual; but I am carnal, sold under sin." The carnal mind is the natural mind. Whose mind is the natural mind? Satan's, that is the mind of self; that is the mind of Satan. Well, let us read further. "For that which I do, I allow not." What is the reason I do not allow what I do? What is the matter with it? Why can't I allow it? Because I know it is wrong. It is not good. If it were good could I not allow it? "That which I do, I allow not." What is actually done then? The good? No, the *not good*. The bad. The wrong.

"For what I would, that I do not." What would he do? [Congregation: "Good."] That which I would I do not. What *would* he do? [Congregation: "Good."] What *did* he do? [Congregation: "Wrong."] Then on both these points what was done? The evil.

"But what I hate, that do I." What did he hate? Sin. He hated the evil, the wrong, the bad. But what did he *do*? The evil. He did the evil, he did the wrong, he did the bad.

Then how much *good* does the natural man do? None. Although he hates the *bad*, how much *good* does he do? None. He *would* do the good; but how much of the good that he *would* does he actually do? None. Now is that so? [Congregation: "Yes."] It is so; for the Bible says so. Then what in the world is the use of anybody's talking about the heathen doing good, or even a Jew doing good, or any man doing good, who has only the natural mind, and *is* only the natural man? This is not saying anything as to what he *knows*; that is not saying whether he has impulses to good or not; that is not the question. He had these impulses all the time, did n't he? He had the knowledge of good, so much that he hated the bad things that he was doing.

Now think of that. There was the natural man: there was a man like you and I and every other man born into this world. He had impulses to good; he had the knowledge of good; he hated the evil; but what did he *do?* Not what did he think? Not what did he know? But what did he *do?* He did the *evil*. It is not a question of what he *knew*. Did he *do* anything else than evil? No. He *knew* something else, he knew better, did n't he? [Congregation: "Yes, sir."] Then let us not pass off our right *knowing*, for right *doing*. Let us not pass off our right knowledge for right deeds. *Knowledge* of right is not *doing* right. So he did not do any good. Who is that? It is you and I—the natural man. Is that I? Yes. Whithout the mind of Christ itself is that I? Yes. Then though I profess to believe in Christ, if the mind of Christ itself is not there, is that I? Yes. Is it you? [Congregation: "Yes, sir!"] All right, then, let us go together.

"If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it." No. I said I *would not* do it. I said that I hated it, and declared that I would never do it again. But I did do it. Then when I hated it, and resolved and re-resolved, and determined that I would never do it again, and yet *did* it, what in the world was the matter with me? I had the *knowledge*, but did not have the *power*. Now the gospel of Christ, "which is Christ in you," that is *power;* it is the power of God to every one that believeth.

Well, then the natural man is not free, is he? [Congregation: "No, sir."] He is not in a condition where he can *do* what he *would*, even with the bedimmed intellect, and the obscured mind that he has. He cannot live up to his own standard. But is what he would do *as he sees it*, is *that* as God would *have* him do it? [Congregation: "No."] Or as God would do it? [Congregation: "No."] Whose *right-doing* are we to have? [Congregation: "God's."] Yes, for God's righteousness is what we are to have. And rightousness is right doing. So that it is God's right doing that we must have. Then our understanding is exceedingly low, even with the light which God has let shine into our hearts. Then where is the *good doing* of any man in this world who has not the mind of Jesus Christ?

"For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." What is it that is present with us? To *will* to do good. Then what did that putting of enmity there against Satan—what was that the doing of? Is not it setting the man free to will? Yes. Was it anything more than that? [Congregation: "No."] Now think carefully of this; I mean on this point. There are other things in it, of course; but did that do any more for the man to enable him to *do* right

things, and glorify God, did it do any more for him than to set free his *will*, that he might *choose* which master he would have? [Congregation: "No."] It put the hatred there, and gave him the knowledge of something better. It gives the hatred of evil, leads him out towards the good; but does it enable him to *do* the good? [Congregation: "No."]

Now just another thought there. He hates the evil and declares he never will do it; and yet against his will, and against all his being for that matter, it is done. But what is it, and who is it, that actually does it? [Congregation: "'Sin that dwelleth in' him."] And who rules that? [Congregation: "Satan."] Who is the master of that man? [Congregation: "Satan."]

Now when the man is set free from that carnal mind, that mind of self and Satan, who controls that man? who then is his master? [Congregation: "Christ."] Yes. He who sets him free. It is Christ Jesus. Then when we are free from Satan's mastery we become bound to another Master. Satan's mastery is slavery and ruin: Christ's mastery is freedom and everlasting life, everlasting joy, and everlasting prosperity.

Now carry that thought a little further. When we had the mind of Satan and he was ruling, we said we would not do those evil things, but just those were done. Who did it? [Congregation: "Sin that dwelleth in us."] We said we will do so and so. We did not. Who kept us from it? [Congregation: "Satan."] But now in Christ we are free from him: we have the other mind. We say we will do that. Who does it? [Congregation: "Christ."] While in the natural mind we *refuse*, and who *does* it? [Congregation: "Satan."] And when in the mind of Christ, we *choose* and who does it? [Congregation: "Christ."] Is that so? [Congregation: "Yes."] It is God that worketh in you both to will and to do, of his good pleasure.

This thought will come more fully at another time; but we want to get the thought before you tonight.

"For the good that I would, I do not: but the evil which I would not, that I *do*. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captiviy to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" What is the condition of the man who has only the natural mind? [Congregation: "Wretched."] Yes, and in captivity. And the more intense the hatred of the evil, the more wretched the condition; because there is no deliverance from it, in anything the man can do for himself. Well, then, who shall deliver? "I thank God through Jesus Christ our Lord." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Now Romans 8:6, 7: "For to be carnally minded is death." What is the condition of that man who has only the natural mind? [Congregation: "Dead."] "But to be spiritually minded is life and peace. Because the carnal mind [the natural mind] is" AT enmity with God. [Congregation: "No; *is* enmity against God."] No; it is not *at* enmity with God; but *it* itself, *is* enmity. It "*is* enmity against God: for it is not subject to the law of God," until the man is converted? [Congregation: "Neither indeed can be."] Can't be? Cannot God make that mind subject to his law? [Congregation: "No."] Now, can't the Lord make that mind that is in you and me — the natural mind — can't he make that subject to his law? [Congregation: "No."] What is that mind? It is enmity against God. Cannot the Lord make that which *is* enmity *against* him,— can't he make it love *for* him? [Congregation: "No."]

There is the point: if it were *at* enmity, then it might be reconciled, because the thing that would make it *at* enmity would be the source of the trouble. And therefore, take away the source of the trouble, then the thing that is at enmity would be reconciled. *We* are *at* enmity; but when he takes the enmity away, *we* are *reconciled* to God. In this matter of the carnal mind though, there is nothing between; *it* is the *thing itself*. That is the root.

Then it *cannot be* subject to the law of God. The only thing that can be done with it, is to *destroy* it, *uproot* it, *banish* it, *annihilate* it. Whose mind is it? [Congregation: "Satan's."] It is the mind of self, and that is of Satan. Well then, what can a man do in the way of righteousness? what can be done in him, even, in the way of righteousness, until that other mind is there? [Congregation: "Nothing."]

Well, that is the mind that is in all mankind. Now let us see how this carnal mind, this natural man, works in the matter of righteousness, in the matter of justification.

Romans, first chapter, tells us this, verses 20–22: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise,

they became fools." Who was the first inhabitant of this world that professed to follow wisdom at the suggestion of self, at the suggestion of Satan? Eve. She was the first one that reached out after wisdom in this way. What did she get? [Congregation: "Foolishness."] She became a fool. And *we are all there.* Who leads the natural mind? Satan. Who works it? Satan. Then when those that he is speaking of here, had gone away from God, became fools, "and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things;" — that is heathendom.

Fifteenth chapter of Gibbon's "Decline and Fall of the Roman Empire," paragraph 17; he says of the heathen in the inquiry after the immortality of the soul: —

"In the sublime inquiry, their reason had been often guided by their imagination, and their imagination had been prompted by their vanity."

Mark it. Reason of what kind of a mind? [Congregation: "The carnal mind."] Guided by the imagination of what kind of a mind? [Congregation: "The carnal mind."] And the imagination prompted by the vanity of what kind of a mind? [Congregation: "The carnal mind."] Is not that exactly the mind of Satan? Vanity the root of the inquiry, and self the root of the vanity. This is the best comment upon that verse of Scripture you will find in this world. I read on: —

"When they viewed *with complacency* the extent of *their own mental powers*, when they exercised the various faculties of memory, of fancy, and of judgment, in the most profound speculations, or the most important labors, and when they reflected on the *desire of fame*, which transported them into future ages, far beyond the bonds of death and of the grave; they were unwilling to confound themselves with the beasts of the field, or to suppose, that *a being, for whose dignity they entertained the most sincere admiration*, could be limited to a spot of earth, and to a few years of duration."

What is that but the description of Satan's career when he started. His reason prompted by his imagination; his imagination guided by his vanity, and viewing with complacency the extent of his own mental powers; the desire for fame beyond that of God, and unwilling to allow that a person for whose dignity *he* entertained the most sincere admiration could be properly confined to a subordinate place in the universe of God. Is not this an exact description of mankind in a heathen condition, written by a philosopher, looking only at the question from man's side of it? Cold there be a clearer description of the working of Satan in his original career?

Well, what then? —

"With this favorable prepossession they summoned to their aid the science, or rather the language, of metaphysics. They soon discovered that as none of the properties of matter will apply to the operations of the mind, *the human soul* must *consequently* be a *substance distinct from the body*, pure, simple and spiritual, incapable of dissolution, and susceptible of a much higher degree of virtue and happiness *after the release from its corporeal prison.* From these specious and noble principles, the philosophers who trod in the footsteps of Plato deduced a very unjustifiable conclusion, since *they asserted*, not only the future immortality, but *the past eternity of the human soul*, which they were too apt to consider *as a portion of the infinite* and *self-existing* spirit, *which pervades* and *sustains the universe.*"

What is that but the mind of Satan? Self-existing, like God. Equal with God. What is that then but the action in man of that very mind which in Lucifer in heaven, aspired to be equal with God? The mind that would exalt self to equality with God. That is the natural mind. That is the mind that is natural in every man in the world. That is the mind of Satan. And that is the working of this natural mind in open, bold heathenism. Then does not every such one need another mind — even the mind of Jesus Christ, that thought it not a thing to be seized upon to be equal with God, but emptied himself? Wherefore God hath highly exalted him.

Well there we have seen the heathen idea openly, broadly, and rawly, just as it is. Now let us see what this same thing is, as it stands before the world, professing to be justification by faith. And that is as it is manifested in the papacy. For the papacy is the very incarnation of Satan and this mind of self. For he "opposeth and exalteth *himself* above all that is called God or that is worshipped." And all this under the name and form of Christianity; all this as a counterfeit of the truth.

I have here a book entitled, "Catholic Belief." It bears the *imprimatur* of John Cardinal Mc Closkey, Archbishop of New York, and Henricus Eduardus, Card. Archiep. Westmonastery; written by the "Very Rev. Joseph Faà Di Bruno, D. D., Rector-General of the Pious Society of Missions; Church of SSmo Salvatore in Onda, Ponte Sisto, Rome, and St. Peter's Italian Church, Hatton Garden, London, E. C.; Edited by Rev. Louis A. Lambert, Author of "Notes on Ingersoll," etc., etc., and comes into this country with the approval of the Hierarchy in this country.

I shall read some from it. And, that you may have the two things — the truth of justification by faith, and the falsity of it — side by side, I will read what this says, and then what God says in "Steps to Christ." It is in the Testimonies also, and all through the Bible, of course. I want you to see what the Roman Catholic idea of justification by faith is, because I have had to meet it among professed Seventh-day Adventists the past four years right straight through. These very things, these very expressions that are in this Catholic book, as to what justification by faith is, and how to obtain it,

are just such expressions as professed Seventh-day Adventists have made to me as to what justification by faith is.

I want to know how you and I carry a message to this world, warning them against the worship of the beast, when we hold in our very profession the doctrines of the beast. Can it be done? [Congregation: "No."] And so I call your attention to this to-night so you may see just what it is; and so that, if possible, knowing what it is to start with, knowing that it is papal, knowing that it is the beast, you will let it go because it is that, even if you are not ready to believe in justification by faith, indeed, even if you cannot see that, as some are unable to, as God gives it. Now, if we find out that it is papal, I hope those who have held that, or expressed it at any rate, whatever they have held, will be willing to let it go any way. On page 74 of this work I read as follows: —

"In the case of grown-up persons, some dispositions are required on the part of the sinner in order to be fit to obtain this habitual and abiding grace of justification."

He has got to prepare himself for it. He has got to do something to make himself fit to receive it. As I read each statement from this book, I shall then read the opposite of it. So now, on pages 26 and 27 of "Steps to Christ," I read as follows: —

"If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to Christ. Do you expect to become better through your own efforts? . . . There is help for us only in God. We must not wait for stronger persuasions, for better opportunities, or for holier tempers. We can do nothing of ourselves. We must come to Christ just as we are." And Rom. 4 : 5.

This is justification by *faith*. That other thing is justification by works. This is of Christ: that is of the devil. One is Christ's doctrine of justification by faith: the other is the devil's doctrine of justification by faith. And it is time that Seventh-day Adventists understood it. [Congregation: "Amen!"]

Again from the Catholic work: —

"A man can dispose himself only by the help of divine grace, and the dispositions which he shows do not by any means effect or merit justification: *they only serve to prepare him for it.*"

"No, I don't believe in justification by works; but we have got to do something in order to be prepared for it. We have got to show our good intentions any way. We have got to make some good resolutions before we start, any way; something to prepare us for it."

What does God say? On page 33 of "Steps to Christ" I read: —

"He is wooing by his tender love the hearts of his erring children. No earthly parent could be as patient with the faults and mistakes of his children, as is God with those he seeks to save."

He does what? — "*Seeks* to save." This is God's way. Oh, no, he waits until men prepare themselves to be saved. That is Satan's way.

I read on from "Steps to Christ:"—

"No one could plead more tenderly with the transgressor. No human lips ever poured out more tender entreaties to the wanderer than he does. All his promises, his warnings, are but the breathing of unutterable love. When Satan comes to tell you that you are a great sinner, look up to your Redeemer, and talk of his merits. That which will help you is to look to his light. Acknowledge your sin, but tell the enemy that 'Jesus Christ came into the world to save sinners,' and that you may be saved by his matchless love." And John, 3: 16.

This is justification by faith: *that* is justification by works: *this* is Jesus Christ; *that* is Satan.

Then in this Catholic work it goes on to tell a lot of things that you must do in order to have these dispositions: "An *act* of faith, ... an *act* of fear of God, an *act* of hope, . . . an *act* of repentance, . . . a *resolution* to approach the Sacrament of *Penance.*"

These are things that will prepare you to be justified to be saved. On page 76 of this same work, I read: —

"We stand in continual need of actual graces to perform good acts, *both before and after being justified.*"

Good acts must be performed before we are justified, in order to fit us for it.

"The good acts, however, done by the help of grace before justification are not, *strictly* speaking, meritorious, but serve *to smooth the way* to justification, to *move* God."

They "serve to move God." That is just the hard, iron spirit the devil asserts was in the Lord when he started, in heaven,— that God was a tyrant; that God does not want his people to be free, his creatures to be free; that he sits there and wants everything to go just so, without any reason, judgment, freedom, or anything of the kind; he has to be "moved" by his creatures. That is the doctrine that Satan has put into the idea of sacrifice from that time until now. God appointed sacrifices to show to man, to convey to man, what God is willing to do for man; that God is making sacrifice for him. But Satan whirled it around, and man has got to do this in order to get God into good humor; that the Lord is angry with him, and the Lord wants to punish him; and now we have got to sacrifice to pay him off so he will not hurt us; and we have to "move" him to justify us.

Let us read what the Lord says on that,—"Steps to Christ," pages 57 and 58. Speaking of the parable of the prodigal son, and how that, when the wanderer was yet a great way off, the father had compassion on him, and ran, and fell on his neck, and kissed him, it says: —

"But even this parable, tender and touching as it is, comes short of expressing the infinite compassion of the heavenly Father. The Lord declares by his prophet, 'I have loved thee with an everlasting love; therefore *with loving-kindness* have I *drawn* thee.' While the sinner is yet far from the Father's house, wasting his substance in a strange country, the Father's heart is yearning over him; and every longing awakened in the soul to return to God, is but the tender pleading of his Spirit, wooing, entreating, drawing the wanderer to his Father's heart of love.

With the rich promises of the Bible before you, can you give place to doubt? *Can you believe* that *when* the poor sinner *longs to return*, longs to forsake his sins, the Lord sternly withholds him from coming to his feet in repentance? *Away with such thoughts!* Nothing can hurt your soul more than to entertain such a conception of our heavenly Father."

Who wants to hurt our souls? [Congregation: "Satan."] Who wants most to hurt the soul? — Satan. What could more hurt the soul than that doctrine there in that book, that we must put ourselves into dispositions, into frames of mind, and make good resolutions and all these things in order to "move" God to take pity on us and save us. What could more hurt the soul than to think that God sternly holds off the sinner until the poor lost soul does something to move him? What more hurtful thing could a person believe? The Lord's answer is: "There is nothing can hurt your soul more than such a conception." Then, where alone can that doctrine come from? [Congregation: "Satan."] Yet *that* is passed off under the title and under the idea of justification by faith! There is no faith in it. Away with it, saith the Lord. And let all the people say, Amen.

Again I read from "Catholic Belief:" —

"*But if, with the assistance of actual grace, good works* are done by a person who is in a state of justifying grace, then they are acceptable to God, and *merit* an *increase of grace* on earth and an *increase of glory in heaven.*"

What saith the Lord? Page 61, "Steps to Christ." And this is in the chapter entitled, "The Test of Discipleship." It is talking to those who are disciples; it is talking to the same persons to whom that other book talks. What does it say?

"While we cannot do anything to change our hearts, or to bring ourselves into harmony with God; while *we must not trust at all to* ourselves or *our good works*, our *lives will reveal* whether the grace of God is dwelling within us."

You see then, God's idea is that when he is there, he will show himself through us. The other, Satan's idea, is that after we have got the Lord converted, then we do some good work that is "meritorious," and we will be safe in this world, we will have "an increase of grace" on this earth, "and an increase of glory in heaven." That is the very foundation of the merits of the "saints," from which the pope draws indulgences to give to those who have not enough merit of their own.

Now, that which I have just read from this Catholic work is in a chapter on justification, preaching the straight doctrine on justification. Here (page 365) he reviews the doctrine of justification by faith, *in condemnation of Protestants who believe it.* Let us see, brethren, whether we shall be Protestants or Catholics. Let us see whether we shall be Christians or papists. Let us see whether we believe in Jesus Christ or Satan. That is what we need to understand now, and know we understand it, before we start in to give the third angel's message. I read: —

"As in revolutions the leaders try to gain the people over by the bait of promised independence, so at the time of the so-called reformation — which was a revolution against church authority and order in religion — it seems that it was the aim of the reformers to decoy the people under the pretext of making them independent of the priests, in whose hands our Saviour has placed the administering of the seven Sacraments of pardon and of grace."

"They began, therefore, by discarding five of these Sacraments, including the Sacrament of Order, in which Priests are ordained, and the Sacrament of Penance, in which the forgiveness of sins is granted to the penitent . . . . They then reduced, as it appears, to a mere matter of form, the two Sacraments they professed to retain, namely, Holy Baptism and the Holy Eucharist. To make up for this rejection, and *enable each individual to* prescribe for himself, and *procure by himself* the pardon of sins and divine grace, *independently of the priests.*"

Elder Jones.— Is this true doctrine? Is it true that a man can approach God by himself, independently of the priests? [Congregation: "Yes."] What saith the Lord? "Steps to Christ," p. 117: —

"The relations between God and each soul are as distinct and full as if there was not another soul for whom he gave his beloved Son."

Thank the Lord. Now I read on in the Catholic book: —

"Independently of priests and of the sacraments, they invented an *exclusive means*, never known to the Church of God, and *still rejected* by all the Eastern Churches and *by the Roman Catholics throughout the world*, by which the followers of Luther ventured to declare that each individual can secure pardon and justification for himself, independently of priests and sacraments.

"They have framed a new *Dogma, not to be found in any of the Creeds*, or in the Canons of any General Council; I mean, the new dogma of *Justification by Faith alone, or by Faith only.*"

That is the "new dogma" that is condemned by the papacy; that is not in any of the creeds which she has. On page 366 I read again: —

"By adding the word *alone*, Protestants profess to exclude all exterior, ceremonial, pious, or charitable works, works of obedience or of penance, and good moral acts whatever, as *means of apprehending* justification, or as *conditions to* obtain it."

"Oh, yes, you have got to do something to pave the way; you have got to do something to get out of that place where you are," so that you can be justified. You must lift yourself up part of the way, and then the Lord will be moved and will receive you and

justify you. That is Satan's doctrine. Shall we be Protestants, or Catholics? That is the question. [Congregation: "Protestants."] Shall we proclaim the third angel's message against the worship of the beast and his image? or shall we be a part of the beast and his image ourselves? That is the question. For the image is the image of the beast in this point as well as in all else, even though it profess to be Protestant. It is apostate Protestant. On page 367 of the Catholic book I read the following: —

"To do these acts with the view of being justified, is, they say, like giving a penny to the queen to obtain from her a royal gift."

What saith the Lord? Page 51, "Steps to Christ:" —

"This is the lesson which Jesus taught while he was on earth, that the gift which God promises us, we must believe we *do* receive, *and it is ours.*"

Then which is Christianity? [Congregation: "The last."] But the Catholic Church says that this is Protestantism. It is true. Thank the Lord!

But, we continue reading from this Catholic work: —

"Come as you are, they add; you cannot be too bad for Jesus."

Thank the Lord that this is not Catholic doctrine. Thank the Lord it is no part of the beast or his worship, nor the image and his worship. Let us put them together. What saith the Lord? Page 27, "Steps to Christ:" —

"We can do nothing of ourselves. We must come just as we are."

Again, on page 55, "Steps to Christ:" —

"Jesus loves to have us come *just as we are, sinful.*"

What is "sinful?" [Congregation: "Full of sin."] Does Jesus love to have us come to him just as we are, *full of sin?* [Congregation: "Yes."] Does he? [Congregation: "Yes, sir."] Let us be Christians. [Congregation: "Amen!"] Let us be Protestants. Let us have the third angel's message, which is the gospel of Jesus Christ.

"Jesus loves to have us come just as we are, sinful, helpless, dependent. We may come with *all* [How much? All.] our weakness, our folly, our sinfulness, and fall at his feet in penitence. It is his glory to encircle us in the arms of his love and to bind up our wounds, to cleanse us from all impurity. . . . None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them."

That is the gift of God. That is his gift — a free gift without money, without price, and I take it gladly, and everlastingly thank him for it. This is the Lord's idea of justification by faith. The other is Satan's idea. Let us read from the Catholic book again: —

"Through *faith alone* in His promise, *they* [Protestants] *assert*, you can and should accept Christ's merits, seize Christ's redemption and his justice; appropriate Christ to yourself, believe that Jesus is with you, is yours, that he pardons your sins, and all this without any preparation and without any doing on your part."

Good! Thank the Lord, that is Protestantism! And Catholics know that it is Protestantism. Do you know it? On page 53, "Steps to Christ," let us see what the Lord says: —

"It is the will of God to cleanse us from sin, to make us his children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we *have* received them. It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse." Eph. 1:3.

[Congregation: "Amen!"] Without any need of doing penance? [Congregation: "Yes."] Thank the Lord.

Now the Catholic book again: —

"In fact, that however deficient you may be in all other dispositions *which Catholics require*, and however loaded with sins, if you only trust in Jesus that he will forgive your sins, and save you, you are by that *trust alone* forgiven, personally redeemed, justified, and placed in a state of salvation."

Now let us read on page 33, "Steps to Christ," again: —

"When Satan comes to tell you that you are a great sinner, look up to your Redeemer, and talk of his merits. That which will help you is to look to his light. Acknowledge your sin, but tell the enemy that 'Jesus Christ came into the world to save sinners, and that you may be saved by his matchless love. Jesus asked Simon a question in regard to two debtors. One owed his lord a small sum, and the other owed him a very large sum; but he forgave them both, and Christ asked Simon which debtor would love his lord the most. Simon answered, 'He to whom he forgave most.' We have been great sinners, but Christ died that we might be forgiven. The *merits of his sacrifice* are *sufficient* to present to the Father in our behalf."

Are they, in fact? [Congregation: "Yes sir."] Good! There is a great deal more in this Catholic work that I will not take time to read now. It goes on to define what *faith* is. Now think carefully, because I have met people all the way along who think that this very thing is faith which this Catholic book calls faith. I read page 368: —

"The word 'faith,' in the Scripture, sometimes means *confidence* in God's omnipotence and goodness, that He can aud is willing to cure or benefit us by some miraculous interposition. Mostly it refers to revealed truths, and signifies *belief* in them as such. *No one has a right* to give to the word faith a new meaning, *and take it*, for instance, *to signify reliance on Jesus* for being *personally saved* through this very reliance alone, unless Jesus Christ or the Apostles had, in some instance, *clearly* attributed such a meaning to the word faith, and taught the doctrine of *trust in Christ for personal ealvation* as the only requisite for justification. No one should attach a particular meaning to the word *faith*, without having a good warrant in Scripture or in divine tradition.

"Now in many passages of Holy Scripture iu which *saving* faith is plainly spoken of, by *faith* is not meant *a trust in Christ for personal salvation*, but evidently a firm belief that Jesus is the Messias, the Christ, the Son of God, that what is related of him in the Gospel is true, and that what he taught is true."

On page 370, it defines faith, and I will read that before reading the opposite:—

"These texts, all of which refer to saving faith, prove beyond a doubt that *not trust in Christ* for *personal salvation*, but *the faith of the creed*, the faith in revealed truths."

Now, what is faith according to that?—"The Faith of the Creed." They simply draw up a statement of stuff that they call the doctrine of God, and then you *believe* that and *do your best*, and that passes for justification by faith. Whether the creed is drawn up in actual writing, or whether it is somebody's idea that they want to pass off by a vote in a General Conference, it makes no difference in principle, the creed is there, and subscription to it is just that kind of faith. And there are people here who remember a time—four years ago; and a place—Minneapolis — when three direct efforts were made to get just such a thing as that fastened upon the third angel's message, by a vote in a General Conference. What somebody believed—set that up as the landmarks, and then vote to stand by the landmarks, whether you know what the landmarks are or not; and then go ahead and agree to keep the commandments of God, and a lot of other things that you are going to do, and that was to be passed off as justification by faith.

Were we not told at that time that the angel of God said, "Do not take that step; you do not know what is in that"? "I can't take time to tell you what is in that, but the angel has said, Do not do it." The papacy was in it. That was what the Lord was trying to tell us, and get us to understand. The papacy was in it. It was like it has been in every other church that has come out from the papacy; they would run a little while by faith in God, and then fix up some man's idea of doctrine, and vote to stand by that, and vote that that is the doctrine of this church, and then that is "the faith of the creed," and then follow it up with *their own doing*.

Is there anybody in this house who was there at that time that cannot see now what that was back there? Then, brethren, is it not time to cut loose, if it takes the very life out of us? It will take the very life out of us; it will crucify us with Jesus Christ. It will cause such a death to sin as we never dreamed of in our lives before. It will take all that papal mind out of us, all that iron spirit out of us, and it will put there the divine, tender, loving mind of Jesus Christ, that wants no creed, because it has Christ himself.

Well, let me read that again and then the contradiction of it here. It seems as though one book was written for the other. Brethren, which of the books shall we follow?— Ah, "Steps to Christ." That is what it is, and then it is steps *with* him; when we have stepped *to*, then it is steps *with* Christ. Now, I will read that over again and then read the opposite:—

"Now, in many passages of Holy Scripture in which *saving* faith is plainly spoken of, by *faith* is not meant *a trust in Christ for personal salvation*, but evidently a firm belief that Jesus is the Messias, the Christ, the Son of God, that what is related of him in the gospel is true, and that what he taught is true."

That is Catholic "faith." Now what is the Lord's definition, his idea of faith? Page 69, "Steps to Christ:"—

"When we speak of faith, there is a distinction that should be borne in mind. There is a *kind of belief* that is *wholly distinct from faith*. The existence and power of God, the truth of his word, are facts that even Satan and his hosts cannot at heart deny."

Did not the evil spirits tell Jesus that he was Christ? [Congregation: "Yes."] Then the devils, Satan and his hosts, do believe in the existence and power of God, that his word is true, and that Jesus is the Messias, the Christ, the Son of God. Satan and his hosts believe all that. But that is not faith. How much power is there in their belief to work good in their lives?—None at all. They have no faith. But just this is the Catholic faith, is n't it? What kind of faith is that then? That is satanic faith. That is all it is, satanic belief, as this puts it; but yet the papacy passes it for faith. And whoever passes that for faith is a papist even though he profess to be a Seventh-day Adventist. But I read on from "Steps to Christ:"—

"The Bible says that 'the devils also believe, and tremble;' but this *is not faith*. Where there is not only a belief in God's word, but a *submission of the will* to him; where the *heart is yielded* to him, the *affections fixed upon him*, THERE IS FAITH."

That is the truth of justifying faith; that is righteousness by faith; that is a faith that works, thank the Lord,—not a faith that believes something away off, that keeps the truth of God in the outer court, and then seeks by his own efforts to make up the lack. Not that. No, but faith that *works*. It itself is working; *it* has a divine power in it to manifest God's will in man before the world. That is righteousness by faith,—the righteousness which faith obtains, which it receives, and which it holds,—the righteousness of God.

I continue reading from "Steps to Christ:"—

"Faith that works by love, and purifies the soul. Through *this faith* the heart is renewed *in the image of God*."

I do not need to read any more, as this is enough to show the contrast, and the time is far gone. This is enough to show that the papal doctrine of justification by faith is Satan's doctrine; it is simply the natural mind depending upon itself, working through itself, exalting itself; and then covering it all up with a profession of belief in this, that, and the other,

but having *no power of God.* Then, brethren, let it be rooted up forever.

In paganism Satan led the mind of man to put itself on an equality with God, without any covering at all. Then Christ came into the world, revealing the true gospel as never before — Christ in man, man justified by faith in him, and faith alone; a faith which has divine life in it; a faith which has divine power in it; a faith which lives and works; a faith that brings all things to him who has it, and restores the image of God in the soul. Then Satan took that same carnal mind which in paganism had made itself equal with God, and now he covered it with his own idea of faith and passed it off as justification by faith, and exalted the chief representative of it, above all that is called God, or that is worshiped, so that as God he sitteth in the place of worship of God, showing himself that he is God.

Oh that we may have the mind of Christ and not the carnal mind! Oh that we may have the mind of Christ and not the mind of Satan! Oh that we may have the Lord's idea of justification by faith, and not Satan's idea of it! Oh that we may receive the Lord's idea of righteousness by faith and not Satan's! Then shall we indeed receive the latter rain, "the teaching of righteousness, according to righteousness."

Brethren, let us believe the third angel's message. Now I hope that the way is clearly open before us, to study as it is the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. Then let us go at it in the fear of God, seeking for his Holy Spirit to make it plain to us, so that that Teacher of Righteousness may teach us righteousness according to righteousness.

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PRIVILEGES OF FELLOWSHIP WITH CHRIST.

ELDER J. H. DURLAND.

IF we regard the Christian life as made up of a round of duties which we perform only from a sense of duty, we have not yet learned Christ. We should regard the service of God as a privilege, and we will so regard it, if we have fellowship with Christ.

The trouble with many is they do not go deep enough. Their experience leads them only to the place where they realize that they are in a terrible condition. If your experience reaches only this point, you will be brought to that same point again and again; but there is a better experience for you than that. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. 2:6. How did we receive him?—By faith. Then must we walk in him by faith.

"Those who believe that God for Christ's sake has forgiven their sins should not through temptation, fail to press on to fight the good fight of faith. Their faith should grow stronger until their Christian life as well as their words, shall declare, 'The blood of Jesus Christ cleanseth us from all sin.'"—"*Gospel Workers*," *p. 103*.

"It is Satan's studied purpose to keep souls from believing in Christ as their only hope; for the blood of Christ that cleanseth from all sin is efficacious in behalf of those only who believe in its merit, and who present it before the Father as did Abel in his offering."—*Ib., p. 104*.

Satan is not willing that we receive the truth just as it is, for if we do we cut off his power. Brethren, let us receive the truth just as it is in Christ. Read the Bible and believe it for yourself. Take it as it reads.

It is our privilege to be in as close fellowship with Christ as Christ is with the Father. "That they may be one, as thou, Father, art in me and I in thee." Again this bond of union is illustrated by the marriage relation. Eph. 5:17. The marriage vow is not for a day nor a year. Death only can sever it. Our fellowship with Christ is not to be enjoyed to-day and broken to-morrow. As with the bond of union between husband and wife, so with the union with Christ; as we know more of his character, we will love him more. Our joy and peace is not alone for to-day, it is for to-morrow. As we are justified by faith to-day, we may be justified by faith to-morrow. "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

Is there any one here who is not converted, not at peace with God? If you could not remember of ever having committed a sin in all your lives, would you not have peace? When God forgives our sins we are as free as if we never committed a sin.

There are those who want a miracle wrought in them in order to convince their relatives and friends that we have the truth. Let such ones get their sins forgiven; this is a miracle which will attract friends and relatives to the truth more than anything else. What we need to-day is the miracle of sins forgiven.

Do you want to be free from sin? "For he that is dead is free from sin." Rom. 6:7. It is not pleasant to die, but it is the price of liberty. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. Free indeed! Has he made you free? Do you realize it to-day? If so, "Stand fast therefore in the liberty wherewith Christ

hath made you free." Gal. 5:1. Assert your liberty. Don't let Satan cheat you out of the enjoyment of this freedom. He will try to make you believe you are not free, but meet him with the word of God. If Christ has made you free, you have a right to be free. Therefore claim your freedom as your right, and don't listen to the insinuations of Satan.

How are we to live free from sin? — By the same power which begets us new creatures. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. 1:23. How are we born?—By incorruptible seed. What is this seed?—"The word of God, which liveth and abideth forever." It lives to keep us not to-day only, but to-morrow, for all time. We live by breathing from moment to moment. We do not breathe to-day and then stop until to-morrow. Neither must we live as "new creatures" to-day and according to the "old man" to-morrow. The new life is just as habitual and continual as the breathing by which the natural life is sustained. This has nothing in common with the boasted sinlessness so common these days. The truly pardoned sinner sees nothing in himself about which to boast.

"The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to his perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you."—"*Steps to Christ*," *p. 71.*

COUNCIL MEETING.—No. 12.

NEEDY MISSION FIELDS.

A MEETING was called at 2:30 o'clock in the afternoon to give opportunity for those to speak before the Conference who had subjects which they wished to present pertaining to the missionary work. The time was occupied by remarks from a number of leading brethren in behalf of important and needy mission fields with which they had been connected.

Elder Loughborough spoke in reference to the work among the Chinese in Chicago. He said that the way had opened up there in such a manner that some steps would have to be taken pretty soon. There are a number of Chinese missions in the city, and the managers of two of them have become quite well acquainted with our people, and have solicited our missionary workers to teach in their missions, and the more intelligent of the Chinese have taken a great liking to our people. He said that their influence had even gone so far that the Chinese pupils are beginning to distinguish between true and apparent Christians, by their dress. The Chinese like our teachers because they teach them just what the Bible says, which is what they expect to believe when they start out to study it. They notice the difference in this respect between our teachers and those of other denominations. Two of the managers are failing in health, and have requested some of our people to come and take charge of their work. He said that Brother Moon was more fully acquainted with the situation and would be able on his arrival to give them further particulars.

Elder Robinson spoke in behalf of the work in New York City. He said they had but few Sabbath-keepers there, and most of them attended church in Brooklyn, where they had quite a strong church of about 200. He spoke of its importance as a field for medical missionary work, and said the Atlantic Conference would gladly co-operate with any aid the General Conference might see fit to give them. Recently a Methodist minister had accepted the truth there, and is now preaching the message. This minister had previously been engaged in missionary work in the city, and was very anxious that such a work should be begun by us. They did not want to undertake a work of that nature without the aid of the General Conference. He spoke also of the work in Washington, D. C., and called attention to the importance of Washington, as being the national city, and the place where the leading minds from all over the country are brought together. He felt that it was important that an experienced laborer should be sent there, and asked that such a one be furnished by the General Conference. He thought the Atlantic Conference would be willing to support him financially.

His remarks were supplemented by a brief talk by Elder S. H. Lane. Elder Lane said that District No. 1, which Brother Robinson represents, contains one-third of all the inhabitants of the United States. It also contains the majority of our large cities. The Spirit of Prophecy has said the time would come when we would be obliged to flee from the large cities. This would be either because our influence there would be so small that it would not count for anything, or it would be so large as to stir up great opposition. He hoped it would be the latter. He said that though there are many difficulties connected with city mission work, we were all glad of the work that had been accomplished by that means, and should never think of becoming discouraged. There are less Sabbath-keepers in this entire district than in the single state of Michigan. There never was a time when there was such a general interest to hear the truth as to day.

We have heard about the need of a meeting house in London, but we also need meeting houses in this country. He knew of little companies that had

been almost alone for many years, with no place to hold meetings except at the home of some of the brethren. You might go to such a place and inquire of the postmaster if there were any Adventists there, and he would tell you, after thinking a moment, that he believed there were a few, and that he thought they used to hold meetings on Saturday at the home of Mr. A. That is the way it is in such places without a meeting house; but build a church there, and put in a good big bell, and everybody within five miles of it would be ready to say that there was a strong church of Seventh-day Adventists there. The opportunities to rent halls and churches for our meetings are growing less every year, and when these are closed against us, as they soon will be, what will we do without some church buildings of our own?

In cities having a population of five thousand people and upwards he thought it would be an excellent plan to have some good family move in and provide a home for two or three Bible workers, start a Sabbath school, and form a nucleus around which a church could soon be raised up. There are thousands and millions of people in such cities who have never even heard of us. We have heard it said that people in the East were hard to move, and that is true, but after you have moved them once they are pretty sure to stay moved. Many of them were people of considerable means, and that would be willing to give their money to spread the truth. He said he would also be glad if the fatherly care of the General Conference could be thrown over the South Lancaster Academy, which ought not to be an academy, but a college.

Elder C. L. Boyd spoke in behalf of District No. 2, in which there was only one organized conference, the Tennessee River Conference. He referred to Sister White's appeal made at the last General Conference in behalf of work in the South. The people there are mostly poor, but they are good people, and just now seems to be the time to reach them, when there is apparently a momentary turn in the tide of persecution. There should be schools established in that field. Young men who could go there and teach in public or private schools would find an unlimited field for usefulness. What was wanted was some good men to lift up the standard of truth and right, and elevate the moral sentiment of the community, even if not much was said about the peculiar tenets of our faith. Some of the members of our churches there, have so little education that they can scarcely read, and some cannot write at all. There should be a school started in Nashville, and also for three or four months in the year a school for teaching canvassers. These could educate workers, and it would be better to educate people to work in their own country than to send workers down from the north. He thought it would also be an excellent place to establish a sanitarium. The city contains 80,000 people, and we could reach a large class by such an influence as we have at the Sanitarium here. The district furnishes an unlimited field for medical missionary work, and for those who could give instruction in healthful cooking and diet.

Brother Peter Wessels spoke of the work in South Africa. He said he thought the General Conference should take especial interest in that field, because the South African Conference was the youngest child, and we always care for the youngest child the most. He said the brethren there felt willing to carry burdens for themselves and had taken responsibilities which it seemed necessary for them to take, on account of their great distance from America. It requires about three months to communicate by letter between America and Cape Town. The brethren have assumed the responsibility of building a church in Cape Town, (a city of 45,000 people with about as many more in surrounding suburbs,) and so they have one of the finest church buildings in the town. We have churches now in Wynberg, Gravestown, and Kimberly, and also a school building in Cape Town, but this is a mere beginning to what is needed. Johannesburg, a city only five years old, is larger than Cape Town, and bids fair to be the principal city of Africa. All nations are represented there, and the people are much interested in our work. It is a place where our canvassers have sold hundreds of books.

The speaker said he had just received a letter from Brother Robinson, stating that Brother Miller was beginning to fear they would not have room enough in their school for those who would want to attend. He spoke also of Mashonaland, or the Kaffir country, and of the interest which they felt that something should be done there. Other missionaries were flocking in, and the Salvation Army were already there, and doing a good work. He said that a Kaffir is like a white sheet of paper,—you could write anything on it that you please. They are very free from all kinds of immorality. Every denomination that will enter this land can get a free farm of three thousand acres. The country contains gold and silver, and diamonds, and coal, and lead, and would certainly be a great country in the near future if time should continue. It is a country toward which all eyes are being turned, and the openings that are being made seemed like a light that was going before them, which they must follow with the truth.

Elder Olsen stated that the meeting would be continued on the following day.

THE MISSIONARY WORK.—No. 4.

ELDER S. N. HASKELL.

I WISH to call your attention to words found in Rom. 5:6–10: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son: much more, being reconciled, we shall be saved by his life."

There are two thoughts in these words to which I wish to call your attention, and will dwell especially upon the second thought. First, that Christ died for the ungodly, and second, that we are saved by his life. Now it is a very difficult task for many to believe that Christ died for the ungodly. Nevertheless, this is the statement of an absolute fact. He died for the "ungodly," for sinners. This is stated twice in the above reference. Now for whom did Christ die? He died for sinners. Let me place another expression by the side of that one, found in Rom. 4:5: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

I do not know as we can add anything to the completeness of this expression. God says so—"to him that worketh not." That is one who has never tried to do anything that was right in the world, but "believeth on him that justifieth." Who is this? [*Ans.* The ungodly.] God justifieth the sinner? [*Ans.* Faith will be counted for righteousness.] Yes, to the man that believeth, that has not worked, his faith will be counted for righteousness. Well, is he a righteous man then? [*Ans.* Yes.] What makes him a righteous man? [*Ans.* His faith.] In what then does righteousness consist? [*Ans.* Christ's righteousness.] How much righteousness does he have then? He would not have any of himself then, and that which he has is imputed to him by our Lord Jesus Christ, and that is by faith.

There are many other texts on that point. Read 1 Tim. 1:15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

Then the apostle felt that he was the very chief of sinners; nevertheless Christ died for him. He did not come to save the righteous man. That is the very reason why men are not saved—because they are righteous, in their own eyes. We say repentance is necessary in order for men to have faith that is acceptable in the sight of God. But there are two elements in repentance. The first is for a man to believe that he is a sinner. And the second is to accept Christ. That is all.

Now there are many who believe that they are sinners, but somehow they cannot get into the light at all. Why is it? Christ came to save sinners. The reason is, because they do not accept Christ. Is n't that all there is to it? What about our waiting six or eight weeks before we get any liberty? This is just according to your faith. If you believe you have that, you will do so. But it is n't necessary. That does not bring you any nearer God. But what brings you nearer God? Believing and accepting the pardon.

The Lord never consulted us when he purchased our salvation. He saw our necessity and without any desire expressed on our part he gave his Son to die. And he paid the penalty of God's law by dying on the cross. Therefore the penalty of the whole world is paid. Do you believe that? [*Ans.* "Yes."] Whether you will ever repent or not, pardon has been purchased just the same. "He is the propitiation for our sins and not for ours only, but for the sins of the whole world," and I am thankful to God that is so. Then every man in the world can be saved, can he? What is the condition? The condition is to be sick, to be needy, to be lost. Then if I feel that I am lost, I have taken the first step to be saved, and the second step is to accept pardon. That saves.

Now I wish that we might all believe that, really and practically. If we would believe it and take it home to our hearts, there is not a soul in this audience but would get free in God, and remain free. Why? Because the pardon is purchased. He did not love me especially after I had been made righteous, but he loved me before. He got me when I was in sin, when I was ungodly, when I was lost, and when I did not have a real hope to save me. And when he loved me and saw my lost condition, he paid the price for my salvation without consulting me at all. Then when I find myself lost and accept the pardon I am saved. Now I might continue on that line for any length of time, but it is all there. That is the beginning of it and the ending.

Now the second thought which I wish to dwell upon more at length is, that we are saved by his life. He purchased our salvation by his death, he died on the cross, and spilled his blood, he paid the price. Now notice how this expression comes in here. If when we were in sin we were reconciled to God by the death of his Son, much more being reconciled we shall be *saved by his life.* Do you catch the point now? He says, that if when we were enemies we were reconciled to God by his death, much more now

we are saved by his life. Now we read another text on this point: "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

Now the same God that spake light when it was all darkness over this earth, spake light into our hearts. That light comes into the soul by the voice of God as really as the light was created upon this earth by the voice of God. I will read verses 7 to 11: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

How do I get pardon? By faith when accepting it at the hand of Christ. He offers it to us, and then the light that emanates from the life of Christ comes into our hearts, and what will flow out? The life of Christ, the character of Christ. I know that the life of Christ is separated from the pardon in some doctrines. But the creation comes with the pardon, and the creation of life in the soul by faith in Christ remains the soul's righteousness.

Well, says one, it is hard work for me to do right. Then you need to be converted. Pardon has been purchased. When we accept the pardon, the righteousness of Christ comes in. Can a man believe and not like the life of Christ? But says one, "I do not like the idea of some of Christ's work—the health question." Then I know you had better be converted. Was Christ among the sick? Did he love to be among them? Most certainly. He sympathized with the sick. Then if I accept the pardon and the life of Christ, do I love to do the same? Will there be one single principle in all the Saviour's life that we cannot live? I may not understand it all, but I must live it nevertheless. And in doing so light comes, and only by faith can we obtain it.

Now, after man had sinned, and before God did anything for him at all, did he have any right to sin? No. Could he have any? No. When God made man and placed him in the garden of Eden, he made him upright, and all his desires were to please God. But Satan came along and took complete possession, and if God had never interfered, man would never have had any desire to do right. He never would have desired to repent. Isn't that true? Yes. Then he lost every good thing he had about him, and the devil had him under complete control. Now, Christ came in right there, and placed in man some rays of light that would bring him to God if he would cherish them.

Let us read a few texts on that point. John 1:1–4: "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him [that is in Christ] was life, and the life was the light of men." Verse 9: "That was the true light, which lighteth every man that cometh into the world." Then how far back and forward from the time Christ was manifested here on earth, did that Light shine? It took in the whole world back to Adam, and it takes in the whole world to day, and shines in the heart of every person, and will continue to shine until the last saint is saved; and when the line is finally drawn, there is no light left in the life of those remaining, that is, the wicked.

How much of the life of Christ contains salvation? Do you think that his life contained salvation when he was a babe in his mother's arms? I think so. I made that statement the other day. All through the sermon up to that point, the "Amen's" were hearty: but when I came to that, there was only one man that said "Amen." And I made the statement stronger than that; I said that there was salvation in Christ before he was born. Consider a moment. If there was one moment in the life of Christ from his first inception in humanity that did not contain salvation, then there is no salvation for humanity. Isn't that true? There must have been salvation then, there must have been salvation when he was one day old; one month old; one year old; and two years; five years and at all subsequent times; for there is none other name given among men whereby we may be saved, except the name of Jesus. He lighteth every man that cometh into the world.

Now, to prove that to you, I will make this statement, and then read you a few scriptures: The life of Christ is for all men. Then every man that comes up to the day of judgment and is lost, is accounted a sinner from his birth. Isa. 48:8: "Yea, thou heardest not; yea, thou knewest not; yea, from the time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb." Psalms 58:3, 4: "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of the serpent; they are like the deaf adder, that stoppeth her ear."

Then their life is nothing but evil, that is, the life which they naturally possess. And this is the life

that is taken into consideration when they are lost. Now please do not get the ideas confused. We have shown that Christ lighteth every man that cometh into the world; and I wish merely to show that the wicked who are lost, are not recognized as having had any goodness in them at all: "Which will not hearken to the voice of charmers, charming never so wisely."

Then he goes on to talk about the destruction that will come on them, showing the time that is about to come—the judgment—and describing those that are lost. Verses 6–8: "Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord. Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces. As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun."

So he is speaking of the wicked as they come to the judgment.

I will read another expression found in the fifty-first Psalm, where David is speaking of himself when he realized his sin, before he repented. Beginning with the third verse I read: "For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me."

I do not think there is much goodness recorded in that; it was sin clear back.

In the 109th Psalm is another expression that I wish to notice. Here Judas is taken up; he represents the wicked, and he is spoken of as the wicked here when they come up to the judgment. I will not read all the connection, but will read the 13th and 14th verses: "Let his posterity be cut off; and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out."

The very stamp of character that is given by humanity is evil; and if the person is lost, it is simply recorded as evil from the very beginning of life. Now, why is this? It is simply from the fact that in man of himself there is no good thing. Do you see the point? In man of himself there is no good thing. But do not people have good emotions and generous impulses? Oh, yes, but who put those impulses in their hearts? Christ put them in their hearts, and everything else good about man at all was placed there by the Lord Jesus Christ; it was the reflection of a ray of light that comes back from his life, hence it is practical. The man wants to do what he believes to be right, but his righteousness may be as far from right, in those very desires even, as light is from darkness. I do not know that you fully comprehend that, but the conviction of right and wrong is light that comes from the life of Christ. It is practical; it takes hold of a man who wants to do what is right; he has a desire to do what is right, because the life of Christ is practical. And that man that conscientiously walks in the light (the best he has) will be brought to Christ. He always will; because it is a ray of light that is sent to him from Christ, and that is the object of it. That is the design of it.

Now I want to take the other side of that question for a moment. Every man that is saved is reckoned as a righteous man right from his beginning of life. That is the blessed part of it. The imputed righteousness of Christ makes the believer righteous clear back to where he was found a sinner. That's the most glorious part of the whole thing.

The first text I will read on this side is in the 139th Psalm. David was speaking of himself in the 51st Psalm, and he is also speaking of himself here, but he speaks very differently. I begin reading with the 16th verse: "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee."

Away back to before he was born, then, the righteousness goes back. God's thoughts are precious toward him. I would like to know what made the difference. He is now speaking of the time when he had the righteousness of Christ; that is all the difference in the world. Then the righteousness of Christ must go back to the earliest life of the individual. You know the idea has been entertained sometimes by individuals that when we stop sinning and repent, then the past life of that man is a blank, because he lived a sinner: and then he goes on and does right by the righteousness of Christ, and is saved. Now, I think there is more in the righteousness of Christ than that. His past sins are not only forgiven, but the righteousness of Christ goes clear back. If God accepts me to-night on account of the righteousness of Christ, there is not a sin that ever existed in my life. I praise God that that is so. Why not have a full Saviour while we are about it, and have one that takes our life right from our birth, and even before, and makes it completely right?

In the 22nd Psalm is another expression that I wish to read. David speaks of himself, but it is simply referring to Christ who represents the right-

eous. I will read you the 9th and 10th verses: "But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly." Then where does David speak of his hoping? On his mother's breasts; because he was a sinner on his mother's breasts. The man was just the same, but the righteousness of Christ made all the difference.

There is another expression found in the 71st Psalm which I will read. Verses 5–7: "For thou art my hope, O Lord God: thou art my trust from my youth. By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee. I am as a wonder unto many; but thou art my strong refuge." Again, the 14th verse: "But I will hope continually and will yet praise thee more and more." Now notice the 15th verse: "My mouth shall show forth thy righteousness and thy salvation all the day; for I know not the numbers thereof. I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only."

This goes away back, as I just read. Now the 17th verse: "O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works." Then he goes on to pray that God will not leave him when he becomes gray-headed."

Another expression that I wish to read is found in the 44th chapter of Isaiah, 2nd verse: "Thus saith the LORD that made thee, and formed thee from the womb, which will help thee: Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen." Again, the 46th chapter, 3rd and 4th verses: "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." I bless God that that is true.

Now, a question may arise, and it is one that I wish to notice in particular. How is it then with these little children before they know good and evil? How is it with them? Does God look upon them as sinners? Now I will tell you they are sinners, for the Bible says so; but there is some one that has to bear their sins, and that is the parents or guardians. I wish to read a few expressions from the writings of Sister White on that point. Here is one that I will read from Vol. 1 of "Testimonies for the Church," page 119. It has reference to the house of Eli:—

"I was then referred to the case of Eli. He restrained not his children, and they became wicked and vile, and by their wickedness led Israel astray. . . . I saw that if God was so particular as to notice such things anciently, he will be no less particular in the last days. Parents must govern their children, correct their passions, and subdue them, or God will surely destroy the children in the day of his fierce anger, and the parents who have not controlled their children will not be blameless."

Then who bears the sins of the children? The parents.

Another expression I will read from Vol. 3 of "Testimonies for the Church," page 141:—

"Thus mothers are sowing the seed that will spring up and bear fruit. The children are not educated to deny their appetites and restrict their desires. And they become selfish, exacting, disobedient, unthankful, and unholy. Mothers who are doing this work will reap with bitterness the fruit of the seed they have sown. They have sinned against Heaven and against their children, and God will hold them accountable."

Now children do not know good and evil; but God holds the parents or guardians, or those that have charge of them, accountable. On page 144 I read:—

"But few parents realize that their children are what their example and discipline have made them, and that they are responsible for the characters their children develop. If the hearts of Christian parents were in obedience to the will of Christ, they would obey the injunction of the Heavenly Teacher: 'But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.'"

From an article written by Sister White, entitled "Duty of Parents to Their Children," and which was printed in the REVIEW of September 19, 1854, I read as follows:—

"Children are left to *come* up instead of being *trained* up. The poor little children are thought not to know or understand a correction at ten or twelve months old, and they begin to show stubborness very young. Parents suffer them to indulge in evil tempers and passions without subduing or correcting them, and by so doing they cherish and nourish these evil passions until they grow with their growth and strengthen with their strength."

Another paragraph:—

"Parents stand in the place of God, to their children, and they will have to render an account, whether they have been faithful to the little few committed to their trust. Parents, some of you are rearing children to be cut down by the destroying angel, unless you speedily change your course, and be faithful to them. God cannot cover iniquity, even in children.

"He cannot love unruly children who manifest passion, and he cannot save them in the time of trouble. Will you suffer your children to be lost through your neglect? Unfaithful parents, their blood will be upon you, and is not your salvation doubtful with the blood of your children upon you? Children that might have been saved had you filled your place, and done your duty as faithful parents should."

One more paragraph:—

"Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of the blood of Jesus, and the evil angels have access to these children; and some parents are careless, and suffer them to work with but little restraint. Parents have a great work to do in this

matter, by correcting and subduing their children, and then by bringing them to God, and claiming his blessing upon them. By the faithful and untiring efforts of the parents, and the blessing and grace entreated of God upon the children, the power of the evil angels will be broken, a sanctifying influence is shed upon the children, and the powers of darkness must give back."

I thank God for that. Then the parents stand in the place of God, and they are responsible. But cannot the parents have an influence that will control the children? Why, yes, they are in the place of God; and the testimony is, that if they come to God and seek his blessing, then the powers of darkness must give back. Much more might be read upon this; perhaps I will read a little further, as it brings to view the work in the last days: —

"When the destroying angel was to pass through Egypt, to destroy the first-born of man and beast, Israel was commanded to gather their children and families into their houses with them, and then mark their door-posts with blood, that the destroying ange might pass by their dwelling, and if they failed to go through with this process, there was no difference made between them and the Egyptians.

"The destroying angel is soon to go forth again, not to destroy the first-born alone, but 'to slay utterly old and young, both men women and little children,' who have not the mark. Parents, if you wish to save your children, separate them from the world; keep them from the company of wicked children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose their society at all times for them. Teach your children to obey you, then can they more easily obey the commandments of God, and yield to his requirements. Don't let us neglect to pray with, and for, our children. He that said, 'Suffer little children to come unto me, and forbid them not,' will listen to our prayers for them, and the seal, or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord."

I might take the Bible and show the same, in 1 Cor. 7. God does have a regard for us from the time that we first come into the world. And when parents who stand in God's stead, take the children to God, God imputes the righteousness of Christ, even then, on their children. There is more in Christ than we have been apt to think; and you will never get out of the Bible only what you believe is in the Bible; you will get out of Christ only what you believe is in Christ.

How is it that parents are held responsible for the children? Is not it because the children are not responsible for themselves? Most surely it is. Then, I ask, if that is the case, who is responsible for your neighbors that do not know the truth? If God has given you light and an understanding to comprehend his truth, and you see its precious rays, and yet have no interest for your neighbors that are around you, I ask, if their blood will not be upon your souls? If the principle is true with reference to children, is not it true with reference to every person that is not enlightened with the precious rays of light that God has given us?

But who is responsible for those that know not God? It is those individuals to whom God has given his precious rays of truth. I do not know how a soul can be saved that does not feel for others, that does not pray for others, and does not think of others, and is not interested in the salvation of others. And when you take the church as a body, it is the church that is responsible for those that sit in darkness; and consequently it lays upon God's people a responsibility, and especially in this time in which we live, far greater than what we have thought of in the past. There are people in different parts of the world that know nothing about the light and the truth of the gospel. Who is responsible? It is those to whom God has given light.

I will read a few more expressions upon this, from the REVIEW of September 15, 1891: —

"Mothers do not half appreciate their privileges and possibilities. They do not seem to understand that they can be in the highest sense missionaries, laborers together with God in aiding their children to build up a symmetrical character. This is the great burden of the work given them of God. The mother is God's agent to Christianize her family."

Then who is God's agent? The mother. Then God lays upon parents the responsibility of the children; he lays upon the Christian community the responsibility of those that are around them that are in darkness; he lays upon his church the responsibility of giving the light to those that are in darkness. Why do you suppose God has brought to this country people of every nationality in the world? It is that he might give them the truth through his people. And I verily believe that God selected the very land in which we live, these United States of America, that there might be laws made calculated to give a mold to the people here that would fit them to be missionaries to go to the world; and the very nature of the institutions, the laws, and the government itself, as it has been in the past, has brought people here from every land under heaven. It was here that the Lord saw fit to let the light of truth shine first; and unless we, in the fear of God, take the responsibility that God has placed on us, and discharge that responsibility in giving the truth to others, we will have a terrible account to settle in the day of judgment. We have reached a time when the Lord is becoming in earnest with us; and we who have believed the truth for thirty, forty, and almost fifty years, some of us, and can see the evidences as they come up at the present time of the truth going to earth's remotest bounds, we should be stirred more and more. We should feel that we can not rest until something is done, far beyond what has been done in the past.

Will God hear our prayers? Will God hear the prayers of mothers? Certainly he will. And he will clothe with power every person that he lays responsibility upon; he will help them to discharge that responsibility. It is not us; it is not what we can do; but Christ himself will clothe us with the power that will accomplish his work. Oh that God would stir our hearts more and more. I hope that before this Conference closes there will be a spirit to scatter as we have never had in the past. Begin to go outside; go somewhere and carry the light of truth beyond where we are. I do not believe it is in God's order that such large churches should be gathered together, so that they have no special influence outside. Why should not we scatter and give the light throughout the world? Why should not we go to the islands of the sea, even if we engage in some manual labor, and live in those foreign lands, and let the light shine out around us? While hearing to-day in a council about Mashonaland (South Africa), I was impressed with the thought that we should go in there and settle there, and live there, and live out the religion we profess. We have hardly struck the missionary spirit as God would have us.

I can hardly forbear mentioning one case that comes to my mind, of a young lady in India, about twenty-five years of age. I was told that she had been eighteen months without seeing any white face; had not seen a white face for eighteen months. I was anxious to converse with her. So I asked her about her going off and being gone this length of time. She said it was so. She said, "I established a school or a mission, and I was the only white person there, and I did not see a white face for eighteen months." "What did you do? How did you get at them to begin with?" I asked her. She said, "I simply went there first—it was in that portion of India where they did not have the caste — I went out in the field and bound up the grain with them, and I began to tell them the story. Then I said to them, You send me your children, and I will tell them this story, and they will go home and tell it to you. And they sent the children, and I would tell them the story, and they would tell their parents, and their parents would want to go." And so in that way she established the mission.

Brethren, we want some of that spirit; we want to go outside and plant the cross of Christ in the darkest places of this earth. May the Lord give us hearts to follow his counsel, and when we come up in the day of judgment God will accept us and we will be saved with an everlasting salvation.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

STATE AGENTS' CONVENTION.— No. 12.

The session of Wednesday was devoted chiefly to the consideration of the subject of delivering books.

Brother Devereaux regarded faith in God as one of the considerations of greatest importance in this work. If the Lord helps in taking the orders, we know he will help in delivering the books. It is for us to adopt and use the means and measures that are within our reach, to do all that is incumbent upon us, and then we may safely rely upon the Lord to give us success. If we exercise faith in God and the work, that will inspire us with confidence which will have its effect upon the people whom we meet. Faith will affect our very appearance, our language, and general bearing, and the result will be of the greatest benefit to the work. When a subscriber hesitates as I present the book for delivery, I know something is the matter, and I immediately remove the wrapper and proceed to re-canvass him for the book. I aim to awaken a renewed interest in and for the book. I depend largely upon the effects of this re-canvass to remove existing objections of whatever nature.

Brother Eastman of Texas, said that the first thing was to have the orders properly taken. If this is done the delivery will be a comparatively easy matter. Very much depends upon the mood in which the subscribers are left by the canvasser after having taken the order. They should be left in a state of satisfaction for having given the order, and an earnest expectation for the book. I would have them given to understand that they will receive a notification in due time, stating the time that the book will be delivered, and then I would be on time to fulfill my agreement. People will take advantage of any failure on the part of an agent, hence the necessity for him to be prompt in filling his agreements. Plan for a certain number of deliveries each day; arrange the work systematically.

Be prepared to work in all kinds of weather, storm or shine; have suitable protection for yourself and your books, so that stormy weather will not hinder the work. Show the people that you have confidence in them, and that you have no suspicion but what they will take and pay for their books. Be cordial and friendly. I advise that in all cases the agent look over the book with the people after delivering it to them,— in short, give a good exhibition of it, but not, of course, to occupy more time than is consistent.

Brother Haughey of Ohio, emphasized the necessity of the canvasser first giving himself and his services to the Lord without reserve. When this is done, we may reasonably expect the Lord to take and use us, and the work will succeed according to

his will. Two-thirds of the delivery of books should be virtually accomplished when the orders are taken. Never call anything an order that is doubtful. These partial promises to take a book, provided such and such conditions are met, are of little or no account.

As I receive a shipment of books, I compare the contents with my invoice to see that both agree. I then study my list of subscribers, and call to mind each individual subscriber—his appearance, situation, etc. I study their characteristics with care and prayer before proceeding to work. Subscribers should be left with a strong impression on their minds of the importance of studying the books they have purchased. Something should be said to them that will cause them to begin at once to study carefully and prayerfully. The canvasser should be filled with the love of souls just the same when delivering as when taking the orders.

F. W. Spies, of Pennsylvania said that delivering begins when the orders are taken. Create such a desire on the part of the subscribers that it will not abate, but will exist when the delivery of the book is made. Orders taken by the use of a complete copy of the book when canvassing are more sure of delivery than when a prospectus only is used. When opposition is found to exist, give the people a good thorough exhibition of the book, whereby they will be forcibly impressed with its merits. Be confident. If a subscriber does not have the money, get him to borrow it.

Brother Bliven from Washington State gave interesting accounts of the work in the West, and related some amusing incidents. He emphasized the necessity of keeping cheerful and good-natured; never get the blues, for if you do, somebody else will catch them from you. Have right impressions left on the minds of the people when the order is taken. Much can be accomplished by arousing curiosity. Be wide-awake and present a business air. Study to know your subscriber's characteristics, and then adapt your manner to his situation in such a way as to succeed with him.

Elder Miles emphasized some of the points brought out by previous speakers. He thought it very necessary that each canvasser should attend to the delivery of his own books. Two days' experience in delivering books will be more advantageous to him than two months of canvassing. He will thereby learn how orders should be taken. Labor to impress the people with the necessity of giving the books prompt and careful study. In cases where they have no money, get them to borrow it. It is not wise or best to threaten them with law or resort to that method to any extent whatever in order to secure payment for books. In cases of opposition, go firmly forward with the work just as though nothing of the kind existed.

Elder Chadwick spoke of some of the circumstances that attend the work in foreign fields—the long distances to travel in South America, the means of transportation by coolies in the West Indies and Africa, etc.

Some valuable and very convenient arrangements for use in delivering books were shown to the convention, being designed and gotten up by Brother Frazee, of New York.

THURSDAY, FEBRUARY 16.

STATE AGENTS' CONVENTION.—No. 13.

THE session of the Convention for Thursday was occupied in listening to interesting remarks from Elder G. C. Tenney regarding India and the prospects in that country for the canvassing work. Of the total population of the country, only about 203,000 speak the English language, and not all of these can be regarded as probable purchasers of books. Some 90,000 belong to the English army, and it is reasonable to expect that some books could be sold to them. Considerable numbers of people of wealth and intelligence occupy positions in the civil service who are favorably situated to purchase books, and would probably do so if they were given suitable opportunities. There is quite a large population of "half castes" who generally read the English language, but as they are usually in rather poor circumstances financially, sales among them would necessarily be quite limited.

As soon as publications can be issued in the native languages of the country, work can undoubtedly be done in selling the same among the people; but because of the extreme poverty that is quite universal, and the very low wages paid for labor, the work in this direction cannot be expected to reach only very limited proportions. Elder Tenney is of the opinion that it is not worth while for more than six canvassers to be sent to that field. It is thought that they may be sent from Australia.

By special request Elder Tenney gave interesting particulars regarding the canvassing work in Australia.

The closing meeting of the Convention was held on Friday, at 7:30 A. M. Several questions were discussed in a somewhat informal manner, such as scattering deliveries of books, styles of binding, uniformity of prices on books, uniformity of discounts, etc. It seemed to be the almost unanimous sentiment of the delegates that there need not be more than four styles of binding, and very many

thought that three styles would be sufficient. The vote of the Convention was quite unanimous in favor of encouraging what may be called "solid" deliveries of books, and avoiding as far as consistent, occasional or scattering deliveries.

Brother Gibson, of the London branch of the Pacific Press, was present and exhibited before the Convention samples of the styles of binding that are done on our books in that city, which were much admired for beauty and excellence.

At 9:15 the Convention adjourned *sine die*.

FRIDAY, FEBRUARY 17.

GENERAL CONFERENCE PROCEEDINGS.

FIRST MEETING.

THE thirtieth session of the Seventh-day Adventist General Conference convened in the Tabernacle, at Battle Creek, Mich., at 10:00 o'clock, A. M., Feb. 17, 1893. Prayer was offered by Elder S. N. Haskell. There were present at the first meeting one hundred and fourteen delegates and alternates, of which the following is a list according to districts and conferences.

DISTRICT NUMBER ONE.

Atlantic — H. E. Robinson, C. P. Bollman.
Maine — J. B. Goodrich, T. S. Emery.
New England — Chas. L. Kellogg, W. L. Payne.
New York — S. H. Lane, A. E. Place, D. A. Ball.
Maritime Provinces — H. W. Cottrell.
Pennsylvania — I. N. Williams, E. J. Hibbard, J. G. Saunders.
Quebec — R. S. Owen.
Vermont — T. H. Purdon, Wm. Covert.
Virginia — F. M. Roberts.
West Virginia — D. C. Babcock.

DISTRICT NUMBER TWO.

Southern Mission — D. T. Shireman, C. M. Kinney.
Tennessee River — Chas. L. Boyd.

DISTRICT NUMBER THREE.

Illinois — O. J. Mason, E. A. Merrell, J. W. Bagby.
Indiana — F. D. Starr, J. M. Rees, V. Thompson, D. H. Oberholtzer.
Michigan — I. H. Evans, J. Fargo, F. I. Richardson, Wm. Ostrander, R. C. Horton, A. O. Burrill, E. Leland, H. C. Basney, S. M. Butler, J. O. Corliss, W. H. Falconer.
Ohio — Geo. A. Irwin, H. H. Burkholder, H. M. Mitchell, E. J. Van Horn.

DISTRICT NUMBER FOUR.

Iowa — C. A. Washburn, M. Larson, L. P. Jacobson, C. F. Stevens, J. M. Willoughby.
Minnesota — A. J. Breed, C. W. Flaiz, E. A. Curtis, J. J. Graf, N. W. Allee, John Hoffman.
Nebraska — W. B. White, John Gardiner, J. E. Jayne.
South Dakota — N. P. Nelson, N. W. Kauble, Valentine Leer.
Wisconsin — M. H. Brown, H. R. Johnson, J. W. Westphal, P. H. Cady, Alex Paton.

DISTRICT NUMBER FIVE.

Arkansas — C. Mc Reynolds.
Colorado — J. R. Palmer.
Kansas — C. A. Hall, S. S. Shrock, O. S. Ferren, S. C. Osborne, L. Dyo Chambers.
Missouri — W. S. Hyatt, A. E. Flowers.
Texas — W. S. Greer, W. W. Eastman.

DISTRICT NUMBER SIX.

California — S. N. Haskell, J. H. Durland, (Wm. Saunders, alternate), (C. H. Jones, alternate), M. C. Wilcox, N. C. Mc Clure.
Montana — J. W. Watt.
North Pacific — W. W. Sharp, T. H. Starbuck.
Upper Columbia — R. S. Donnell, Greenville Holbrook, (W. W. Steward, alternate).

DISTRICT NUMBER SEVEN.

Australia — G. C. Tenney.
Great Britain — D. A. Robinson, J. I. Gibson.
Central Europe — L. R. Conradi, J. Erzenberger.
Scandinavia — Lewis Johnson.
South Africa — P. J. D. Wessels.

DELEGATES AT LARGE.

O. A. Olsen, J. N. Loughborough, R. A. Underwood, R. M. Kilgore, Uriah Smith, I. D. Van Horn, A. T. Jones, J. G. Matteson, C. Eldridge, A. R. Henry, H. Lindsay, L. Mc Coy, W. H. Wakeham, L. C. Chadwick, A. O. Tait, W. H. Edwards, F. L. Mead, W. A. Spicer, W. A. Colcord, E. E. Miles, A. F. Harrison, R. B. Craig, N. P. Dixon.

Following the roll call, the next thing in order, the Chairman said, was the reading of the minutes of the last session; but on account of their length, and the fact that they had been in print in the last Year Book, upon motion this was waived.

Opportunity for receiving new conferences was given, upon which a request from the South African Conference, signed by its president, Elder A. T. Robinson, was read by the secretary. Upon motion this conference was admitted. Brother Peter J. D. Wessels was called upon to make a few remarks in regard to the conference. He stated there were four organized churches in the conference, besides a number of companies, with 150 church members, and in all over 200 Sabbath keepers. He reported three church buildings, and a school which had just

been opened up the first of the present month, with its capacity for about seventy-five students, already crowded.

The brethren in Christiana, Norway, sent greetings to the General Conference by cablegram, the message being "Phil. 4: 4, 7."

Preliminary to his address the President stated that the chief embarrassment under which he labored in giving his address was the fact that the work had enlarged so much of late that to give a mere passing notice to all the different points, features, and fields, connected with the work would require more time than circumstances would permit.

THE PRESIDENT'S ADDRESS.

ELDER O. A. OLSEN.

THROUGH the blessing of God we find ourselves once more assembled in General Conference. We note with pleasure the large attendance, and we are especially pleased to see such a large representation from foreign countries. This is of itself very significant, as it is a most tangible evidence of the spread of the truth of God among the nations of the world. We extend to all a most cordial welcome. Our only desire is that your expectations for a large blessing may be fully realized, and we are sure that this will be so, if we together seek the Lord with all the heart.

This will be in many respects a very important Conference. The list of delegates is larger than at any preceeding General Conference; the field represented is much more extensive than ever before; the doors open before us in foreign countries, where nothing has yet been done, and the demand for more laborers from countries already partially supplied, will surpass anything that has before been known in the history of this work; and last, but by no means of least importance, is the fulfillment of prophecy by which we know that we are entering upon the closing period of our work for the world, which makes it necessary for us to adopt most active and energetic measures for carrying forward the message which God has given us.

Since our last meeting we have received many evidences of divine care. Our ministry, and laborers generally, have been blessed with health and courage. We have also witnessed very rapid advancement in the work. The clamors for religious legislation have been continued with increased zeal. A number of important concessions have already been secured from the Government, over which the friends of that movement are very much elated.

The decision of Judge Hammond in the case of Brother R. M. King, and the decision of Judge Brewer of the United States Supreme Court declaring this to be a "Christian Nation," and the action of Congress in closing the World's Fair on Sunday, are all very significant movements. It is impossible for any one who will take note of these things in the light of prophecy, to be mistaken as to the time in which we live. It will take but a few more steps in the direction that events have been going for the past year, to literally fulfill Rev. 13: 11–18. Several of our brethren have been thrown into prison in Tennessee, and have been forced to satisfy the fines imposed upon them for alleged violations of Sunday sacredness, by hard labor with criminals, on the streets. And it is not only in this country that we hear the clamor for religious legislation, and especially for more stringent Sunday laws, but it is becoming general throughout the civilized nations of the world, which shows that Rev. 13: 8 is also about to be fulfilled. All this is unmistakable evidence that we are fast approaching the final crisis.

While we see the events just referred to transpiring around us, we also note with much interest and satisfaction the remarkable manner in which the way is opening for the truth to go to the different nations of the world. It will be the duty of this Conference to provide for a large extension of the work; first, by liberal appropriations for increasing facilities at important points where the work has been established, and second, by providing for opening work in many new fields.

We will now notice more particularly several different branches of the work under general heads: —

THE HOME FIELD.

The work in the home field presents many encouraging features. Never before was the way so fully open to extend the truth of God as now. Many in the ministry, and in the other lines of work, are getting a better hold on God, and the spiritual interest in the churches is rising.

The interest in the foreign work is also increasing, as is shown by the last annual contribution to foreign missions, which was much larger than in any previous year.

The division of the General Conference territory in this country into districts, and placing a superintendent over each, is proving of much advantage. The most serious difficulty met, has been that several of the superintendents of districts, being presidents of local conferences, have been laden with the responsibilities of local work. The district superintendent should be free to give his whole attention to the work in his district. This point should be borne in mind in the General Conference and State Conference appointments.

The Ministerial Institutes, recommended by the last General Conference, were held, one in each

district, and in every case were a success. As a result, many individuals have been greatly benefited, and the work in general has received a new impetus. It is evident that a permanent and systematic arrangement for this class of work should be provided for the future. A recommendation in regard to this matter will be found under the head of "organization."

Camp-meetings.— We held in all, 54 camp-meetings during the past year. This included one or more meetings in every local conference in this country and in foreign countries. And as a result, hope, courage and faith are increasing in the hearts of our people.

City Work.— But little has been done toward reaching the people in our large cities. In some places a beginning has been made, but it is so small compared with what it should be, that it is scarcely worthy of mention. We are greatly behind our opportunities in this line of work. The Bible work in cities should be placed upon a broader basis. The plan should include efforts in behalf of the suffering and destitute. In every city there should be a large corps of efficient and well organized workers. No more needy fields can be found anywhere, than the large cities of our own country.

Work Among the Colored People.— The time has also come when we should do something for the colored people of the South. There are more than 7,000,000 of these people in the United States, for whom we have virtually done nothing. We would recommend that the Conference consider their claims upon us, and if thought best, make a department of that work, appointing some one to take the special oversight thereof, with sufficient help to give it character and insure success.

THE EDUCATIONAL WORK.

In connection with the growth of the work in other directions, the subject of education demands, and is receiving, much attention. Experience has demonstrated the great value of our denominational schools where the Bible is taught, and religious influences are thrown about the students. Since the last General Conference was held, Union College has been completed, and is now in its second year. This College has four departments; viz., English, German, Swedish, and Danish Norwegian. Each department is complete in itself. The enrollment the present year is nearly 550. Up to this time the entire cost has been $161,000. Brother A. R. Henry, the business manager, will at the proper time present a complete report to the Conference, which makes it unnecessary to go into further particulars here.

The college which the last General Conference voted to build at Walla Walla, Washington, has also been completed, at a cost of $35,000. Various circumstances hindered the enterprise at the beginning, so that actual work on the buildings was not begun until March, 1892. We were under obligations to open the school in January, 1893; but it was found necessary to begin earlier; consequently the school was opened Dec. 7, 1892, with 101 students in attendance, and by the middle of January the attendance had increased to 156, and others have come in since. They are already crowded for room in some departments, and are asking for an addition to the building.

A small school has also been started in District No. 2, by Elder G. W. Colcord, which has at the present time an attendance of fifty. While these new schools have been opened and filled, we are glad to say that our older institutions are crowded to their utmost capacity. Battle Creek College has an enrollment of more than 725, and is badly crippled for want of room. Healdsburg College and South Lancaster Academy are both full to overflowing. At the present time there are more than double the number of children and youth in our denominational schools that there were two years ago. This is indeed very encouraging.

There is now a greater demand for further enlargement of the Battle Creek College, and this should be made the present year. There are also calls for other schools. Texas presents an earnest request, and from other parts of the South, appeals have been received for help in the same line.

Under this head we would also call attention to the importance of providing for a special course of study for those of more mature age, those who cannot take extended courses in one of our colleges. In this course the Bible should be the leading text book, but the English language, reading, and other rudimental studies should also be taught. There will be scores and hundreds who will offer themselves to labor in the cause, but who will not be able to do efficient work without preparation. Such a course might also furnish an opportunity for the medical missionary class to receive instruction in the Bible. The medical missionary instruction could with propriety be connected with this course. Provision should be made for such a class to begin with the opening of the next school year at Battle Creek College. In time, it may be thought best to arrange for a like course in other schools also, but, for the present, we recommend such a course to be conducted only at Battle Creek, in connection with the College and Sanitarium.

Mention will be made of this branch of the work in Australia and Europe in connection with other references to the work in those countries.

The Educational Secretary will make a report, in which he will enlarge upon the work in all its phases, and to which report you are respectfully referred.

THE HEALTH WORK.

Light was given on the subject of health, and the attention of this people was called to the importance of health reform in the early history of the message. We were also shown that an institution should be established where the principles of healthful living might be represented and taught. In harmony with the light given, the Sanitarium at Battle Creek was founded, and has grown to its present proportions. It becomes the duty of this Conference to give this branch of the work its due share of attention. Experience proves that it is necessary to give credentials to ministers and missionary workers. Now, if physicians and others who are laboring in the medical missionary work, are to be recognized as public laborers, why should they not also be provided with proper credentials, that it may be known who are in full harmony in this line of work. We see no reason for the physician being more excusable for using the influence of the denomination for selfish purposes, than would be the minister.

The subject of medical missionary work is receiving more attention than ever before. We have only begun to realize the importance of the health work in connection with our missionary efforts. We have a large class of young men and women who are taking a thorough medical course at the Battle Creek Sanitarium and the Michigan University, preparatory to entering upon a life of missionary work, to which they are all pledged. The possibilities of accomplishing much good through this avenue are very great. We call attention to the subject, as one worthy of your careful consideration.

THE PUBLISHING WORK.

The publishing work during the past two years has fully kept pace with other branches of the message. During this time the General Conference Association has done considerable publishing, and we see no reason why this work in the hands of the Association should not continue to enlarge. The Association represents the denomination, and all its profits will go to advance the general work. The report of the Secretary will show what has been done.

Our book sales for the past two years have been the largest of any previous period of the same length. Much pains and care are being taken in the proper education of canvassers, which insures the continued success of this line of work, but it will be well to bear in mind that this branch of the work needs the constant support and co-operation of conference and tract society officers, ministers, and others in leading positions.

HOMES FOR ORPHANS, AND THE AGED AND INFIRM.

At the last General Conference action was taken to establish homes for the orphans, and for the aged and infirm. Though all seemed to endorse the enterprise, yet for months it was difficult to raise funds sufficient to justify beginning work on the buildings. At this juncture a lady, not connected with our people, stepped forward, and furnished thirty thousand dollars, to be used exclusively in building a home for orphans. Work on the building was begun at once, and it is now enclosed, and will soon be completed. Nothing has yet been done toward erecting a building for the aged and infirm. Such an institution is greatly needed, especially for the aged and infirm who have been laborers in the cause. But work for this class has not been wholly neglected; a cottage has been rented, where a few aged people are being cared for, and we trust that before another General Conference convenes, a suitable building will have been erected, and other necessary arrangements made to provide a comfortable home for this class of persons.

THE MISSIONARY WORK.

The number of our public laborers has always been far too small to meet the demands of our work. Even the strongest local conferences have not been able to reach but a small portion of the people in their territory through public laborers. It has been found necessary to have a systematic plan for the distribution of literature, followed by correspondence which would enlist a large number of workers who could otherwise do nothing. The Testimonies have repeatedly told us that literature on present truth should be circulated everywhere. Experience has shown that this line of work has accomplished most excellent results. The openings and the demands in this direction are greater now than ever before. Our literature should be placed in every family, and our pioneer paper, the *Signs of the Times*, should go, not only to our own country, but to English speaking people in every part of the world. Measures should be adopted to awaken a true missionary spirit in the hearts of our people, and then to direct their work, that it may be done in a systematic manner. The time has come when those who have been standing in the market place should go into the vineyard. State Tract Societies should give more attention to real missionary work, and to enlisting and educating workers.

REGIONS BEYOND.

In the past we have been wont to speak of other countries as foreign fields, but practically there is no such thing as a foreign field to the gospel in general, nor to the third angel's message in particular. "Go ye into all the world and preach the gospel to every

creature" is the original gospel commission; and the last message is to every "nation, kindred, tongue, and people." Lands and countries which have not yet been entered, are only "regions beyond." The Spirit of God is moving on the hearts of the people. The efforts which have been put forth in other lands have been blessed of God. Many new fields are open before us in all parts of the world. For lack of time we can only briefly mention some of them, although there is much which under other circumstances might be given.

British Provinces of North America.—The British Provinces of North America lying at our very doors, present an interesting field in which but little has yet been done. In Manitoba a number of people have begun to obey the truth from reading. In other portions of this great territory, something has already been done but as compared with what we ought to do, it is very little indeed. Ministerial help should be provided for this field.

Mexico.—On the other side of us is the Republic of Mexico, with a population of more than 10,000,000. So far we have practically done nothing in that country, but the way is open, and we recommend that definite measures be adopted at this Conference, for beginning work there at an early date.

West Indies and Central America.—A good work is in progress in these fields. Elder D. A. Ball spent more than a year laboring at different points with good success. One year ago last October, the Foreign Mission Board selected Brother and Sister Hutchins to send to the Bay Islands. They have been prospered in their work and are now asking for more help. We have with us Sister Harrison, from Jamaica, who pleads for help for that island. At Belize, in Central America, a company of believers has been raised up. As Elders Chadwick and Ball have already spoken quite fully in regard to the conditions of the work and its needs, we will not go into further particulars, but would suggest that at least one worker be selected to take charge of the canvassing work, and another to labor in the ministry.

South America.—Here we have a very large and important field. It will need no argument to convince those who are acquainted with the situation in South America, that we ought to arrange for an extensive work in that country. There is a small company of Sabbath-keepers in British Guiana, and quite a little company, and three canvassers in the Argentine Republic. The latter are calling loudly for help. The prospects for success are very encouraging. Friends in Iowa have donated a tent for South America. A book depository should be established in that field as it will be necessary to the success of the canvassing work. The English, Germans, French and Scandinavians are each quite fully represented, and a laborer in each of these languages should be sent at once. They would have to learn the Spanish in that country, as we have no Spanish laborer to send. These are some of the present wants of the South American field, and we would recommend that they be supplied if possible.

Europe.—In Europe we have four organized conferences, and two missions. The most important center for our work there is London, the metropolis of the world. We have as yet had no organized conference in Great Britain, but during the last two years, rapid advancement has been made. The labors of a few ministers in the field have been blessed in leading souls into the truth, and the work of the colporters and canvassers has been very satisfactory. Since the last General Conference Elders J. S. Washburn and O. O. Farnsworth have been sent to that field, as has also Elder Waggoner, who now has the editorial management of the *Present Truth*. But the work still needs strengthening. The delegates from that field will call for an appropriation of one hundred thousand dollars for the British mission. This is a large sum, but if the funds could be spared it could be used to excellent advantage. London must become the center of our work, for the British possessions in all parts of the world, and also for many other countries in Europe, Asia, and Africa, and possibly the Spanish speaking countries of America. A strong work must be established there. A large building is needed for church, school and mission purposes. A liberal appropriation should be made for this very important field.

The next point in importance in Europe, in Hamburg, the center for the work in the German Empire, and the countries of Central and Southern Europe, and Russia. This is a field containing many millions of people. Good openings are seen in many places, and souls are embracing the truth. As in London, so in Hamburg, a building is needed for mission purposes, which could also be used for public worship. It will be necessary to provide for the education of workers near the fields where they are to labor. Investigations have shown that it will require from twenty-five to thirty thousand dollars to secure what is needed in Hamburg.

European Conferences.—The report of the Foreign Mission Secretary will show that there are in the Central European conference an increase of churches and laborers. A Bible school has been established in Switzerland. The colporter work has met many difficulties in this field, but it has accomplished much good. The publishing house at Basel continues to do a good work. More labor is called for in France, and many other places.

In northern Europe, we have three conferences, those of Sweden, Denmark, and Norway, with an in-

creased number of churches and believers, especially has this been the case in the last two years. The canvassing work is in a healthy condition. The Christiana publishing house is enlarging its quarters to meet the demands made upon it.

During the past year some effort has been made in Finland. Here the prospects for an extensive work are very encouraging. Elder O. Johnson, with two Bible workers, is now located at Helsig Fors. Brother O. J. Olsen, one of the most experienced canvassers in Norway, is now on his way to Iceland, and the Farö Islands. It is interesting to see how the Northern Lights of the last message are streaming up.

The question of schools in Scandinavia should receive consideration by this Conference. Something has already been done, but there are still a large number of children and youth that ought to have the benefit of schools conducted as we have them in America. Poverty in that country is a great hinderance in the way of giving the young proper educational advantages.

Asia.— In this vast country, containing more than one half the population of the world, we have done practically nothing, yet there are a few scattered believers, and openings exist in many places. The field is so great that I hardly know what to suggest. But as the message is to go to every nation and kindred, and tongue, and people, we ought to plan for work there also.

India is first to present its claims. The brethren who have passed through this country, bring very favorable reports. The way seems to be open, and the field should be entered at once.

Also in China is the way open at several places. The interest of the Chinese in Chicago is worthy of special mention, and should receive consideration.

The way has also opened for the work in Jerusalem, and the prospects are that a mission could do much good in that city.

In this connection, reference might be made to the necessity of establishing a mission in Constantinople. This city is an important connecting link between Asia and Europe. It is a place where a mission ought to be established. We have already one or two brethren working there, and it would seem that the importance of the location would demand that a large work should be arranged for.

Much might be said of other Asiatic countries, as Syria, China, and Japan, but it will not be necessary, as it will be impossible for this General Conference to definitely plan for all the work which ought to be done, but the wants of this great field should not be ignored.

Africa.— Here is another great country, with a population of nearly 200,000,000. We are glad to report successful beginnings in the Southern part of this country. Since the last General Conference the work there has made rapid progress. The only serious obstacle which has been met in this line is the difficulty of furnishing books promptly. The first visit of Brother E. M. Morrison to that field resulted in much good, to the canvassing work. A little more than a year ago, Elder A. T. Robinson and wife went there by reccommendation of the Foreign Mission Board. Their presence and labors are highly appreciated. The brethren there have erected a building for a book depository and church, the lower story being used for the depository and business office, and the upper story, for the purpose of public worship. They have also erected a college at Claremont, known as Claremont Union College, at a cost of $35,000. Four teachers were sent from this country, and school was to open the first of February of the present year. At a meeting held at Cape Town, last December, a conference was organized, called the South African Conference, with Elder A. T. Robinson, as President. This conference is represented here by Brother P. J. D. Wessels.

For several years the International Tract Society has been in correspondence with people in West Africa. This country was visited by Elder L. C. Chadwick on his missionary tour only a few months ago. His report shows that there are forty or more Sabbath-keepers living there. Here is a large field open for the proclamation of the truth, and help ought to be provided at once. It is rather remarkable that many of the natives are favorable to the Sabbath, for which reason their missionaries have found it difficult to impress upon them the sacredness of the first day of the week. It seems to us that the Conference will not do its duty without sending some one to take charge, and providing for aggressive work in that field.

Then what can we say in reference to the great interior of Africa? We know that the way is open for missionaries to go there, and that the field ought to be occupied, but having nothing definite to suggest I can only leave the matter with the Conference to take such action as may, to you, seem best.

Much more might be said concerning this great country and the opportunities it offers for missionaries, but in this brief address we must be satisfied with the mere mention of a few facts.

Oceanica.— This island world presents another great and important field. Australia and New Zealand have been interesting fields for some time, and we have watched the advancement of the work there with much interest.

During the past year they have been favored in Australia, with the presence of Sister E. G. White, her son, Elder W. C. White, and others who have

gone there to labor. Much of the time since her arrival, Sister White has been greatly afflicted, so that it has been impossible for her to labor as she greatly desired, but of late she has improved much in health, and has visited several places with excellent results. A marked interest in education has been manifested in that field. A number of young people have come to this country and are now in attendance at the Battle Creek and Healdsburg Colleges, but it being inconsistent to depend upon their young people to come to America to be educated. The General Conference at its last session encouraged the opening of a school in Australia. Already one term has passed with very good results. But the work in that line has only begun. This Conference will be called upon to make provisions for the school there in the way of providing instructors, and by giving counsel in reference to the erection of buildings.

The Conference has already listened to an appeal from Sister White for help to build a church at Melbourne, which the brethren there are not able to manage alone. This request should receive attention and a proper appropriation should be made for this enterprise. Elder Tenney, who is here as a delegate from that field will present this matter at the proper time. An earnest request came from Australia for the labors of Elder E. W. Farnsworth, but the Foreign Mission Board did not feel free to send him, as he had been engaged to teach in Union College the present year, so we said to the brethren in Australia that we would refer the matter of his going to that country, to the General Conference for final action, therefore we ask that this body shall take this request into consideration, with others of like nature.

In reference to New Zealand, the work seems to be steadily progressing. During the last autumn, the Foreign Mission Board sent Elder G. A. Wilson and wife to that field. We have learned of their safe arrival, and hope they may prove a great blessing to the work.

THE MISSIONARY SHIP.

During the last session of the General Conference, we received information of the arrival of the missionary ship "Pitcairn," at Pitcairn Island. The ship left San Francisco the 20th of Oct. 1890, and arrived at Pitcairn island November 25. It visited many other islands, the particulars of which we cannot give here, but will add that after a cruise of one year, eleven months and eighteen days she returned to San Francisco, Oct. 9, 1892. The success of this first cruise of our missionary ship, is known to this entire body. If it had not been for the sad death of Captain Marsh, and Brother Tay, and the illness of Elder Gates, it seems that it could not have been more satisfactory as regards results. The Lord has greatly blessed this undertaking. We see the signal blessing of the Lord at every advance step we have taken in the missionary work. It must be an indication for us to go forward. The good accomplished by this enterprise can never be known till the final day of reckoning. We are just in receipt of an interesting communication from Elder Reed, who was left at Tahiti, to establish the work. He now reports over forty keeping the Sabbath. One native minister has accepted present truth, and is engaged with him in the work. A brother by the name of Stewart, a merchant and mechanic, writes us a very interesting letter in reference to the work there and in the adjoining islands.

The "Pitcairn" was in port from Oct. 9, 1892, to Jan. 17 of the present year, when she left on her second voyage. While in port, she was refitted and put in excellent condition for sailing. She took on more missionaries, and will continue her work among the South Sea Islands. It has not yet been time to hear from her. We are glad to say that our missionary ship is a success in every particular. Much more has been accomplished than we at first anticipated. On account of feeble health Elder Gates remained at Pitcairn Island on the return trip to this country, but we are glad to say that when last heard from, his health was improving. He has been holding meetings at Pitcairn, and giving instruction to the young people. What he will be able to do in the future, we cannot, of course, tell at present. Our prayer is that he may be fully restored to health.

We have now briefly canvassed the field in a general way. Much more might have been said in reference to each country mentioned, and many countries might have been referred to which we have not mentioned at all; for our time will not permit of a lengthy communication on this point. The Foreign Mission Board has very faithfully watched the different interests of the foreign work. The tour of Elder Tenney in visiting several different countries on his way to this Conference brought us much information which will be valuable in arranging for the work in these fields. It is also well known to this body that since our last session Elder L. C. Chadwick has made an extended tour through Mexico, the West Indies, South America, and along the West Coast of Africa. The object of this visit was to secure information by which we could better plan for the work in these important fields, at this present Conference. We pray that the Lord may direct in our proceedings, giving us the ability to formulate the wisest plans, which, when put into execution, will bring honor to the Master.

FINANCES.

Before closing, it will be proper to say something in regard to our financial situation. You will see from the report of the secretary, that our receipts from all sources for the past two years have not been sufficient to meet the demands of the work. We are running behind at the rate of about ten thousand dollars per year. This has placed the General Conference Committee and Foreign Mission Board in a very embarrassing position. On the one hand we see the wants of the cause, and hear the appeals so earnestly made by hundreds and thousands who are stretching out their hands for help. Truly "the field is already white for the harvest." We have felt very desirous to respond to the many earnest entreaties for help; for our hearts were touched with pity for those who know not Christ and the power of his love. On the other hand, we have lacked the facilities with which to meet the demand made upon us.

What should we do? We have been in extreme perplexity. We have made oral appeals for help; we have written articles endeavoring to set before our people the true situation, and while some have responded liberally, the rank and file of our people have not. This is the reason for the embarrassment which we have mentioned. In order to meet the demands for the work of God at this time, necessary funds must be provided. Many are ready to loan the General Conference money at a moderate rate of interest, but we have taken about all in this way that it is prudent to carry. While it is a favor to receive money at a low rate of interest, yet, borrowed money is not of the value of donated money. That for which we give our note, whether at a small rate of interest or without interest, is not ours, and we must hold ourselves in readiness to pay it when due. Our brethren must not get the idea that they can do their duty simply by loaning money to the General Conference, with, or without interest. It is true we can use a limited amount of borrowed money with propriety, but we must look to our brethren for liberal free-will offerings.

There was never a time when a given amount of money accomplished more than at the present, but the work is so greatly enlarged, that five thousand dollars to-day is apparently less than was five dollars some years ago. When we take a look over the world, and begin to contemplate what is to be accomplished by the truth of God, we will see that we are only in the beginning of the work. It means a great deal that the earth is to be lightened with the glory of the last message.

It may be proper at this point to make a brief summary of the needs of different fields, and also of the suggestions we have made in our address: Beginning with London, the work calls for liberal appropriation of funds, and it would seem that $25,000 would be the smallest amount that would meet the wants for a suitable mission building. This would be in addition to the regular appropriation to that field.

The next city is Hamburg. It will hardly be possible to make the needed improvement there with an appropriation smaller than $15,000. Then there is the call from Australia. Not having definite information in regard to the wants of that field, we are not prepared to suggest what should be done, but, perhaps $10,000 should be set apart for the buildings which should be erected in that country, and probably more. These three important enterprises call for not less that $50,000 dollars, and it should be kept in mind that this sum is required in addition to the regular appropriations for the maintenance of the work now being carried forward in those fields. Then comes up for consideration Mexico, South America, Western Africa, Interior Africa, the opening of the work in India, China, and Japan, and the establishment of missions at Jerusalem and Constantinople, besides the regular enlargement of the work in all the older fields.

You can thus form some idea of the large amount of means which will be called for. You can also readily see that $100,000 would be a small sum to cover these appropriations, and to provide for the additional work which we have just mentioned. The regular appropriation will amount to $60,000, and to meet the increasing wants of the different fields, $40,000 more could be utilized to the best advantage, so we have here the sum of $200,000 which will be needed the coming year. I have said nothing in reference to what should be done in the large cities of the United States, such as Chicago, New York, Philadelphia, San Francisco, and many others. Neither have I mentioned the much needed church building at the capital of our nation, Washington City. The work there demands the erection of a suitable building.

You can readily see, brethren, that $100,000 could be applied to our city work, and then only a beginning would be made. We have long looked for the loud cry of the third angel's message. Let me tell you it means more than many of us have thought. It means the cultivation of the spirit of sacrifice. But we forbear. We have only mentioned these things incidentally, to show you how they are, and you can draw your conclusions as to what ought to be done. If the General Committee and Foreign Mission Board which you will elect are called upon to execute the plans and carry forward the work which may be recommended by this Conference, they will need the hearty support of all our people,

which support must not only be extended in sympathy and prayers, but also by liberal contributions.

ORGANIZATION.

It will be important at this Conference to consider the question of further organization. This is made necessary in order to meet the demands of our enlarging work. We would recommend that this Conference provide for District Conferences, formed of local conferences, composing the General Conference Districts in this country, and that the sessions of the said District Conferences be held in the alternate years between the sessions of the General Conference. This same plan should also be extended to the work in other lands. Conferences in such fields could be grouped into Districts, and granted their necessary prerogatives under the General Conference. These Conferences might hold meetings alternately with the General Conference, as before stated, and there should be full delegations composing the Districts, with representatives from the General Conference. Each District Conference would be expected to consider and plan for the work in its own District, at its sessions, and also to provide, by the election of delegates, for representation at the General Conference.

Another consideration which makes the organization of District Conferences necessary, is the requirements of our financial work. Proper provision must be made for the legal holding of property set apart for the use of the cause of God, and the legal transaction of such business as may be connected with the cause in its various departments. The General Conference Association, which has met the requirements in this direction for a few years, will be unable to do so in the future. It has already nearly reached its limits as to to the holding of real estate, and should not be made to carry more responsibilities in that and other directions. Organizations designed to serve the purpose of the General Conference Association, should be organized in the Districts. These organizations would be amenable to the District Conferences, and on account of the direct connection which these conferences sustain to the General Conference, the work of said legal organizations would be connected with the work as a whole.

It may be proper in this connection to suggest that there should be formed a Seventh-day Adventist Benevolent Association, to take charge of the orphans and the aged requiring our care, and perhaps to hold the property of our hospitals and such other institutions that may be established in our large cities.

The Conference will appreciate that in this brief review that it has not been possible to do justice to the many important interests of the work. We have only mentioned a few of the leading points which must necessarily receive consideration by this body. But from what has been said, there can be formed some idea of the greatness and vastness of the work with which we are connected. Never was there a people entrusted with greater responsibilities than this people; we trust that this will be fully appreciated.

In behalf of the General Conference Committee and the Foreign Mission Board, we thank our brethren for their kind forbearance during the last two years. While you have no doubt seen many imperfections in our work, we trust that we have in all things sought the glory of God and the advancement of his cause. We are privileged now to lay off the burden we have been carrying, placing it back on the General Conference assembled. May the Lord especially lead in all the deliberations of this Conference destined to make a new era in the advancement of the message. The delegates will be required to act upon many important matters. May the Lord especially help them at this time. The several Committees will be weighted with responsibility, and we exhort them to seek God most earnestly, that their suggestions and recommendations may bear the impress of the Divine.

COMMITTEES APPOINTED.

On Credentials — C. A. Hall, T. H. Purdon, R. S. Owen. Meet in north vestry.

On Nominations — C. H. Jones, I. H. Evans, D. A. Robinson, S. H. Lane, W. B. White, C. Mc Reynolds, R. S. Donnell. Meet in the room over the south west vestibule.

On Resolutions — W. W. Prescott, U. Smith, G. C. Tenney, J. H. Durland, L. C. Chadwick, A. Moon, W. H. Wakeham. Meet in the west end of the south vestry.

On Ministerial Credentials and Licenses — R. A. Underwood, R. M. Kilgore, H. E. Robinson, C. A. Washburn, W. S. Greer. Meet in the east end of south vestry.

On Auditing Conference Accounts — J. Fargo, G. A. Irwin, A. R. Henry, F. D. Starr, L. Mc Coy, H. Lindsay, in connection with General Conference Committee. Meet in General Conference committee room.

On Distribution of Labor — W. S. Hyatt, A. J. Breed, L. Johnson, P. J. D. Wessels, N. C. Mc Clure, J. E. Graham, in connection with General Conference Committee. Meet in General Conference committhe room.

On Finance — J. N. Loughborough, A. R. Henry, D. T. Jones, P. J. D. Wessels, C. H. Jones. G. Holbrook, I. N. Williams, H. Lindsay, J. Nelson. Meet in A. R. Henry's room.

On Education — W. W. Prescott, S. N. Haskell, J. G. Matteson, C. Eldridge, L. R. Conradi, N. P. Nelson, C. M. Kinney. Meet in the middle room of the east vestry.

On Judiciary — J. R. Palmer, D. C. Babcock, M. H. Brown, F. M. Roberts, O. J. Mason. Meet over northwest vestibule.

Pastoral Committee — I. D. Van Horn, C. L. Boyd, J. B. Goodrich. Meet in north vestry.

Committee to Submit Plans to Provide for the Growth of the Work. — A. R. Henry, J. H. Kellogg, C. Eldridge, H. Lindsay, D. A. Robinson, J. R. Eastman, in connection with the General Conference Committee. Meet in General Conference Committee room.

THE RELATION OF THE THIRD ANGEL'S MESSAGE TO MEDICAL MISSIONARY WORK.

ELDER W. H. WAKEHAM.

TECHNICALLY considered, the fourteenth chapter of Revelation verses 9–12, contains the third angel's message, but in fact, the third angel's message embraces the whole gospel, which embraces all revelation.

Rom. 1:16, 17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith."

The righteousness of God is his character. The revelation of God is the revelation of his character. All agencies which reveal God's character are gospel agencies. It is the studied object of Satan to misrepresent the character of God. It is the object of the gospel to reveal God to man in his true character.

The works of God in nature are intended to reveal God. Rom. 1:19, "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." There is enough revealed in the visible works of God to reveal his existence, power, and glory to man, and thereby leave him without excuse. His works do not speak to man with human speech, but there is no place where their "voice is not heard" declaring the glory of God, and we do well to listen to the voice of God speaking to us through his works.

Job 12:7–10: "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee, or speak to the earth, and it shall teach thee, and the fishes of the sea, and they shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind."

Here we see that the study of natural history, geology, botany, and the other sciences which reveal God in nature, is a study of the gospel of Christ, and he who teaches these sciences may be preaching the gospel as truly as he who dispenses the written word.

Of all God's creations, man is the most wonderful. Ps. 139:14, "I will praise thee, for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well." The study of the human frame is the study of God. And he who teaches the laws of health as the laws of God is preaching the gospel. But don't think you must learn all these things before beginning to do medical missionary work. On this point there is a misapprehension. All may be medical missionaries, and work as medical missionaries, wherever they are.

Matt. 1:21: "And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins." The work of the gospel is not only salvation from sin, but from the effects of sin. Any work which results in removing the effects of sin is a gospel work. Sin is the cause of all sickness and its resultant sorrows, and any agency which relieves the sick, and comforts the sorrowing is a gospel work, and those engaged in it are gospel workers. The work of health reform,— how to keep men from getting sick, is as good a work as to heal men when they get sick. The preaching of the laws of health is as much a part of the medical missionary work as going out and caring for the sick. We need not spend months and years in medical schools to learn to become medical missionaries. Study the Bible and the Testimonies. There is health in them. "My son attend to my words, . . . for they are health unto those that find them." Prov. 4:20, 22. The Word contains health for the physical man as well as for the spiritual man.

The following testimonies show the relation of the medical missionary work to the third angel's message: —

"The health reform, I was shown, is a part of the third angel's message, and is as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them." "In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that

they be able with the Psalmist to exclaim, 'I will praise thee; for I am fearfully and wonderfully made.'"— *Vol. I, p. 486.*

"For years the Lord has been calling the attention of his people to the health reform. This is one of the great branches the work of preparation for the coming of the Son of man."

"The great subject of reform is to be agitated, and the public mind is to be stirred. Temperance in all things is to be connected with the message, to turn the people of God from their idolatry, their gluttony and their extravagance in dress and other things. . . . There is nowhere to be found so great a cause of physical and moral degeneracy as a neglect of this important subject."— Vol. 3, p. 61, 62.

More recent testimonies, not only confirm this, but shows that medical missionary work is a living issue now, as the following shows:—

"I am much perplexed in regard to many matters concerning the education of men and women to become medical missionaries. I could wish that there were one hundred nurses in training where there is one. It ought to be thus. Both men and women can be so much more useful as medical missionaries than as missionaries without the medical education. I am more and more impressed with the fact that a more decided testimony must be borne upon this subject, that more efforts must be made to interest the proper persons, setting before them the advantages that every missionary will have in understanding how to treat those who are diseased in body, as well as to minister to sin-sick souls. This double ministration will give the laborer together with God access to homes, and will enable him to reach the higher classes of society. An intelligent knowledge of how to treat the sick upon hygienic principles will gain the confidence of many who otherwise would not be reached with the truth.

"As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth.

"I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer, 'If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the world.' I would advise young men and women to give heed to this matter. Perilous times are before us as a people. The whole world will be involved in perplexity and distress; diseases of every kind will be upon the human family, and such ignorance as now prevails concerning the laws of health would result in great suffering and the loss of many lives that might be saved.

"While Satan is doing his utmost to take advantage of men's ignorance, and to lay the foundation of disease through improper treatment of the body, it is best for those who claim to be the sons and daughters of God to avail themselves while they can, of the opportunities now presented to gain a knowledge of the human system, and how it may be preserved in health.

"If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits.

"In almost every church there are young men and women who might receive education, either as nurses or physicians. They will never have a more favorable opportunity than now. I would urge that this subject be considered prayerfully, that special efforts be made to select those youths that give promise of usefulness and moral strength. Let these receive education at our Sanitarium at Battle Creek, to go out as missionaries wherever the Lord may call them to labor.

"Workers are needed now. The very many who might work, but who do not seek to obtain knowledge that they may impart it are not the ones who will receive the benediction from him who has purchased man at an infinite cost: 'Well done, good and faithful servant.'"— *Extracts from a letter from Sister White, dated Sept. 16, 1892.*

ERRATA TO GENERAL CONFERENCE PROGRAM.

THE following corrections to the Program for the General Conference are hereby announced: Wednesday, February 22, Elder L. Johnson is to occupy the first hour instead of Elder C. M. Kinney, as indicated; Thursday, February 23, Elder C. M. Kinney, instead of Prof. W. W. Prescott, as published; Wednesday, March 1, F. L. Mead instead of Elder D. A. Robinson.

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

—OF THE—

GENERAL CONFERENCE.

VOL. 5. BATTLE CREEK, MICH., MONDAY, FEB. 20, 1893. No. 12.

INTERNATIONAL TRACT SOCIETY PROCEEDINGS.

FIRST MEETING.

THE first meeting of the sixteenth annual session of the International Tract Society, was convened in connection with the meetings of the General Conference, Feb. 17, 1893, at 3 P. M. Prayer by Elder J. N. Loughborough.

Delegates were present as follows: —

Australia	1	Norway	1
Canada	3	New York	7
Colorado	2	Nebraska	6
California	7	North Carolina	1
Georgia	3	Oregon	1
Germany	2	Oklahoma	1
Great Britain	3	Ohio	6
Illinois	8	Pennsylvania	5
Iowa	8	South Dakota	3
Indiana	11	South Africa	2
Kansas	3	Tennessee	7
Montana	1	Texas	2
Minnesota	7	West Virginia	2
Missouri	3	Wisconsin	7
Massachusetts	5	Washington	2
Maine	1	Vermont	3
Michigan	39		

An invitation was given for persons to join the Society, and one became a life member, and thirty-five became annual members.

On motion, reading of the minutes of the last meeting was waived.

PRESIDENT'S ADDRESS.

ELDER L. C. CHADWICK.

It is doubtless well known to nearly all of the members present that I have been absent from this country the greater portion of the time since our last session, and almost entirely separated from any direct connection with the management of the office work of the Society, hence my address at this time will not pertain so much to the details of the work done at our various offices in the United States as it will to what I have been permitted to see of the results of the work which the Society has been doing for the past few years, in those portions of the great field which it has been my privilege to visit.

During the first few months after our last session we found it necessary to enlarge our office room here in Battle Creek, in order to accommodate the workers necessary to carry out the plans then made, and moved from the room which we were formerly occupying, in the west building of the Review and Herald office, to our present location, 303 West Main Street. Since that time additional help has been secured to carry on the different lines of work which we have been doing. The general policy of the Society has been the same as heretofore, viz., to have a general oversight of the tract society work in the entire field, but more especially to send publications to distant fields, and conduct correspondence in other lands where we have no organizations, and in many instances where there are no laborers at work.

I wish next to refer briefly to some of the results which I have seen from our correspondence in these distant fields. By referring to the map of the world which brings before our minds the great field to which the gospel of Christ is to be carried, we will be able to see that the class of territory mentioned above is by far the largest part of the world, and thus comprehend something of the extent and importance of the territory in which the International Tract Society has been doing its work, and where its work, in my judgment, should be continued, although on

a much more extensive scale. I may say first that we have never done but little work in Mexico, which was the first country I visited, because of the fact that we have had no Spanish publications, and there are few English speaking people there.

The limited correspondence which we have had in that great republic has resulted in making us some warm friends there, and we trust has helped to prepare the way for more extensive work when we have publications in the language of the masses. Especially is this true with the Health and Temperance literature sent to missionaries and Christian workers. The same may be said of Central America which, with the exception of the small colony of British Honduras, is practically all Spanish speaking. Our correspondents in British Honduras, as far as I was able to visit them, received me very cordially, and I was glad to find some of them walking in the light of truth, and others deeply interested. My visit to British Honduras was necessarily a brief one, but Elder Hutchins has been there recently and spent several weeks with good results.

I will simply refer to our work in the island of Ruatan, which belongs to, and is located about thirty miles off, the coast of Spanish Honduras, one of the largest Central American states. We had quite an extended correspondence with different ones on the island, and I found nearly twenty Sabbath-keepers when I reached there. Elder Hutchins and wife joined me there, and have since organized a church and have extended their work to neighboring islands, and the Lord has greatly blessed their efforts. From recent letters I learn that they have sold nearly one thousand dollars' worth of books since going to that field, about fifteen months ago. Although these islands are Spanish possessions, the most of the people speak English.

It will be impossible for me, in this short address, to refer to the details of the work which the International Tract Society has done in the West Indies. The first English speaking island of any prominence which I visited, was the island of Jamaica, and there I found correspondents in several different portions of the island. This is a beautiful island with 630,000 people. I am glad to say that in all my travels wherever I have met with those who have received publications from, and had correspondence with the International Tract Society, I found warm friends. As an illustration of the influence which our publications had established in Jamaica, I may say that I received a cordial invitation from the ministers of several churches to speak in their pulpits, and during my stay of seventeen days in the island, I preached nearly as many times, and nearly every time in a different place of worship. I was the first of our laborers to visit that island, and the only work that had been done before my visit had been done by the secretaries of the International Tract Society. Since then some canvassing work has been done, and the way is now open for ministerial labor.

I may also briefly refer to the need of greatly extending our work in the island of Hayti, where Protestant missionary work has as yet made but very little progress. The western portion of the island was formerly a French possession, and the eastern part was Spanish, but they are now two separate republics. We have one family of Sabbath-keepers on the island who have been keeping the Sabbath for several years, but had never been visited until I went there. There are a few Protestant workers in different parts of the island, who would gladly receive our literature in English, French, and Spanish and make judicious use of it among the people.

The group of islands known as the Lesser Antilles, lying east of the Caribbean sea, have been quite liberally supplied during the last three years with publications from our Society. I visited there and became acquainted with scores of individuals who had received our publications, either directly from us or from those to whom we had sent them, and I recall only one or two instances where these individuals have failed to express their gratitude, and their interest in the truths taught therein.

I might give many interesting incidents of my visit to our correspondents here, had I time. This is the field in which Elder Ball labored for several months, and where we have a goodly number of Sabbath-keepers, and there have been several additions to this number since he left the field, as a result of his labors and the publications we have sent. I visited in all twenty-four different West Indian islands, in nearly all of which our Society had been at work.

In British Guiana, which is on the northern coast of South America, a short series of meetings was held in the early part of 1887, by Elder G. G. Rupert, and Brother Geo. King sold a few books. They were obliged to leave the field on account of the sickly climate, and no one else had visited there for five years until I went there in April, 1892; but in the mean time the International Tract Society had been sending publications, both to some of the believers, and others whose names we had secured, and Brother Wm. Arnold had delivered over four hundred copies of "Great Controversy" in the colony.

I was in the colony twenty-two days, and baptized twenty-four persons who united with the church in Georgetown. The members of the church are all blacks and Hindus. One-third of the population of British Guiana are Hindus. I left reluctantly, as there was as great an interest on the part of the public to learn the truth as I ever saw in this country.

Having become acquainted with so many individuals with whom the Society has had correspondence in these fields, I have made some suggestions by letter which have enabled our secretaries to labor to better advantage, and without so much risk of publications being sent where they would be injudiciously used.

One of the greatest needs of these tropical fields is to have a series of leaflets written in a more simple style than the tracts that are prepared for English or American people. There are thousands of people who can read a little English, but whose education is too limited to enable them to understand what they read, unless it is very simply prepared. I shall refer again to this point in my suggestions to the Committee on Resolutions.

I will refer next to the South American field, which as a whole, with the exception of Brazil and the three small Guianan Colonies on the north coast, is Spanish speaking. We have had a few interested correspondents in South America for considerable time, but the work heretofore has made but little progress there for the reason that we have had no publications in the Spanish. Our colporters, however, find many opportunities for the gratuitous distribution of tracts and papers in English, French, German, and the two Scandinavian languages; and there are several important openings for the distribution of our literature among the sailors and the reading-rooms of the Y. M. C. A. in the larger cities of South America. There are several little companies of believers in the Argentine Republic, and Brazil.

The last field which I visited, where our Society has been at work was the West Coast of Africa. In this field we have about forty who are obeying the truth, entirely as the result of reading the publications which have been sent them, as they had never seen a Seventh-day Adventist except themselves until my visit to them. These persons include some who have been converted under the labors of missionaries from other denominations, and are fairly well educated in the English language. There are others who are direct converts from heathenism to the present truth, and I am safe in saying that there are several hundreds of people scattered along the three thousand miles of coast which I visited, who are convinced of the truth by the publications sent them, and who can be readily reached by the missionaries who may be sent there by this Conference.

As you will notice by the map, I have referred to a very small portion of the great field where our publications ought to be sent, hence my former statement that our work ought to be greatly extended during the next two years, and I trust that plans will be made at this session which will tend in this direction.

A few words in regard to the work that has been done in the different offices of the Society, as we shall not have time for extended reports from the various secretaries. In the office at Battle Creek we have added a German Department, and during the most of the past two years have had one secretary engaged in the Health and Temperance work. Mrs. S. L. Strong has had the oversight of the English correspondence, and Miss Ross has assisted her and taken up some portions of the field herself.

In addition to our general work, a line of correspondence has been commenced with the officers of the State societies with a view to encouraging them to employ corresponding secretaries in the different States who will do practically the same line of work in the destitute portions of these States and among the churches, as the International Society is doing in other portions of the field. From the Chicago office large quantities of literature have been sent to the destitute portions of District No. 2, where there are not any organizations to engage in such a line of work. Judges, lawyers, physicians, and other professional men have been supplied with the "American Sentinel" and other Religious Liberty literature, while many teachers in the Southern schools have been furnished with books and papers adapted to their use. Besides certain portions of more distant fields have been under the charge of the Chicago office. Miss Jennie Thayer has had the oversight of this work, with such assistance as she has needed. Our Scandinavian secretary has also done her work from the Chicago office, and has been busily engaged with many encouraging results. The treasurer's report which will be read at this meeting will show the present standing of the Society financially, and give some idea of the money expended during the last two years.

The next point I wish to notice is the work which ought to be done at this session. I would suggest first the appointment of three Committees, viz., Nominations, Resolutions, and New Books. I hope there will be no attempts made at this session to remodel the Constitution of this Society over which we spent so much time two years ago. The Committee on Nominations should consider carefully the wants of the Society, and learn what are the plans of the General Conference Committee for the distribution of labor before making any recommendations for selection of officers. The Committee on New Books will examine such new books as may be furnished them for that purpose by the different publishing houses, and make recommendation concerning the same at our next meeting. To the Committee on Resolutions I wish to offer the following suggestions: —

First, That you consider the propriety of moving

the main office of the Society from Battle Creek, Mich., to London, Eng. I believe an examination of the map with a few explanations will aid you to see why I suggest this important change. In all the countries outside of the United States where the Society is conducting its correspondence it will have much more weight and influence coming from London than from any point in this country.

Second, I suggest that this committee consider the advisability of making this Society the publisher of all, or at least the greater portion, of the tracts which are now issued by the various publishing houses.

Third, The question of securing the publication of a series of leaflets prepared in a simple manner for the use of the society in tropical countries, also for the use of missionaries who may be located there.

Fourth, The importance of greatly increasing the number of languages in which some of these smaller publications are issued.

Fifth, The question of raising funds for the support of the Society during the next two years.

According to the suggestions made a few days since, in one of the council meetings, this Committee on Resolutions will submit their work to the same Committee of the General Conference, as soon as possible for their consideration.

I hope that we may have the spirit of harmony in all these plans, that the work which the Society has commenced in these different fields may be so arranged that its influence may be extended and many portions of the field which have not yet been entered may be taken up during the next two years.

COMMITTEES APPOINTED.

On motion the Chairman was authorized to appoint the usual committees, and he named the following: —

On Nominations — A. J. Breed, R. M. Kilgore, H. E. Robinson.

On Resolutions — D. A. Robinson, G. C. Tenney, C. H. Jones.

On New Books — F. L. Mead, E. J. Hibbard, W. B. White, J. H. Durland, L. Johnson, L. R. Conradi, P. J. D. Wessels.

TREASURER'S REPORT.

The treasurer presented the following report: —

The net present worth of the Society January 1, 1891, was $994.72. During the two years which this report covers the Society has received life memberships amounting to $480; and annual memberships amounting to $323. The donations for the same length of time have amounted to $8328.34, of which amount $5764.45, consists of publications donated by the various publishing houses; $1711, October's fourth Sabbath donations; the remainder consisting principally of small donations from individuals.

We have also received $2901.00 of the fund which was raised by subscription, through the REVIEW, during the years 1890 and 1891, for the circulation of Religious Liberty literature, in the states and territories of the South and West where there were no local conferences or state organizations, as the publications sent to those fields were furnished by the Society, principally from its Chicago office. In addition to these amounts we have received $750.00 on an appropriation of $5000.00 which was made by the General Conference for the work of the Society.

This makes the total of $12,782.34, which has been received during the two years, in cash and publications.

The principal items of our expenditures during these two years have been as follows: —

Books and tracts gratuitously distributed to the amount of about $2000.00, and about the same value in periodicals. The expenses of the office, including postage for the two years, amount to nearly $3000.00.

Our present stock of publications is much larger than we had at the beginning of 1891, and the trial balances for the years ending Dec. 31, 1891, and Dec. 31, 1892, show a net gain of $2526.34, so that our present worth Jan. 1, 1893, was $3521.06.

It will be noticed that some of these figures are given only approximately, but if there are those who desire more definite information concerning the financial standing of the Society, such information may be received at any time from the trial balances and statements. Respectfully submitted,

MISS M. K. BYINGTON, *Treas.*

On motion the report was accepted.

Meeting adjourned.

L. C. CHADWICK, *President.*

A. O. TAIT, *Secretary.*

GENERAL CONFERENCE PROCEEDINGS.

SECOND MEETING.

THE second meeting of the General Conference was held February 19, at 10 A. M. Prayer was offered by Elder J. N. Loughborough. The time was occupied by an extended and interesting report from the Educational Secretary, W. W. Prescott, which will appear in a later BULLETIN. The recent progress which had been made in our school work, the methods employed and objects aimed at, the present attendance at the different schools, and also the demands for enlargement in the work in the future were all clearly set forth. The meeting adjourned with benediction by Elder Haskell.

THE MISSIONARY WORK.—NO. 5.

ELDER S. N. HASKELL.

SPENDING a few minutes at the beginning of his address in replying to some questions that had been asked, Elder Haskell passed on to the consideration of his subject, reading Rev. 14:6 and Rev. 18:1, as showing that the everlasting gospel, the third angel's message, is to go to every nation, and kindred, and tongue, and people, and the whole earth be lighted with its glory. In Mark 13:26, 27 the Saviour says: "And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." The force of this expression, which refers to the gathering of the elect at the coming of Christ, is that it is nearly the same as the Saviour used in sending out his disciples when he said that they would be witnesses in Jerusalem, and Judea, and Samaria, and unto the uttermost part of the earth.

This is further explained in Col. 1:23 which was read yesterday, and which states that the gospel was preached to every creature under heaven in the days of the apostles. And do you suppose when the gospel winds up that it will go with any less power than when it began? No, it will go with ten times the power and people will be converted all over the world, just as I understand some have been here in Battle Creek to-day. I understand that individuals who never heard a sermon on the Sabbath here in Battle Creek, have been troubled so they could not sleep, and have been impressed with the truth and converted to God and taken hold of the Sabbath. If we do not look out we will find God will pour out his Spirit in Battle Creek and we will not know it ourselves. It may seem strange, but unless you have Christ as a personal Saviour, you will never know it; unless we have him these things will take place, and the truth will triumph, and you will never know it. Why? Because you will be looking for this thing, and that thing, and will not see it. This is true, brethren, I do not doubt many will wake up and find it is true when it is too late. The first step to the out-pouring of the Spirit of God is to have Christ as our own personal Saviour, and then we will get the unction from heaven that will enlighten our eyes to discern the works and ways of God. It is not any great thing we can do that converts the soul; we simply do our duty, that is all, and God converts the soul.

I will read one or two expressions from the Prophets. Jer. 16:16: "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Does this mean what it says? This text came forcibly to my mind when I was in India and visited some of those cave temples. I suppose the prophet saw workers going to all of these places carrying the truth. Brethren, we have not half believed the Bible yet. We worship a God who is God, and the only God, and the Lord Jesus Christ, and he has given us a truth that is going to find its way to every soul on earth before probation ends.

Another text, Isa. 42:10, 11: "Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rocks sing, let them shout from the top of the mountains." The gospel workers, then, will go hunting for souls in all the villages and the mountains and valleys. O brethren, when I think of it in this light, it seems as though if I had a thousand lives, I would want to give them to hunting up souls in some of these darkened portions of the earth. How some of the brethren can sit down and be content to work away on the old soil year after year I cannot understand. We want hearts like our Saviour's. He went to hunt for souls. I do not know but what there will be fewer gathered out in America, in proportion, than in other portions of the world, because we have had greater light here.

I will read the following from a communication from Sister White from Australia, April last:—

"O what a vast number of people have never been warned, and until there is a company of workers, instructed to labor, not in a fitful manner, but after Christ's order, who will not fail or be discouraged, but little can be done. But very little has been done in educating and training of workers, for the reason there are not the kind of educators in this missionary field Is it all right that such a superabundance of opportunities and privileges should be provided for the work in America, while there is such a destitution of the right kind of workers here in this field? Where are God's missionaries? Where are the men who will go without the camp and bear the reproach which Jesus has borne for them? . . .

"There is home missionary work that is to be done, and we hear the plea, so long as there is so much sin and such need of labor in our own country, why manifest such zeal for foreign countries? I answer, our field is the world, wickedness abounds to an alarming extent everywhere; the Saviour directed the disciples to begin their work in Jerusalem, and then pass on through Judea and Samaria, and unto the uttermost part of the earth. Only a small proportion of the people accepted the doctrines; but the messengers bore the message rapidly from place to place. Passing from country to country, lifting the standard of the gospel in all the near and far off places of the earth. But there was a preparatory work; the Saviour's promise was, 'But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be wit-

nesses unto me.' Those who will not follow their own wills and desires, but seek counsel of the Lord, will not be dull scholars, for the Lord will teach them.

"Although thousands at home neglect this great salvation, and prove themselves unworthy of eternal life, let zealous efforts be put forth, for those who are in midnight darkness. God will speak to the unenlightened. This light is to shine amid the moral darkness. 'I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth.' While there are so many to be sought for, so many that are in gross darkness, shall we not cry aloud and spare not? How much more is needed, how much wise well-planned efforts to send the truth by publications and the living preacher?"

I will also read some words from an address by Sister White at the opening of the Australian school, which I copied from a supplement to the *Bible Echo*:—

"The missionary work in Australia and New Zealand is yet in its infancy, but the same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field."

It should be noticed that the truth has gone to every colony in Australia and more or less throughout New Zealand until we have in Australia a conference of about 700, but it is to go not only in Australia and New Zealand but to the teeming millions in Africa and to the over one hundred and twenty languages and dialects in India and to the vast extent of heathen China, as well as to the islands of the sea, as much as has been accomplished in the United States of America, where every state and territory in the union have more or less of those keeping the commandments of God and the faith of Jesus. This shows the very extensive work that is before us and what is to be accomplished by the third angel's message. She further states:—

"Under an appropriate symbol of an angel flying in the midst of heaven is represented the work of the people of God. In this work heavenly intelligences co-operate with human agencies in extending the last message to the inhabitants of the world. But the plans and work of men are not keeping pace with the providence of God; for while some in these countries who claim to believe the truth declare by their attitude, 'we want not thy way, O Lord, but our own way,' there are many that are pleading with God that they may understand what is truth. In secret places they are weeping and praying that they may see light in the Scriptures, and the Lord of heaven has commissioned his angels to co-operate with human agencies in carrying forward his vast design, that all who desire life may behold the glory of God.

"We are to follow where God's providence opens the way; and as we advance, we shall find that heaven has moved before us, enlarging the field for labor far beyond the proportion of our means and ability to supply. The great want of the field open before us, should appeal to all to whom God has entrusted means or ability, that they may devote themselves and their all to God. We are to be as faithful stewards, not only of our means, but of the grace given unto us, that we may be brought under the blood-stained banner of Prince Immanuel. The purpose and ends to be attained by consecrated missionaries are very comprehensive. The field for missionary operation is not limited by caste or nationality. The field is the world, and the light of truth is to go to all the dark places of the earth in a much shorter time than many think possible."

This is what the Spirit of God wants, and this is in harmony with the Bible.

Another fact, the disciples were to tarry at Jerusalem and there begin their work, and then they were to extend it through Judea and Samaria and to the uttermost parts of the earth. Now where has the truth of this message been established in the world? Take Jerusalem to represent Protestant countries where our work would naturally begin, and let us see how far the truth has gone. (Here Elder Haskell spent some time in map study, showing from a large map of the world that our work was established in every Protestant country throughout the world. That is, in these we have stations and organized work going forward; besides these countries, as has been stated in various reports during the institute, societies, companies, and individuals are springing up in many other portions of the world.) Thus far the work has gone, but here are now these other countries to which our efforts must be extended.

Let me speak in behalf of China, a country that has not been represented here as yet. How many missionaries have we in China? We have one old man about eighty years old, Brother La Rue. With him is another man who is helping him, who was converted on the ship on which Brother La Rue went to China. They are at Hong Kong, working mostly in the ship missionary work. Have we any body else? Yes, some over there have embraced the truth. The providence of God has gone before us in as marked a manner as in India, and much more than in Australia when we went there. We talk about the Chinese in this country: Why do you suppose God brought the Chinese to this country? It was that we might give them the truth. My soul was stirred at the few words which we heard yesterday about the work in Chicago. God is doing something for the Chinese in Chicago, and in El Paso, Texas, in Ogden, Utah, and in Fresno, Cal. As yet no active steps have been taken in Oakland and San Francisco, but we expect something will be done immediately for the Chinese and Japanese there.

There is a spirit throughout the country among certain Bible workers to work among the Chinese, and they are having marked success; this is not in one place simply, but in different places. I might read letters showing the interest that has been awakened among these people in our country, but I will only mention one place where our workers were teaching in a Chinese school and where others tried to turn our brethren out entirely, and to prohibit their teaching, and voted them out, and told them

to leave. But the Chinamen themselves took up the case, and voted the other people out and voted our people in. They objected to going to the other teachers at all, and took our teachers; and then these Chinamen, who are so conservative about their money, had money enough to buy an organ and started a school. They said, "These Bible teachers teach us the Bible."

I tell you, God is opening the door in behalf of the Chinese. There is a wider door to go to the Chinese, if we take God's providence to indicate it, than to go to India; and yet I believe in India with all my heart. But I want to speak of the field that has been unrepresented here. Read Isa. 49:12: "Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim." The name for China in Arabic is Sinim. When the Lord is talking about the countries from which people would be gathered at his coming, why is China mentioned so particularly? Is it not because this United States which has been so wonderfully blessed with the truth, looks upon the Chinese as it does, and expels them? This very act of expelling them from our shores, if we take advantage of it, will be found to create a bond of union between us and a portion of the Chinese that you little think of. Over 1,000,000 Sabbatarian Chinese were once put to death in China by a professed Christian government (in the British opium wars and suppression of the Tae-ping rebellion).

You probably saw the series of articles which appeared in the *Signs* about the Tae-pings. I heard from different parts of the country from individuals who reported, what the Chinese said about it. I got one letter from Brother La Rue saying there was a Brother Mok Man Chung in Hong Kong, a government translator. I call him brother because he is a brother in every sense of the word. He has turned from idolatry and embraced the truth and wants to be baptized. He read the articles. He was an idol worshiper and not favorable to the Christian religion at all. He became much interested in the articles, and told Brother La Rue that that was true, and said that there were any number of those people right there. They do not make it known that they are Tae-pings. If they did they might lose their heads. How did he know? I suppose he was one of them. One of our Bible workers in Chicago has been teaching a Chinaman who is a cousin to this one in China, and we have had letters and correspondence that they have held with one another. Putting them together I came to the conclusion that both of them were Tae-pings. This brother in China said that the son of the leader in that Tae-ping rebellion lives in Shanghai. I will read a portion of a letter from Brother La Rue. The Brother Reed spoken of, who has embraced the truth at Hong Kong, is half Japanese, and he wants to be baptized and go back to Japan to teach the gospel there: —

"Brother Reed and Brother Mok Man want to be baptized just as soon as there is a chance by our people. Sister Twigg, at Shanghai I suppose, was never immersed, but I do not know for certain. She is an excellent woman, and calculated to do a great deal of good there. Shanghai would be an excellent place for one of our preachers There is one church there with over one hundred members. They have no hired preacher, but invite any of any other denomination to preach for them, provided they would do it gratis. It is certainly an excellent place for doing good work. And how much some of our people are needed in Japan."

Here also is a letter which Brother La Rue wrote regarding this Chinese brother: —

"When I first got acquainted with Mok-Man-Chung, he could not bear to hear anything about God that made the heavens and the earth, or the Bible, and I could hardly get him to look at our books. But now, thank the Lord, a very great change is coming over him. The Spirit of the Lord is striving with him, he is buying some books now. He takes dinner with us quite often, and whenever he spends the evening stays till we have prayers. I wish you could have heard him pray at first, it would have made you smile. Notwithstanding he is so smart, and sharp in temporal things, he is just like a little baby in spiritual things. He has it all to learn. He told me a short time ago that he was going to destruction about as fast as he could go, and he was sorry that he had missed getting acquainted with us so long. For a Chinaman there are some excellent qualities about him, and if all goes well, he will be one of the inhabitants of the new earth. If he comes out fully in all the truth, I don't know of a Chinaman in the whole kingdom that God could use to do a greater work with his countrymen than this one, all things considered. He has only one wife and a child about a year old. All his friends are the worst kind of idolators, and have already commenced to make it hard for him, as he is giving it up altogether; he has had enough of such flummery. I had him read your letter you wrote concerning him, about translating some. He told me to tell you yes. He will do anything for us, and feels it a privilege."

I wrote this Chinese brother a letter, and this is the reply I received: —

"SUPREME COURT, HONG KONG.

Oct. 30, 1892.

"*Mr. Haskell*,

"MY DEAR FRIEND: I beg to offer you my sincere thanks for your kind letter which reached me through Mr. La Rue, and which talked to me of the first and most important principles of the religious life. The letter, I must admit, has set me pondering on the early part of my life, and contemplating the future which is before me. Although I have the misfortune of belonging to a heathen family, I feel I love virtue and appreciate the Christian doctrines, which God in his infinite wisdom and love devised for the sinner. I venture to hope that there is no consideration on earth which would lead me away from the gospel, in which alone the human kind expect to find peace and happiness. I know there are no such blessings out of Christ. They are only to be found by accepting him as our friend and our Saviour, and relying implicitly on his merits and clemency.

"Yes, there is only one God, who is the Lord of all lords, and is the Preserver and Protector of man's life. He has drawn out the plan of salvation out of affection for his creatures, with the sole object to relieve them from damnation; but he gives us the

option to accept his word as his faithful and obedient children or to reject it, and place ourselves in the hands of Satan, who is his bitterest enemy, and has, since the creation, done all in his limited power, to make man his victim.

"I earnestly and fervently hope that God will increase my knowledge, teach me to distinguish the false teachings which the world is full of, and give me health and power to work for his great cause, and follow in the foot-steps of our Saviour.

"Referring to the promise I have made to my friend La Rue to assist in translating the tracts, I beg leave to assure you that I am always ready and happy to do any work of the kind, as I know many of my countrymen in America need very sorely the teachings of the Bible in their own language; and the translation of such teachings will beyond all manner of doubt be a blessing to them in being a valuable guide to seeing the Saviour's peace and love.

"I am yours very truly,

"MOK MAN CHUNG."

Do you not think God is opening the way for work in China?

THE THIRD ANGEL'S MESSAGE.— No. 13.

ELDER A. T. JONES.

THE last study we had here was an effort to get as plainly as possible before this people, the difference between satanic belief and the faith of Jesus Christ; the difference between justification by works under the heading of justification by faith — the difference between that and justification by faith as it is. That was the effort; that was the aim. And you will remember how it was done. And that brought us to the subject that is ever before us now: that we must have the teaching of righteousness according to righteousness. And this can be, as we have found, only according to God's idea of righteousness, and not our own; and in order to have God's idea of righteousness instead of our own, we must have the mind that can comprehend it, and that alone is the mind of Jesus Christ. Whoever has not the mind of Christ itself, whoever has not yielded up himself, and all that he has and is, and received the mind of Christ instead, does not know, and he *cannot* know what righteousness by faith is; he cannot know what justification by faith is. He may profess it: he may assent to it; he may claim it, but he cannot know it: for no man can know it with the natural mind. Let us turn now and read from the Bible where it says so. 1 Cor. 2:14:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him."

That is just the way the righteousness by faith has been treated by hundreds of people who profess to believe it.

Elder Lewis Johnson: The priests of the State church in Scandinavia preach it that way.

Yes, the Catholics all preach it that way. With the natural mind it belongs that way. And it will always be that way with the man who has not the mind of Christ. But the man who has not that mind does not know it. He thinks he is straight; he thinks he has got the righteousness of God which is by faith. And yet what he has is not so good but what he has to do ever so much himself in order to patch it up and complete it; but yet he thinks that that is righteousness by faith: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

How can a man then know the righteousness of God with the natural mind? Now, I just appeal to you. I do not care who you are, whether you have ever heard of Christ before in your life; now just take that verse as it reads; how can a man know the righteousness of God for himself with the carnal mind — the mind of Satan; for that is what the carnal mind is. Now, can that man do it? [Congregation: "No."] Can the mind of Satan know the righteousness of God?

Again: the righteousness of God as expressed in letters, in words, in the ten commandments, is the law of God. Now, all agree with that; there is not a Seventh-day Adventist that will not agree with that. The difficulty is, so many people try to get the righteousness of God out of the law *by* the law. Some try to get it — No; they *actuallg get* it without the law, by the faith of Jesus Christ, which is "unto all and upon all them that believe: for there is no difference." "For now (and that means *now!*) — "now the righteousness of God without the law, is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Rom. 3: 21, 22.

He who obtains it in that way has it, but I say we all agree, every Seventh-day Adventist will confess, that the ten commandments express in letters, in words, the righteousness of God.

Now, then, "The carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be." How then, can the carnal mind know the righteousness of God? How can the carnal mind be subject to it? It *cannot* be, says the Lord. Then the man who has only the carnal mind, who knows only the natural birth, and has not the mind of Jesus Christ,— the man who has not had the natural mind of Christ there,— cannot know the righteousness of God which is by faith of Jesus Christ. And now, just now, when the Lord wants to reveal to us the righteousness of God according to righteousness, to give to us the teaching of righteousness according to righteousness, now as never before

on earth, it is that we need and must have the mind of Jesus Christ alone.

Now, "the carnal mind is not subject to the law of God, neither indeed can be." Is the mind of Christ subject to the law of God? [Congregation: "Yes."] Was it ever anything else? [Congregation: "No."] The mind of Christ was subject to the word of God always. The whole Bible, of course is simply the drawing out of the law of God as it is in Christ. Well then, was not the mind of Christ always subject to the law? to the whole word of God just as it is? [Congregation: "Yes."] There was never any hitch upon that. Wherever the word of God was read, how did the mind of Christ receive it? — It instantly received it. He would not say, "Now how can that be, I wonder." Do n't you suppose he said, "Well now I think that means this way." Did n't he say, "Are not you a little too strong about reading that text?" "Can't you modify it just a little?" Did he ever get troubled over what the Bible said about anything, or what the Lord would say? No. Whenever the word of God was spoken, the mind of Christ instantly responded.

Brethren, I know that you can know, and that any man in this world can know, and can have, just that kind of a mind. I know that you can have just such a mind, that whenever the word of God speaks the response is instantaneous; and there is no question, or doubt, or sign of rejection. Now you can see upon this very thing, that if you and I have such a mind as that, then when the word of God is read, there is no rising up, or objection, or dissent — is that the mind of Christ? [Congregation: "Yes."] Then it is easy enough to know whether we have the mind of Christ, or not.

If your mind or my mind, if your disposition or my disposition, or yourself or myself is not in that surrendered condition — that position of surrender unto God — that whenever he speaks, in the word there, or by his prophets, and there is anything in that mind or in that heart that raises up any objection or dissent, then whose mind have we? [Congregation: "The carnal mind."] That is the mind that started out to object in the first place. The time has come to get rid of that thing.

But I say that a man can have just that kind of a mind that whenever and whatever the word of God speaks there is instant response. There is nothing in that mind or about it in the world that can rise up in objection against it. That mind is not natural to a man, but a man can have it, and can know that he has it, and that is the mind that we are to have. That is the mind to which the Lord can reveal his righteousness according to righteousness; because it is the mind that receives from God just what God has to give in God's own way, and not in any way that I would fix up, or modify, or discount it.

So then, the man who receives the idea, *the truth*, of justification by faith or righteousness by faith, according to *his own idea* or his own view of it, simply cannot do it; he simply has not got it; that is all. It is just that same satanic idea of righteousness by faith; it is simply the same Roman Catholic system of justification by works, passing it off for Justification by Faith. And the time has come now in a great deal more serious sense than nine-tenths of us dream of, when we need to know that we have the righteousness of God and Justification by Faith in another sense than the Roman Catholics use it. That is settled.

I will read a passage or two that will connect with what we had the other night. In "Testimonies for the Church," Vol. 1, page 186, I read the passage about the Laodicean message: what it is designed to do: —

"*It is designed to arouse the people of God, to discover to them* their backslidings, and to lead to zealous repeutance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel."

Who will be fitted for the loud cry of the third angel? — Those who have the presence of Jesus Christ. Those to whom the Laodicean message has brought by its working and its intent, the presence of Jesus Christ. This means the *personal* presence too — not imaginary, a way off presence; it is not that at all. Let us read the explanation of it here in "Steps to Christ," pages 82–85: —

"When Christ ascended to heaven, the sense of his presence was still with his followers. *It was a personal presence*, full of love and light. Jesus, the Saviour, who had walked and talked and prayed with them, who had spoken hope and comfort to their hearts, had while the message of peace was still upon his lips, been taken up from them into heaven, and the tones of his voice had come back to them, as the cloud of angels received him, — 'Lo, I am with you alway, even unto the end of the world.' He had ascended to heaven in the form of humanity. They knew that he was before the throne of God, their friend and Saviour still; that his sympathies were unchanged; that he was still identified with suffering humanity. He was presenting before God the merits of his own precious blood, showing his wounded hands and feet, in remembrance of the price he had paid for his redeemed. They knew that he had ascended to heaven to prepare places for them, and that he would come again, and take them to himself. As they met together, after the ascension, they were eager to present their requests to the Father, in the name of Jesus."

That was a fine prayer-meeting, was n't it? Where there was 120 people, each one *eager* to present his requests to the Father in the name of Jesus.

"In solemn awe they bowed in prayer, repeating the assurance, 'Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.' They extended their hands of faith higher and higher, with the mighty argument, 'It is

Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.' *And Pentecost brought them the presence of the Comforter*, of whom Christ had said, *he 'shall be in you.'* And he had further said, 'It is expedient for you that I go away; . . . for if I go not away, the Comforter will not come unto you; but if I go away I will send him unto you.' Henceforth through the Spirit, Christ was to abide continually in the hearts of his children. Their union with him *was closer* than when he was personally with them."

That is what he wants us to have now. He wants us to have now what they got at Pentecost — the personal presence of Jesus Christ, and if we have that, he will be closer to us than if he was here in the body. He wants to come closer to you and me than he would be if he should come to the meeting here every night and sit down with us. That is what he wants *now*.

"The light, and love, and power of the indwelling Christ shone out through them, so that men beholding, 'marveled; and they took knowledge of them, that they had been with Jesus.'"

Here is a statement in "Testimony No. 31," page 156:—

"The message borne in the love of Christ, with the worth of souls constantly before us, would win even from worldlings the decision, 'They are like Jesus.'"

The time has come when he wants that message borne that way, and he is going to have it borne that way. If those who profess his name now will not let him come in in his fullness, so they can bear the message that way, he will find a people that will. That is where we are now. We cannot dally any longer.

"All that Christ was to the first disciples, he desires to be to his children to-day; for in that last prayer, with the little band of disciples gathered about him, he said, 'Neither pray I for these alone; but for them also which shall believe on me through their word.'

"Jesus prayed for us, and he asked that we might be one with him, even as he is one with the Father. What a union is this! The Saviour had said of himself, 'The Son can do nothing of himself,' 'The Father that dwelleth in me, he doeth the works.' Then if Christ is dwelling in our hearts, *he will work* in us"

The man that is so anxious and so dreadfully afraid that you will not let him have any works to do, and that you are going to destroy all his works —if Christ is dwelling in his heart, he will find works to do. Brethren, don't be so anxious about works; find the Lord Jesus Christ, and you will find work, more than you can do. [Congregation: "Amen!"] But the difficulty is, when the people get their minds on works, and works, and works, instead of upon *Jesus Christ* in *order to* work, they pervert the whole thing. Satan does not care how much a man professes justification by faith, and righteousness by faith, so long as he keeps his mind on works. That is just the thought that is before us here in this definition of faith that we read the other night. Let me read it again. Page 69, "Steps to Christ":—

"When we speak of faith there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of his word, are facts that even Satan and his hosts cannot at heart deny."

They believe that, but what power does their believing it bring to them to make them righteous, or to enable them to do good works? What power is there in their belief? What power does that give to them? [Congregation: "None."] No, it is away off there, simply as a theory, held off to look at, held as a theory, held as a creed; and so, a spirit even, can believe in the existence and power of God; he can believe the truth of the Bible; he can believe that Jesus is the Messiah, the Son of God, the holy one of God, and be a devil. And in the form of a papist he can believe all this in this way and profess justification by faith at the same time; and he can be a great stickler for what they call "good works" at the same time. Yes he can work the very skin off his bones in order to be good, in order to be righteous, in order to move God, as we read the other night. You know they do it. You know they make pilgrimages, and do penances, and fairly wear themselves out; and in addition to these things they will shut themselves off from every earthly comfort.

But who is doing the work? Who in these things does the work? Self does the work in order to be righteous, in order to have that treasure of merit that will give an increase of grace in this world and an increase of glory in heaven. That is what it is for, is it not? [Congregation: "Yes.") Who is doing it then? [Congregation: "Self."] Yes sir. Has the mind, has the heart been yielded to God? Are the affections fixed upon him? Is the surrender of all to him? No. And therefore it is still self in all.

Who then *is* to do the work in order that it may be good works always? Let us read again: "If Christ is dwelling in our hearts, *he will work in us* 'both *to will* and *to do* of his good pleasure.' *We* shall *work* as *he* works; we shall manifest *the same spirit.* And thus, loving him and abiding in him, we shall 'grow up into him in all things, which is the head, even Christ.'" Now then, that is what the Lord wants, that is what the mind of Christ is. As we had the thought the other evening — I cannot have the mind of Christ separate from him. I cannot have the mind of Christ without having him personally. But the personal presence of Jesus Christ is just what he wants to give us by the Holy Spirit in the outpouring of the latter rain just now. The personal presence of Christ is what he wants to give us.

Then the rest of that definition of belief: A person may believe in the existence and power of God;

he may believe the truth of the Bible; he may believe and say that Jesus Christ is the Messiah, the Son of God, the Holy One of God, and yet be a devil; but that *is not faith.* There is no power in that kind of belief to help anybody. Is not that the secret of all these exhortations that have come to us in the Testimonies all these years, that the truth must not be kept in the outer court, but must be brought into the inner sanctuary of the soul; is not that what this means? [Congregation: "Yes."] Is not the idea there that men will hold the truth away off, and look at it as a theory, and put their own construction upon it, and their own interpretation into it, and then go about of themselves to do what they believe? That is not faith.

Here is faith: "Where there is not only a belief in God's word, but *a submission of will to him*; where *the heart is yielded to him*, the affections fixed upon him." Now these are weighty expressions, they are worth considering. "The submission of the will to him," is it done? Is *your* will submitted to him never to be taken back, or exercised in your own way or for yourself? Is your will surrendered to him? Yours? Yours, I mean? Has he *your* will? Says one, "I think he has." Well, you want to *know* it. "Well," says another, "I have been trying to submit my will to him." Well, stop your trying and submit your will to him and be done with it, and know it.

"The submission of the will to him," is your will submitted to him? Is it gone so that you know it is gone, and that you have no wish or impulse or any inclination ever in any situation to use it yourself? Is it gone? You *can know* it. You can *know* whether that is done. [Voice: "How?"] How? Why by doing it, telling the Lord it is done and it is so. Of course a man knows it is so when it is done. [A voice: "If he does not know it, it is not done."] Exactly.

If a man does not know it, that is the strongest possible evidence that he could have, that it is not done. And when it is done, ah! he knows it. That is the very thing. When it is done he becomes a spiritual man, and he knows what he never knew before in his life. The natural man cannot receive it, he cannot understand it, he never can. How in the world can I understand what there is in the doing of a thing I never did? Here is something that you have done, you know how it goes; but I never did it, and yet I want you to explain it all to me so that I will understand just how it is done, without the *doing* of it myself. Brethren, that is not straight, and much less is it straight in this thing; for this is to be known, and can be known only between God and the individual himself. "They shall be all taught of God." One can tell another that it is a fact; one can tell another that he knows that it is a fact. But no one can give it to another, so that my brother can get it from me. I can tell him it is a fact, and that he can know it; but *he* must learn it from God. You do it simply by yielding to God. That is the only way any man can do it or know it. Lots of people do not understand how; but the worst difficulty is *they will not do it* when you tell them how.

Now I ask again, Is your will submitted to him? Is that thing done? Have you gone over that barrier, and stand where you know that you stand there, and that you know that your will is surrendered to him, for him to use in his way, and that there is no further question about it, and no dissent from it in any way? Now is your will submitted to God for him to use as he pleases and you have no objection to raise at all; you have no thought or inclination to use it your way; you want him to do his way, and that is all you care for? Is that so? Is your will there? [Congregation: "Yes."]

Are any here in whom it is not so? You just go and tell the Lord all about it. Tell him, "Lord, I submit everything to thee; everything goes; nothing stays; I do not retain a single thing; all is gone; everything, will and all,—to thee, that thou mayest use it both to will and to do." [Congregation: "Amen."] Brethren, we every one need to do just that, here, each day. The Lord wants to come in here in just the way that that will let him in.

But as long as I reserve some of my will, I will go my way in spite of myself, I can not have God use me fully:—He can not come in fully, Christ can not come in fully, unless there is a full submission to him. Let there be some dying here. Let there be some actual dying to self. That is what it means; it means death: and of course people never struggle to die; they struggle to stay alive, if there are any struggles.

Bear in mind that it is not enough to "want" to die. Go ahead and die; that is what the Lord wants. Says one, How shall I do that? He tells how: "Reckon ye also yourselves to be dead indeed." Dead indeed. Brother Durland read to us here yesterday: "He that is dead is freed from sin." It is so. "Reckon ye also yourselves to be dead indeed unto sin," and God will furnish the fact. The point is, brethren, we need to get acquainted with the Lord. The trouble is, people are not personally acquainted with the Lord, and do not know how these things are with him.

"Where the heart is yielded to him." How much of it? [Congregation: "All of it."] Is it done? [Congregation: "Yes."] The whole heart is gone? Everything is gone? Well, says one, I have yielded all I know. Well, now just take the other step, and yield all you *do not* know.

Elder O. S. Ferren.— When a person does that, is he poor, and miserable?

Elder Jones.— Yes, sir.

Elder Ferren.— And naked and blind?

Elder Jones.— Yes, sir.

Elder Ferren.— And does not know it?

Elder Jones.— I say, Yes, of course he is. But, thank the Lord, he has riches that embrace the universe. Says one, I cannot understand that. I cannot either; but I know it is a fact.

Why, brethren, let us bear this in mind to start with, and never try to forget it,— because the further you go the more you will see it is a fact,— that when we get hold of the gospel of Jesus Christ just as it is, we find at every turn, and in every phase of it, the *mystery of God.* At every point, and in every turn, you find a place and a situation in which nothing can explain it but God, and all you can do is to believe that God is there. It is so and you will know the fact, and let him go ahead and explain it. It will take eternity to do that. What he wants you and me to do is to be glad that we have eternity before us in which for him to explain it to us. I am going to be glad that I have eternity to live in,— not bother about whether I understand this, that, or the other. No. God forbid that we should throw away eternal life because we cannot understand all that God understands. But, ah! there is the same spirit again that Satan had — to be equal with God; and not submit to any unless we can understand all. Let that mind be put away. And let us believe the Lord, and let him take his own good time to explain it.

Well, then, is your heart yielded to him? Now that thought I had a moment ago. Many say, "I have surrendered to the Lord all I know." That is not enough. What you want to do is to surrender to him all you know, and all you *do not* know. Because when I surrender to him only what I know, there are a good many things left that I *do not* know; a good many situations where I will meet myself; a good many things will come up, and I will meet something that will be very attractive and desirable to me; and if I have not surrendered all, what then? There will be a contest, whether I will surrender that or not. So I am kept constantly in hot water, to know whether I am surrendered to the Lord or not. The Lord wants you to get out of the hot water, and stay out. Surrender everything you know and everything you do not know. Let everything go to him, with no reservation now or evermore, then you are not afraid of anything; you do not care if you drop into the bottom of the sea the next minute. It is all surrendered, you are in his hands — and then you have got something, that man has got something; he has something he never had before, and he has something that he cannot get until he does just that thing.

"The affections fixed upon him." Are your affections fixed there, so that he takes precedence of everything? so that he is first before everything? nothing at all coming into the account anywhere or at any time? Is that so? When a man does that he has got something; he has indeed, and he knows it. Well, says one, is not a man to care for his wife and children? Why, they are all surrendered to the Lord too, and cannot the Lord care for them a great deal better than you can without being surrendered to him? They are surrendered too, and instead of the situation being this: that when my affections are fixed upon him they are severed from those who are dear to me, it is the other way; when my affections are fixed upon him, they are *intensified* and *deepened* and glorified, upon those who are tenderly connected with me. Why, people miss it all when they think that to fix the affections on God is going to separate them from somebody they like while on the earth; it is the only way they can love properly those whom they think they like on the earth.

Well now, is it so? Is the will submitted to him? Is your heart yielded to God, so that your affections are fixed upon him? Is it done, so that you can stand before him and thank the Lord that it is so? I do not mean to stand up in the congregation and say that it is so, but just tell it over *to the Lord* that it is so. People will get up in the congregation and say things there that they will not say to the Lord. You tell it to the Lord. Tell him that your will is given up bodily to him. Submit the whole thing without a particle of reservation now or evermore, and just tell him that your heart is yielded up to him, for it is good for nothing and you want his heart instead of yours, and after that your affections are fixed upon him, and that there they stay. And they will stay there. Tell him that all the time, every day; tell him wherever you go. Live with him, brethren; live with him; live with him; that is what he wants. Why he is raised from the dead, and we are raised up with him that we may live with him. Rom. 6:8. His personal presence is to be with us. That is what the Laodicean message is to do for us; it brings the presence of Christ to live in us.

This you can do alone for yourself, and nobody else can do it for you. Brethren, let us go to doing that. Let us get into that place. When a man is there, then he simply waits the direction of the Lord; waits the time of the Lord. When the Lord gets ready to pour out his Holy Spirit there is nothing to hinder. If there be something that he does not know,— Oh well, that was surrendered long ago

It may be as dear as the right eye; but that went long ago. It is gone, thank the Lord; and so there is nothing between you and him, and he can pour out his Spirit whenever he pleases. That is where he wants you and me to stand in this Conference, waiting for him to give us that teaching of righteousness according to righteousness.

Now how much of Christ are we to have. When the personal presence of Christ comes to us he will be closer to us than if he would come in here to meeting with us every day. Is that so? [Congregation: "Yes sir."] Well, then, that is the gospel, is it not? That is the righteousness of God, which is by faith of Jesus Christ. That is the gospel, "for therein is the righteousness of God revealed from faith to faith." Rom. 1:17. Oh no! From faith to *works!* The righteousness of God is revealed from faith to *works!* "The righteousness of God is revealed from *faith* to FAITH," thank the Lord.

The presence of Christ, the personal presence of Christ — "Christ in you the hope of glory" —that is the gospel, is n't it? Now, see here — and there is not any need of their being a particle of misunderstanding about this question of faith and works, or a particle of hesitation about it — see here: Christ was in the world once, was n't he? [Congregation: "Yes."] He did not do anything of himself. "Of mine own self I can do nothing." The Father dwelt in him. He did the works. "The Father that dwelleth in me he doeth the works." John 14:10. "As my Father hath sent me, even so send I you."

As God was in Christ, Christ is to be in us. Is that so? [Congregation: "Yes."] Is Christ the same yesterday, to-day and forever? [Congregation: "Yes."] How did he act when he was on earth, in our flesh — it was my flesh that he had; it was your flesh that he had; — how did he act in that, when he was here before? He went about doing good, he cared for the sick, sympathized with them. "He hath borne our griefs, and carried our sorrows." Bears our sickness. His sympathy with the sick was so close that when he went to minister to them he actually entered into their feelings, he actually bore their sicknesses. How will he act when he is in our flesh now? Voice: "He will act the same way."] How will he act when he is in your flesh? When he is in the flesh now? [Voice: "As he acted then."]

Do n't you see then how that the works take care of themselves in him who has *faith* in Jesus Christ, — I do not mean that satanic belief; I mean the man that has *faith.* Then do n't you see what those people miss who get their minds on works, more than on Christ? They miss the very incentive and the very power that alone can do the things that are good, to reach and minister to the sick in the right spirit, to visit the poor and minister to them in the right spirit. Have not you seen people that have ministered to the poor and the sick, in a way that makes those people feel worse than if they had not gone there at all? That is not the kind of ministering that Jesus Christ does. That is not the kind of ministering he does. No, sir. It is Christ in you. And when he goes with you and in you there stands the testimony, "It will win even from worldlings the statement, 'They are like Jesus.'"

What does he want the world to see in us? [Congregation: "Christ."] He wants the world to see in our lives, Jesus Christ,— the life of Christ, Christ in you the hope of glory,— and they will know it, and you will know it. Be sure that Christ is there, and the Spirit of the Lord will convey to peoples' minds that he is there. But as certainly as you and I appear instead of Christ, that is all that will appear, and the world will see only that.

Now brethren, is there any real need of anybody getting any misunderstanding, of having any hitch at all about whether righteousness by faith, justification by faith carries with it in itself the very living virtue of God to work in God's way? Is there any need of it? No. Not the least. And it will never be done by any mind that is submissive to God. It will not be done by the mind that is yielded to God, and wanting to have God's way, Christ first and last, and through all, and in all, and over all. Because then he becomes so acquainted with Christ that he knows that faith in Jesus Christ brings that divine presence, and that divine power, and that divine virtue, and that divine grace, that will so make him who receives it, so move upon him, that he who has the most faith will be the one of all the world that will do the most work. Why you cannot separate it. The divine life is in it; the divine power is in it; the divine word is in it.

Did not Paul strive, says one, and does not the Saviour say, "Strive to enter in at the strait gate"? Yes, he does; and Paul tells us how. Let us turn and read that; it is right upon this very line, and then we will quit for to-night. It is in the first chapter of Colossians, the 25th verse and onward: The gospel "whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles."

What is it that God wants to make known, at this time, to you and me? He wants to make known "what is the riches of the glory of this mystery." That is a great deal, is it not? How great are the riches of the glory of the mystery of God? How

great? As great as God. Then how can we know them except by the mind of Christ, which is brought to us by the Holy Spirit bringing his presence?

Now then: "Which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, *striving* according to *his working, which worketh in me* MIGHTILY."

How can I strive when I have nothing to strive with? "Without me ye can do?—how much? [Congregation: "Nothing."] Is that so? [Congregatio: "Yes."] Then without Christ I want to know how you are going to strive. Without him how are you going to strive? I want you to think of that. "Without me ye can do nothing." "Dead in trespasses and sins." Is that so? How can a dead man strive? "When we were without strength." Rom. 5:6. Were we without strength? [Congregation: "Yes."] That is so. Then how can a man strive who has no strength? Don't you see, then, that it is an utter satanic perversion of the divine idea, to go to striving and working and wearing the life out *in order* to get to Christ *to obtain* this gift of justification. No; it is the *free* gift of God to every man, and every man who receives it, receives Jesus Christ himself indeed. The gospel is the power of God unto salvation unto every one that believeth. Then he who surrenders all, yields all, and obtains that power of God, that living Saviour—to whom is given all power in heaven and earth—he has *something to strive with*; he has *strength* that he can put to a good purpose; he has *power* with which he can do something.

Then where does the striving come in? To find the Lord? or to *use the power* which the Lord gives, which he puts into us? Which is it? [Voice: "To use the power."] Assuredly. Then do not let us get it on the wrong side; brethren, let us have it on the right side.

"Striving according to his working, which worketh in me mightily." As he says in that other place: "The love of Christ constraineth us." 2 Cor. 5:14. Constrains, impels, drives on with an irresistible force. That is the idea that is in the word striving. Other translations give it, "agonize" to enter into the strait gate. And they do really and bodily agonize and wear themselves out, doing penance, just like any other Catholic—and they will do it all in order to move the Lord, so that he will have pity on them. That is not the thought.

It *is* agonizing; but everybody who is acquainted with it, knows that the word is taken from the Greek games, the Greek races. One who entered the games was an *agonistes*. They started out to run a race. Now what does he do? He just strains every nerve to win the race; every faculty of his being is devoted to the object before him, is n't it? [Congregation: "Yes, sir."] Now that is bodily exercise; that is bodily striving, agonizing. Is this that kind that Christ is talking about? [Congregation: "No."] What kind is this? Spiritual. Yes, of course. Then carrying that thought from *bodily* exercise, that *bodily* straining of every nerve,—carrying that into the spiritual realm, what does it signify? Does n't it signify that complete surrender of the will to Christ, that surrender of the heart, and the affections to him, that makes no reserve? and there is no reservation; it yields everything to him, every fiber of the being is devoted to the one object, and the glory of God. Is not that so? Then his power moving us, his divine power urging us on, don't you see? I say again, that in all cases he who believes in Jesus Christ most fully will work most for him.

Now let us have this word, and that will be the best close I could make to the whole thing to-night. "Steps to Christ," page 79: "The heart that *rests most fully* upon Christ will be the *most earnest* and *active* in *labor* for him." Amen. [Congregation: "Amen."] Do not forget that now. Do not think that the man who says that he rests wholly upon Jesus Christ is either a physical or a spiritual loafer. If he shows this loafing in his life, he is not resting on Christ at all, but on his own self.

No, sir; the heart that rests most fully upon Christ will be most earnest and active in labor for him. That is what real faith is. That is faith that will bring to you the outpouring of the latter rain; that is faith that will bring to you and me the teaching of righteousness according to righteousness—the living presence of Jesus Christ—to prepare us for the loud cry and the carrying of the third angel's message in the only way in which it can be carried from this Conference.

INTERNATIONAL SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

FIRST MEETING.

THE fourteenth annual meeting of the International Sabbath-school Association convened at Battle Creek, Mich., Feb. 18, 1893, at 3 P. M., with the President, Elder J. H. Durland in the chair. The meeting was opened by singing hymn No. 1251. Prayer by Elder M. C. Wilcox. The President made a statement concerning the membership of the Association, and who are entitled to vote in its meetings, as shown by its Constitution.

The Reccording Secretary being absent, Elder M. H. Brown was elected Secretary, *pro tem.*

THE PRESIDENT'S ADDRESS.

ELDER J. H. DURLAND.

We are glad of having the privilege of meeting so many representatives of our Sabbath schools, in this the fourteenth session of the International Association. Nearly two years have elapsed since our last meeting. During this time there have been several changes in the work and workers. Some, who held responsible positions in the Association, have been called to bear responsibilities in other places. Brother C. H. Jones, who had faithfully served the Association for several years as President, was reelected to that position at the last session. His duties in connection with the Pacific Press became so arduous that he found it impossible to carry the responsibility of the presidency of the Association any longer; so, at a meeting of the Executive Committee, held at Healdsburg, Cal., Feb. 23, 1892, he offered his resignation, which was accepted. We were sorry that it became necessary for this change to be made. We were pleased, however, that Brother Jones consented to remain on the Committee, so that we have had the benefit of his counsel in important matters.

Brethren J. M. Willoughby and C. L. Taylor were elected as field secretaries, with the expectation that they should spend their entire time in new fields in the interests of the Sabbath-school work. A few months after their election Elder Willoughby offered his resignation, on account of duties in his own conference. Brother Taylor served the first year; but owing to some changes made for specialists, by the General Conference Committee, he resigned his position at the beginning of the second year.

These changes broke up some of our plans and at the time we greatly feared for the results. But we are glad to say that the Sabbath-school work is onward. The work is the Lord's, and he will carry it forward.

Since our last session there have been three new associations organized: the German and Russian association, with a membership of 409; Montana, with a membership of sixty-five; and Oklahoma and Indian Territory, with a membership of sixty-one. There has been an increase in the number of schools of 197, with an increase of membership of 2,435.

At our last meeting the number of *Workers* taken throughout the field was 1986. Through the club offer made to the State Associations the circulation of the *Worker* has been increased to over 5000. This is very encouraging. We are sure that this increase of readers to this journal will show a corresponding increase in the efficiency of our teachers and officers. We hope the time is not far hence when the subscription list of this periodical will reach 7500. Then all our teachers will have one of the helps that is needed to make their work a success.

The offerings to foreign missions have been increasing from year to year. The offerings for the year ending Sept. 30, 1892, were nearly $2000, more than for any previous year. The Recording Secretary's report will show that there has been an increase in the interest in foreign missions from the time we introduced this work in our schools. In 1887 the amount given to missions was $10,615 while the amount given in 1892 was $18,455.

There has not only been an increase in the interest in missions, but as far as we can learn, there has been an increased interest in the study of the Sabbath-school lessons. This has been especially true since we have dropped the outline of the International Sunday-school series. But there is still room for great improvement in our lesson system. Our schools should be encouraged to a more thorough study of the Bible. We are glad to learn that the plan adopted for the present quarter, for the senior lessons, is meeting with such favor.

At this meeting we shall have many things to consider which will make it necessary for us to be prompt. Being confined to the time of two meetings we shall have to so arrange our business that everything shall be dispatched as expeditiously as possible. Both the nature, and the amount of the work to be done during the session, are such that we cannot depend upon our own wisdom, but shall need to seek the Lord for divine guidance, that we make no mistakes.

We trust every question shall be carefully considered; that every committee appointed shall have the special blessing of the Lord; and that all our actions shall be in harmony with God's plan for carrying forward the Sabbath-school work.

The Treasurer's report shows the Association to be in a good financial condition. It will be noticed that there has been a heavy loss on the *Worker*. This is due largely to the change in price to the state associations. Two years ago the subscription list was less than 2000 at fifty cents per copy, which was a loss to the Association. We made the liberal offer to states of thirty cents per copy when clubs were taken to supply every officer and teacher. While a great many accepted this offer the first of last year, there was not a sufficient number taken to bring the amount up to what it had been formerly. We are glad to say that in the past three months the list has reached over 5000, and is still on the increase. If the list can be brought up to 5500, there will be no loss on the journal.

When we consider the good the *Worker* has done for those who have been able to receive it at the reduced rates, that otherwise would have been without it, we do not think any will regret the amount expended by the Association in extending its circulation.

Besides the heavy losses in this direction, the Association has furnished supplies to isolated schools both in our own country and other lands. This has opened up a correspondence, that, we believe, has resulted in much good. The corresponding secretary will speak of the results of this work in her report.

Leaving the workings of the Association for the last two years we wish to say something in regard to our future work. There is much work to do, and but few consecrated laborers to carry it forward. It will be the duty of this body to carefully consider the field and lay plans for carrying the work forward during the two years before us. It may not be out of place to call your attention to some of the questions that should receive careful attention.

1. *Our Relation to the General Conference.*—It has already been arranged to have our resolutions that pertain to the workings of the Association presented to the General Conference for discussion and adoption. We think this step may be made a source of strength to the Association. It will give more authority to the plans for labor than we have had in the past. We trust it will be the means of furnishing more workers in the field.

In making this change we would suggest that this Association dispense with a Committee on Resolutions and have a committee of five on Plans for Work. This committee can frame the resolutions that they think should come before the General Conference and present them to the Committee on Resolutions for that body. Other matters that should receive consideration in this Association can be presented in the form of recommendations, rather than as resolutions.

2. *The Selection of Officers.*—This is always an important matter. This Association needs a strong Executive Board, the majority of which can be called together for counsel on short notice. This will necessitate these members living in close proximity to the International headquarters. The President and Secretaries should be persons who are free to devote all their time to this line of work. We hope the Committee on Nominations will give this matter careful consideration.

3. *Offerings to Mission Fields.*—For the first six months of the present year the donations are to be given to start the work in India. To what object shall we give our offerings for the remaining six months of 1893 and the year 1894? These offerings are now amounting to quite an important sum, and plans should be carefully laid that this money shall be used in the right place, and at the right time. This matter should receive due consideration from the Committee on Plans, and then be presented to the delegates of the General Conference for action.

4. *The Sabbath-school Lessons.*—This has become a very important question, and needs special attention at this session. Plans have been made for the senior and junior lessons by the present Executive Committee up to the close of the year 1894; but owing to a proposed change in the form in which the lessons should be published, by one of the lesson writers, this matter will need re-consideration. The primary lessons are planned for, only to the close of the second quarter of this year. It has been a perplexity to know just what to do for lessons for the primary divisions. There has been some call for lessons on Old Testament history. We think the time has come when it will be well for these divisions to begin at the book of Genesis. If we do this where shall we get suitable persons who can write the lessons? Some have called for a revision of Prof. Bell's lessons. Those who have this matter to consider will need to look the field over carefully, and give this meeting the benefit of their best judgment.

We have also calls from some of the foreign tongues for the publication of the senior lessons in foreign languages. It will be well for the Committee on Plans of Work to take this matter into careful consideration, and recommend something that will be practical.

There has also been a request made lately for simple lessons on cards for little children who are too young to study the lessons in *Our Little Friend.* Thus far these calls have come from the Southern States, but there may be others who have the same thing in mind. This matter should receive some attention at this meeting.

5. *The Sabbath-School Worker.*—The present plan that has been adopted by the majority of the associations has been tried for a sufficient period to ascertain whether it is the best one we can have at the present time. If continued by those who have adopted it and accepted by others, it will be but a short time until the *Worker* will be on a paying basis. Not only this, but hundreds of teachers are now having the benefit of this journal that have not had it under the single subscription plan. Shall we continue taking the *Worker* in state clubs? If the Association decides that this is the best plan, and recommend its adoption by those states who have not yet accepted the offer, plans for meeting the expenses will be worthy of some consideration.

6. *Field Laborers.*—There have been no regular field laborers the past year. We have had calls for workers to attend state meetings, but have had none to send. What shall we do in the future? Shall we cut off all these workers and depend on the individuals we can gather up here and there, or shall we have persons of experience go to these states to give instruction? It does seem that there is need of practical

workers going from association to association and training persons to do Sabbath school work.

We have briefly called your attention to some of the important items that we think need attention at this time. No doubt there are other things that might be mentioned, and which will be suggested to the different committees, and will be presented by them to the proper body and at the proper time. We hope there will be perfect freedom on the part of all in the discussion of any subject, but that no spirit of strife will be manifested in all our interchange of thought. We are all servants of the Lord, and brethren. The work is not ours but God's. We shall have to give an account of how we spend the moments at this important meeting. Let us be free, but let us economize time. God will give us wisdom and lead us in the right path. Let us acknowledge him in all our ways and he shall direct our paths.

Following the President's address came the

REPORT OF THE RECORDING SECRETARY.

The following table gives the name of each State Association, with the number of schools reported, membership, average attendance, number of classes, contributions received, and amount donated to missions, for the quarter ending September 30, 1892:—

Names of Associations.	No. of Schools Reported.	Present Membership.	Average Attendance.	No. of Classes.	Contributions Received.	Amount Donated to Missions.
Arkansas	13	190	134	29	$ 19 94	$ 9 14
Atlantic	21	656	425	67	214 87	120 69
Australia	22	774	585	112	263 09	37 18
California	87	2,900	2,393	386	1,000 76	655 46
Canada	6	125	85	23	11 72	9 12
Central Europe	24	449	347	59	61 49	24 30
Colorado	26	558	392	92	234 34	174 75
German and Russian	....	.....	.....	....	.... ..	....
Illinois	52	1,199	948	170	376 07	217 44
Indiana	49	1,066	750	172	310 06	178 04
Iowa	118	2,458	1,765	365	320 09	272 74
Kansas	71	1,840	1,151	256	374 06	306 96
Maine	25	344	227	54	83 02	57 30
Maritime Provinces	7	111	82	13	18 42	11 18
Michigan	159	4,996	3,390	690	1,505 09	1,003 68
Minnesota	104	1,859	1,962	361	665 93	490 59
Missouri	46	990	880	142	198 09	100 06
Montana	4	65	52	8	14 48	6 25
Nebraska	61	1,592	1,236	234	502 98	316 93
New England	24	514	363	80	203 95	125 62
New York	54	863	564	129	199 50	131 09
New Zealand	21	526	385	67	115 64	10 29
North Pacific	76	1,489	983	227	467 05	286 05
Ohio	79	1,336	991	216	422 94	239 94
Oklahoma and Ind. Ter.	3	61	45	7	12 01	10 40
Pennsylvania	54	1,021	749	143	215 33	143 83
Scandinavian	36	953	550	104	219 23	....
South Africa	7	218	173	35	126 62	66 93
South Dakota	52	1,148	856	163	273 44	218 93
Southern Field	40	535	431	100	96 76	35 25
Tennessee River	11	216	162	32	27 01	8 00
Texas	23	681	421	81	103 55	61 12
Upper Columbia	26	831	668	111	254 82	180 26
Vermont	28	361	265	63	91 71	80 43
Virginia	6	145	155	19	20 43	10 82
West Virginia	7	206	.....	24	21 95	10 66
Wisconsin	103	2,015	1,541	299	475 61	377 58
Miscellaneous	5	30	19	5	15 21	11 63
Totals	1,552	35,223	26,075	5,160	$9,537 23	$6,022 64

For the quarter ending September 30 1892, one association of thirteen schools and various schools in other associations failed to report. The combined membership of these schools when last heard from was 1648. This would make the total membership of all the schools of our associations 36,871.

Since the last meeting of the International Association three new State associations have been organized: German and Russian, Montana, and Oklahoma and Indian Territory.

As showing the increase in the work since the last general meeting, a comparative statement of the last three years may be of interest:—

	Sept. 30, '90	Sept. 30, '91	Sept. 30, '92	Increase
No. schools reported	1,348	1,456	1,545	197
Membership	32,532	33,373	35,017	2,435
Average attendance	26,279	24,490	26,075	2,796
No. scholars church mem.	14,352	15,443	15,561	729
No. classses	4,907	5,142	5,136	229
No. *Workers* taken	1,986	3,102	4,080	3,014
Donations to missions	$16,166.59	$16,637.47	$22,622.61	$6,456.22

Inasmuch as the missionary offerings of our Sabbath-schools have come to be an important factor in the carrying forward of our work as a people, a brief statement of the work done by our schools in this line may not be out of place in this report. Upon this we present the following figures:—

1887.— South African Mission.

First quarter	$2,233 07
Second "	2,595 09
Third "	2,385 75
Fourth "	3,431 81
Total	$10,615 72

1888.—London City Mission.

First quarter	$2,897 13
Second "	2,228 04
Third "	3,128 25
Fourth "	2,501 92
Total	$10,755 34

1889.

First quarter, Missionary Ship	$2,606 50
Second " Russian Mission	2,783 48
Third " Hamburg City Mission	3,553 50
Fourth " " " "	2,501 92
Total	$11,445 40

1890.

First quarter, Missionary Ship	$4,148 99
Second " " "	5,279 73
Third " South America	4,235 95
Fourth " " "	4,042 72
Total	$17,707 39

1891.

First quarter, *Pitcairn's* Run. Ex.	$2,399 85
Second " " " "	3,938 48
Third " European Mission	5,256 42
Fourth " " "	4,156 19
Total	$16,750 94

1892.

First quarter,	Orphan's Home	$7,079 94
Second "	Poly. and W. I.	5,364 04
Third "	Mexico and Cen. Am.	6,011 98
Total		$18,455 96

Total amount donated from January 1, 1887, to September 30, 1892, $85,740 06.

F. M. WILCOX, *Rec. Sec'y.*

This was followed by the reading of

THE CORRESPONDING SECRETARY'S REPORT.

For some time we have looked forward to this meeting as the time when we should talk face to face with those with whom we have formed such pleasant acquaintance by correspondence. Your hearty support and co-operation in all our past efforts to advance the Sabbath-school work has been to us an inspiration and encouragement. We have thought of this occasion as a time when broader and more effectual plans will be laid for future work; when, by seeking God for divine wisdom and by counseling together, we shall be fitted to labor as never before for our Sabbath-schools. We are glad to greet so many officers representing the different State associations, and to mark the interest taken in this department of the one work by our ministers and delegates to the General Conference.

RETROSPECTIVE.

Looking backward to the last meeting of the International Association held two years ago we find several resolutions providing for different lines of work. It may be of interest to-day to know how these have been carried out. First, we call attention to one recommending that each association organize a state school and put forth earnest efforts to secure the enrollment of every isolated Sabbath-keeper. In December, 1891 there were nineteen of these organizations. At the present time there are eighteen. Sept. 30, 1890 there were but five state schools with a total membership of seventy-five, and donations to missions for the quarter ending at that time amounting to $32.53. Sept. 30, 1892 140 members were reported. Seven associations that sent donations from the state school did not report the number of members so the above number does not correctly represent the membership at that time. The donations for that quarter amounted to $120.44. From Sept. 30, 1890 to Sept. 30, 1892 the donations from these state schools to missions amounted to $523.43. The one in South Africa, with but eight members sent $9.75 last quarter to the Secretary for missions.

But the money received from these isolated individuals is the least benefit derived from the state school. As the result of the kindly, encouraging letters sent them by the Secretary these isolated individuals are brought in touch with the work, and they feel that some Christian heart cares for *them.* They are encouraged to press on, they engage with new interest in Bible study, and often a family or regular Sabbath-school is organized from such a small beginning.

It is true this is not always the most encouraging kind of work for the Secretary. Her letters often remain unanswered, and she is puzzled to know how to reach those she longs to help. One secretary scornfully inquires, "What shall I do for my *naughty child?*" as she terms her state school. But because the child is "naughty" it must not therefore be left to itself. The prayers offered, the letters written, will be as the silent seed sinking into the earth to bring forth fruit after many days.

A resolution was also passed at our last meeting asking state officers to put forth greater efforts to circulate the *Sabbath-School Worker.* Elder Durland has told you of the increased patronage given the journal. For its prosperity we are indebted to the state officers who have so heartily seconded our efforts to place it in their schools. We trust their interests may still continue, resulting in placing the *Worker* on a paying basis.

In harmony with the resolution passed requesting the Sabbath-schools to make the mission fields to which their offerings are given a study, we have sent out from the International office over 7,000 circular letters on different subjects to the schools, and others have been forwarded to the State secretaries and sent to the schools by them. The *Sabbath-School Worker* has had a department devoted to the consideration of the field to which the offerings were given, and this has tended, we think, to increase the interest felt in these fields.

Another resolution recommended that Sabbath-school workers attend the Biblical Institutes held in the General Conference Districts. Quite a number availed themselves of this privilege. At the one held in Des Moines, Iowa, Sister Jessie F. Waggoner held some meetings of instruction for the special benefit of those engaged in Sabbath-school work.

In most conferences the State secretaries are remunerated for their services from the Conference funds according to the resolution recommending that this should be done. There are three associations where the secretary is paid from funds raised by the schools for the support of foreign missions. We trust these secretaries may soon be recognized as conference laborers as is done in other associations.

One of the most important resolutions passed at our last meeting has been least carried into effect. This resolution provided for an individual in each conference to spend his time in personal labor with

the schools. In different states persons were selected for this work, but at the same time they held the position of State canvassing Agent, or were sent out with the tent, or on some other important mission. During the past two years *five* associations have had laborers who have spent some time in personal work for the schools. *Four* of these *five* workers were ladies. As they were neither canvassing agents nor ministers they have been left free to carry on the work to which they were appointed, and we are pleased to know that the presidents of the conferences where they have been employed esteem them highly as laborers for their work's sake.

The officers of the International Association feel a deep interest in the canvassing work and in ministerial labor. We could wish that hundreds more were engaged in these lines of work. At the same time we have not known how the work which was needed in our Sabbath-schools was to be accomplished. One person at least is needed in each of our larger conferences to visit from school to school, assisting each in their work, laboring for the young, awakening greater interest in Bible study and showing *how* to study it, and organizing and assisting in mothers' and children's meetings. Such workers would find a wide field of usefulness, and would fill a useful place in any Conference.

FOREIGN CORRESPONDENCE.

In addition to the correspondence carried on with workers in the home field we have written letters to Scandinavia, and other European countries, South Africa, Australia, New Zealand, Central America, a number of the West India Islands, and South America. Our correspondence with these distant countries has been of a very interesting character.

Elder Chadwick furnished us with quite a number of addresses of individuals, while on his way through the West India Islands and South America, and aided us much in gaining a better understanding of the work in those countries. Quite a number were found unable to supply themselves with the things necessary to start a Sabbath-school, and the International Association has sent lesson pamphlets, periodicals, and other supplies to those and other destitute fields. Through the kindness of Captain Foreman we were able to do the same for our brethren on Pitcairn Island, and another supply was sent a few weeks ago by our missionary ship *Pitcairn.* In the replies received from all these fields we learn that our letters are gladly received and the literature is used with profit. Several small schools have been organized, and isolated persons are studying the Bible with new interest.

Having learned of a few Sabbath-keepers in Oklahoma and Indian Territory we entered into correspondence with them. Some were in destitute circumstances and needed help. Record books, lesson papers, and pamphlets were sent. Elder Durland has already stated that an association was formed there last October, of about sixty members.

We have also corresponded with some isolated persons in the South and in other parts of the United States. The letters we receive in reply are calculated to touch our warmest sympathies. We would be glad to give extracts from some but our limited time forbids.

FUTURE NEEDS.

A few weeks ago we sent letters containing a list of questions to the presidents and secretaries of our associations to which we requested replies. One of these questions was to state what they considered to be their greatest need for future work. Next to the baptism of the Holy Spirit and consecrated teachers, without any exception the need of personal labor was urged as their most pressing necessity. Workers are needed who can instruct officers and teachers in their duties, labor for the conversion of the youth and children, and interest them in the education they need at this time. They should also be prepared to organize and conduct meetings for mothers and children, and instruct those having them in charge.

Since coming to this Conference you have heard that only a few days ago a little boy ten years of age was called into court to testify against his friends on acconnt of the truth. Other children will be brought to the same place where father and mother cannot answer for them nor tell them what to say. The result will then depend upon their previous instruction and happy will it be for the child and the parents if right instruction has been given, and the children are prepared to bring honor to God by their testimony. Is it not time then, that in the home and the Sabbath-school the children be taught the word of God and to trust in him? Besides this they must meet their record in the judgment. Life is a solemn reality to them as it is to us. We need workers who will rouse parents to a sense of their responsibility and help them to labor for their children. Sabbath-school teachers must be converted and become as faithful shepherds to seek and save the lost. It will be readily seen that this work should be of special interest to all our ministers and laborers in every branch of the cause.

The Sabbath-school work will not run itself. It is said that an individual once inquired at a bookstore for a book which would tell all about the Bible from Genesis to Revelation, and said he, "*I want a book that will cost about fifteen cents.*" We have sometimes thought that about the same estimate was placed upon the Sabbath-school work by some. We

appeal to you, brethren and sisters, has the time not come when persons of intellect and ability, those who are valuable in other branches of the work, or who might be, should devote themselves to the unbounded fields of work presented in our Sabbath-schools? We are impressed with the great need of labor for parents, especially for mothers, that they may sense their responsibilities and their obligations to their children. It seems to us that this is a part of Sabbath-school work, and in no better way can we reach and benefit the children than through the parents.

When we consider the number of persons engaged in Sabbath-school labor and the difficulties encountered during the past two years we are thankful for the prosperity and progress which has attended it. We look forward with hope and courage to the future, feeling sure that the Lord will give his Spirit to bless, and his counsel to guide in the great work which remains to be done.

In closing we call attention to a few statements taken from articles from Sister White which have appeared in the *Sabbath School Worker*. In a recent number she says:—

"The Sabbath-school if rightly conducted, is one of God's great instrumentalities to bring souls to a knowledge of the truth."

Again she says:—

"There should be *much personal work done in the Sabbath-school.* The necessity of this kind of work *is not recognized and appreciated as it should be.*"

In another article we find these words:—

"Entire consecration of soul must be maintained *as much* by the teachers and superintendents of our Sabbath-schools as by the *ministers in our pulpits*, for *all alike* are engaged in the work of bringing souls to Christ. Each in his place, is to work as did Christ, in the spirit of love for the erring and impenitent. This is what Christ would see in the Sabbath-school work."

The report of the Treasurer was then presented by S. C. Stickney of the Pacific Press.

TREASURER'S REPORT.

For the Year Ending Dec. 31, 1891.

RESOURCES.

On deposit with Review and Herald		$ 470 51
" " " Pacific Press		79 97
Due from State S. S. Associations		475 97
" " " Tract Societies		286 26
" " Other Accounts		333 98
Cash on hand		34 84
Inventory—		
Sabbath-school Supplies	$ 13 00	
Office Furniture and Library	132 50	145 50
Total Resources		$ 1827 03

LIABILITIES.

Unexpired Subscriptions to "Worker"	$ 245 00	
Missionary Ship Photos	20 56	
Story of the Pitcairn	341 36	
Total Liabilities		$ 606 92
Surplus Dec. 31, 1891		$1220 11
Surplus on Dec. 31, 1890, Last report	$ 1355 71	
" " " 31, 1891, as above	1220 11	
Net Loss for 12 Months ending Dec. 31, 1891		$ 135 60

LOSSES.

On Sabbath-school supplies	$ 67 93	
" *Sabbath-School Worker*	88 61	
" Sabbath-school maps	87 65	
" foreign Sabbath-school lessons	8 50	
For postage and stationery	240 33	
" expenses	237 74	
Depreciation in office furniture and library	14 35	
Total losses		$745 11

GAINS

On Sabbath-school lessons	$309 46	
" tithes	260 73	
" donations	39 22	
Total gains		$609 51
Net loss		$135 60

Year Ending, Dec. 31, 1892.

RESOURCES.

On deposit with Review and Herald	$655 45	
Due from State S. S. Associations	279 28	
" " " Tract Societies	614 05	
" " Other Accounts	430 95	
Story of the Pitcairn	408 64	
Cash on hand	6 91	
Inventory —		
Sabbath-school Supplies	$ 27 50	
Office Furniture and Library	202 60	230 10
Total Resources		$2625 38

LIABILITIES.

Due the Pacific Press Pub. Co.	$1395 17	
Missionary Ship Photos	20 56	
Unexpired Subscriptions to Worker	250 00	
Total Liabilities		$1665 73
Surplus on Dec. 31, 1892		$ 959 65
Surplus on Dec. 31, 1891 as reported		$1220 11
" " " 31, 1892 as above		959 65
Net Loss for 12 Mos. ending Dec. 31, 1892		$ 260 46

LOSSES.

On Sabbath-school supplies	$ 95 53	
" " *Worker*	570 43	
Expenses	237 50	
Postage and stationery	79 94	
Total losses		$983 40

GAINS.

On Sabbath-school lessons	$256 25	
On tithes	301 69	
On donations	165 00	
Total gains		$722 94
Net loss		$260 46

It will also be noticed that the donations to foreign missions do not appear on the *balance* sheet. The donations received through the Sabbath-schools for foreign missions from Sept. 30, 1890, to Sept. 30, 1892, have been as follows: —

South America (3 months)	$3,912 37
Running expenses of the *Pitcairn* (6 months)	7,630 06
European mission (6 months)	9,075 12
Orphan's Home (3 months)	7,083 24
Polynesia and West Indies (3 months)	4,592 31
Mexico and Central America (3 months)	5,034 09
Total	$37,337 19

PACIFIC PRESS PUBLISHING CO., *Treasurer.*

On motion of R M. Kilgore the report was accepted.

THE "PITCAIRN."

Brother C. H. Jones spoke in regard to the ship "Pitcairn." He said he presumed no enterprise was ever started among us as a people, which had attracted more interest than the "Pitcairn." During its stay at Auckland and later at Oakland, it had undergone quite thorough repairs, the cabins being raised up and built on top of the deck instead of underneath as at first, which fitted it much better for sailing in warm climates. The rigging of the ship had been remodeled somewhat, that of the foremast being changed to the square or yard sails.

The boat left San Francisco harbor Jan. 17, 1893, heavily loaded with books, provisions, and some few other stores, etc. It had on it $40,000 worth of books, and food supplies for a two years' cruise. It was supplied with a fine new life-boat, with air-tight compartments, and large enough to conveniently accommodate all on board, with provisions for a month. The total repairs had cost about $2500. The ship, Brother Jones said, had gained the reputation of being one of the fastest sailing vessels among the Pacific islands; and it left port this time, he remarked, better equipped and in better condition than it did on its first voyage. It was not over heavily loaded, he said, but just heavily enough to sail well.

AN INTERESTING LETTER.

Following this Elder O. A. Olsen read the following letter which he had recently received from a brother, a native on the island of Tahiti, who had accepted the truth as the result of the efforts of Elder Read and wife upon their first visit to that island: —

"PAPEETE, TAHITI, Jan. 10, 1893.

"*Elder O. A. Olsen, and the members of the Foreign Mission Board of Seventh Day Adventists.*

"*Battle Creek, Mich., U. S. A.*

"DEAR BRETHREN: — I received through Brother Read the message from you by the hand of Elder D. T. Jones.

"I am very thankful to the Lord because I have received a good letter from you, and that out of the kindness of your hearts you have seen fit to help me a little in my temporal needs. This help was the first sign to me that the love of the Lord through you, was watching over us to supply our needs. Through your direction to Brother Read, I have now some clothes, shirts, trousers, coats and a pair of shoes to the amount of $23.50 which I needed very much. I am very much pleased for that, and thank you for thus showing your love and the love of God. Truly God is good.

"I thank our Lord Jesus that I have now found the truth. I, my wife, and my brother and his family are now in the truth.

"We did not find the truth of God's word till after you sent your vessel which brought the message here. Then we found the true Sabbath. At first we did not receive it, but after the vessel had been here about three weeks, I was calling one day at the house of our French missionary, and met Elder Read there. We were left alone in the room a few minutes, and I inquired about the book he had in his hand "D'Eden en Eden," and after he told me what it was, I told him I would like to get one of the books and know more about those things. A few days after, he and Brother Mc Coy came to my house in Arue and brought the book, but I was very much against them then, and when they talked about the truth, I opposed it, and would not receive the Sabbath though they called often; but I received Brother Read kindly, and visited him on board the vessel where I was received kindly by Elder Gates and his wife, and Mrs. Read, and all on board were very kind to me. Afterward I invited Brother and Sister Read to spend a week at my house in Arue, which they did, staying over one Sabbath with me.

"From that time I did no outside work on the Sabbath, but we did all our cooking on that day and still kept Sunday. We continued this way for about six months after the "Pitcairn" left Tahiti, but the Spirit of God kept troubling my heart until I gave up all work on the Sabbath. During all this time, I was teaching my people the truth at my own house, because I read in Matt. 5:19, 'Do and teach,' and after six months one of my deacons and his wife were the first to begin keeping the Sabbath. They came to my house every Sabbath, and with my wife, nephew, and myself, had prayers and studied the Bible together, using the Bible Reading book which helps us to find all the passages of Scripture. After that one and another of my people kept coming in and keeping the Sabbath with us until we numbered about twenty, when we added singing to the service. About this time I was taken very sick in bed, and the people said it was because I was keeping the Sabbath and the Lord was punishing me. I was confined to my bed about seven months, but the people kept up the meetings at my house every Sabbath.

"While I was sick, our missionaries came to the house. They were very kind to me, but told me I must give up the Sabbath, and stop the Saturday meetings, but I told them they had better wait till I was well and we would talk about it. I received a letter from Brother Read in Aukland, bringing good news concerning the work and it was like the voice from the Lord, bringing encouragement to me when I most needed it to help my mind in keeping the true Sabbath, because I was alone with my people, and every body else in Tahiti opposing me. I was very thankful at that time to the Lord for that. The European ministers wanted to put me outside of the ministry at once when they saw how the truth was prospering, but they had no power to do so till the General Council in the following August 14-17, 1892, when before the council of the brethren I was expelled, not because I had done anything wrong, but because I kept the Sabbath of the Lord.

"In that council, I said to all the brethren, 'Let us get all our commentaries, and our Bibles, and search and see. If I am wrong

I will come back and keep Sunday; if you are wrong, according to the authorities, then you keep the true Sabbath,' but the chairman said 'No, we don't want that, we want to know whether you will give up keeping the Sabbath or not.' I answered them, 'No, I will not give it up, because I fear God and it is his command. I am afraid I shall displease my Saviour if I do any other way.'

"This was on Friday; on that same evening we had a meeting of my people at Arue, and they wanted to know what was the news from the council. I told them that I had been expelled from being their minister, and they said, 'What shall we do now?' I answered, 'Give up keeping Sunday, and keep the Sabbath only, we will have our own meeting at my house.' They did this and twenty-five came with us the first Sabbath."

"The following Sunday, they went about their usual work, fishing, gardening, building houses, etc This Sunday the two leading missionaries came up to my house, and I received them very kindly. When they came in, they said, 'We hesitated to enter, thinking you would order us off from your premises.' I said, 'Such a thought has not entered my head.' They said, 'We are very glad.' And they said, 'We have come down to ask you to let us go inside the church and preach, not to speak against you, but to preach the gospel.' I said, 'Yes, there is the church there; I have nothing to say about it. When you voted me outside, I left the Sunday and all its institutions. You can do as you like.' When the meeting was over, a large number of the men, women, and children from the church came over to my house and wept as though somebody was dead.

"In the same hour one of the ministers came into my house, and told me I was keeping the real Sabbath, but all the apostles by the power of the Holy Spirit took the goodness from the Sabbath and put it on Sunday. Bur, I said to them pleasantly, 'Yes; but if you show me the verse, I will come back again.' He staid till the evening meeting, and wanted me to come back to Sunday, but I did not want to be like the washed sow to return to her wallow, or the dog to return to his vomit. A week afterward, he had a meeting of the seven deacons, five of whom were keeping the Sabbath, and tried to persuade them to give it up, but it was no avail, and this was a great disappointment to him.

"At present we are prospering, and enjoying much of the blessing and presence of the Lord. We have our regular Sabbath meetings, and we are very glad you have allowed Brother and Sister Read to remain among us. We feel much affection for them. Mr. R. comes out to Arue to our meeting every Sabbath, and then goes back to his meeting at Papeete. We have prospered in the truth from the very first, and now reckon about forty adults and twenty-two children, making sixty-two in all.

"Our people before the truth came to them were more like the world, but now they are more as if they had something new in them. We have been teaching them that they must be pure in heart, and some of them have given up eating pork and smoking. I myself was much addicted to smoking before, but have dropped that off now.

"I was not born in this part of the world, but was born at Raitea, of which island my mother was a native. My father, Mr. Henry Josiah Deane, was a native of the State of Maine, U. S. A. I joined the church when I was twenty-three years old, in 1873. I became a deacon in 1881; was ordained a deacon minister on 25th December 1882, and was settled in Arue, where I remained throughout my connection with the Paris Society. The 23rd of last December I have been the minister of Arue ten years. I am very grateful to the Lord that he has spared my life to see the truth which the last message has sent here. All the natives are very anxious that we have a printing press so that they can have some tracts to give to their relatives who are asking them about the truth.

"When I went to Paia a few weeks ago, there were many who wanted tracts, but I could not supply them, and it is not only so on this island, but all through the group and in the Pomoto Islands where they have only Catholics and Mormons. The natives told me that if we had the "Bible Readings" translated into native and a Bible dictionary they would buy them. They also want a concordance very much. They all want to find the truth, and that is why we want the printing press, so that they can be brought to the knowledge of the truth. I mention this because I think the Lord has put it into our hearts that his work may move forward.

"I will enclose a copy of my report for the last two months of 1892.

"I wish to send my respects, my love and greetings in the Lord and in the faith to Brother O. A. Olsen, Brother D. T. Jones, and all the members of the Foreign Mission Board, as well as all our brethren from the greatest to the least.

"For Christ's sake,

"Your brother,

"PAUL JOHN DEAN.

"*Arue, Tahiti.*"

COMMITTEES APPOINTED.

On Nominations—I. H. Evans, A. J. Breed, S. H. Lane.

On Plans for Work—A. E. Place, W. H. Wakeham, C. P. Bollman, Vesta J. Olsen, Emma Thompson.

On Auditing—J. I. Gibson, M. H. Brown, L. C. Chadwick.

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

—OF THE—

GENERAL CONFERENCE.

VOL. 5. BATTLE CREEK, MICH., TUESDAY, FEB. 21, 1893. No. 13.

GENERAL CONFERENCE PROCEEDINGS.

THIRD MEETING.

THE third meeting of the General Conference was called Monday, February 20, at 10:00 o'clock A. M. Prayer was offered by Elder M. C. Wilcox.

The following additional delegates have arrived and reported since those given in No. 11 of the BULLETIN: —

A. F. Ballenger and J. H. Kellogg for the general field, N. S. Washbond, of New York, H. L. Hoover, of Missouri, D. T. Jones, of California, and J. E. Graham of North Pacific Conference.

According to the program the meeting was devoted to reports from the District Superintendents. The following reports were given: —

REPORTS OF SUPERINTENDENTS OF DISTRICTS.

NUMBER TWO, R. M. KILGORE, SUPERINTENDENT.

The Southern District is a field peculiar to itself. As missionary territory it affords ample opportunity for most aggressive work, and offers to consecrated men and women an open door to "show forth the praises of him who hath called them out of darkness into his marvellous light." We are moved and our sympathies are stirred by the Macedonian cries for help in foreign fields, and our hearts are especially touched by the plaintive pleas for light we hear from those in heathen darkness.

But what have we to say, and what are we doing to answer the imperative demands made upon us from the destitute mission fields within our own borders — the loud calls at our doors? Can we excuse ourselves if we permit these appeals which are echoed and re-echoed in our ears year after year from the millions in our own land, to go unheeded without more active and aggressive work on our part? The Lord has spoken to us in regard to this field, and especially concerning our duty to the colored people. A few extracts will suffice, as follows: —

"God makes no distinction between the North and the South. He requires far more of his people than they have given him in missionary work among the people of the South of all classes, and especially among the colored race. Are we not under even greater obligation to labor for the colored people than for those who have been highly favored? Is there not much more due them from the white people? After so great a wrong has been done them, should not an earnest effort be made to lift them up? The *truth must be carried to them.* They have souls to save as well as we. Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people. Every effort should be made to wipe out the terrible wrong which has been done them.

"Let us do what we can to send to this class laborers who will work in Christ's name, who will not fail nor be discouraged. We should educate colored men to be missionaries among their own people. We should recognize talent where it exists among that people, and those who have ability should be placed where they may receive an education.

"White men and women should be qualifying themselves to work among the colored people. There is a large work to be done in educating this ignorant and down-trodden class. We must do more unselfish missionary work than we have done in the Southern States, not picking out merely the most favorable fields."

Now what are we doing? At present there is but one ordained minister, and one licensed missionary laboring among the colored millions of the South. There is not a school where one of them can receive any Bible instruction; and only one where even the common branches are taught by our people. One of our sisters, at Graysville, Tenn., has opened the doors of her home and is teaching a small class of colored youth. We plead most earnestly that this Confer-

ence take immediate action in regard to this matter. We must do something toward educating workers to labor among this people, and to provide facilities whereby the children and youth of our colored brethren and sisters may have equal advantages with those of fairer complexion.

Among the white people of the South but little is being done by us in the line of education. At Graysville, Tenn., Elder G. W. Colcord has opened a school with the grade of an academy. This school has now an enrollment of sixty-five with a sitting of fifty in attendance. This, and two church schools, one at Springville, Tenn., the other at Atlanta, Ga., constitute all the educational interests we have in the district. Workers who can most effectually labor in Southern fields and for Southern people, of both races, must be educated and trained on Southern soil. Many of the people are poor, and cannot send their children to our more northern schools; while those better situated prefer to accept of facilities not so good nearer home. Here is a most excellent opportunity for philanthropic men and women to bestow their charities in building much needed houses, and aid in supporting teachers that the poor, as well as those better situated, may be taught the things pertaining to the kingdom of God.

Where are the consecrated men and women who will go forth as teachers, and enter these destitute places as true missionaries of Christ? Where are those of riper years, our good fathers and mothers in Battle Creek and other large churches in the Northern States, who are willing to give up the comforts of life, the more pleasant surroundings they are now enjoying and locate in the towns and cities of the South, kindle a fire and keep it burning on the altar of their sacrifice till their work is done? How many there are whose lamps of spiritual life would revive if they would go forth into these highways and hedges as workers with Christ; thus co-operating with the angel which shall lighten the whole earth with the glory of God.

Some are deterred from going South by the spirit of persecution against our brethren in West Tennesee. Shall persecution in one locality keep those who are made free in Christ from heralding liberty and salvation to those who are "all their lifetime subject to bondage"? Our great Example feared not, but met the foe, drank the bitter cup, and died at the hands of those he came to save. Shall we be afraid to face these threatenings now, when we know that in the brief future the fires of persecution will be kindled all over the land?

The real destitution of workers in this mission territory at our own door, will be better appreciated when we state that Florida, Georgia, Alabama, and the Cumberland Mission have each but one minister, and in addition the latter has one licentiate; while Louisiana and North Carolina are supplied by only two licentiates in each. Mississippi and South Carolina are without a living teacher. In the former there are a few scattered believers, while in the latter there is not one, that we know of, who is acquainted with the third angel's message. We trust that this Conference will take such action as will provide the proper laborers for these destitute fields.

There are in this mission field forty Sabbath-schools with a membership of 535. The Secretary, Sister Hunt has done what she could to make effective this branch of the cause. The scattered condition of these schools, the limited number of experienced workers connected with them, and other reverses which have occurred in some parts of the District, have retarded the progress of the Sabbath-school interests in this part of the District.

The same is true in regard to the Tract Society. And added to these the protracted, serious sickness, and the recent death of our worthy and lamented Secretary, Sister Lysle R. Giles, the work in this department is on the decline. It is not possible for us to make anything like a definite statement of the working of, and results accomplished by, the Society. Suffice it to say that the opportunities for missionary efforts in the District are abundant, and by proper aggressive work good results will follow. It will now be necessary that this body provide an efficient active Secretary for this mission field.

The canvassing work in the District presents a very encouraging feature, when we consider all the circumstances. The workers are meeting with fair success. During the past year they have sold books to the value of $35,000. The District agent will present in detail the working in this branch of the cause, and make a plea for more canvassers, which we hope may receive favorable consideration by this body.

The ministers have been fairly successful in their efforts, all having gathered some fruit. Five churches have been organized; others await organization, and a number of additions were made to the other churches. All are of good courage in the Lord. Some of those employed as colporters have not met with as much success as we had hoped; some of them have been withdrawn, others have entered other branches of the work. We are confident, however, that the experienced faithful colporter will find a wide open door for him to enter in this Southern field.

In the nine States composing this mission field, there are four ministers; six licentiates; nineteen churches with an aggregate of 447 members who returned to the General Conference the past year $3243.40 in tithes. Adding to the above four ministers, eight churches, 150 members and $1292.40

COMPARATIVE STATEMENT FOR DISTRICT NO. 2.

MISSION OR CONFERENCE.	No. ministers.	No. licentiates.	No. churches.	Membership.	Tithes.	Donation to foreign missions.	No. Sabbath-schools.	Membership.	Contributions received.	Donations to foreign missions.
1890										
Southern Mission	5	2	19	380	$2,921 16	$142 97	23	284	$ 92 19	$ 32 78
Tennessee River Conference	2	..	7	172	1,579 33	82 91	8	177	67 93	24 43
1891										
Southern Mission	6	4	21	430	2,662 24	558 45	23	281	112 64	54 17
Tennessee River Conference	2	..	9	165	2,171 32	199 16	11	227	48 47	31 91
1892										
Southern Mission	4	6	19	447	3,243 40	660 73	40	535	368 70	218 07
Tennessee River Conference	4	..	8	150	$1,292 40	$230 96	12	226	$124 49	$ 49 13

tithes in the Tennessee River Conference, we have in the District a total of fourteen laborers; twenty-seven churches, 597 members, and $4537.80 tithes.

Above we give a comparative statement showing the force employed, the standing and resources of the Conference and Sabbath-school Association in the District, for the past three years.

NUMBER THREE, J. N. LOUGHBOROUGH, SUPERINTENDENT.

District No. 3 is a very important part of the General Conference field, especially from the fact that, since 1855, one of the states (Michigan) comprised in the District has been the center of operation for the work of the third angel's message. It is true that at the date above mentioned the results apparent from the proclamation of the message were exceedingly small compared with the present proportions. Four years later than that date — in the year 1859 — a "General Conference" was held here in Battle Creek. The "Bulletin" of that Conference I hold in my hand. It was published in the form of a thirty-two page tract, of small sized pages; but the said tract, small as it is, contains the "Conference Address" delivered, one of the sermons preached, and a full report of all the business proceedings — the latter (report), being a little less matter than is found on one page of this year's BULLETIN.

In that Conference it was proposed to raise $500, for the furtherance of the cause. Of this sum $175.17 was paid in cash. Pledges were made for $213, leaving the $111.83 to be "solicited from absent brethren by Brother White and others." Of this $500 proposed to be raised $160 was to cancel a debt for past expenditures. Small as that sum may appear, it meant as much for the cause then as $20,000 now. I venture the assertion that, let the same spirit of sacrifice which characterized the raising of that money go through the ranks of Seventh-day Adventists throughout the world, and we could have a quarter of a million to use in extending the truth to the "regions beyond" as easily as we then raised that $500.

District No. 3 comprises the States of Michigan, Ohio, Indiana, and Illinois. At the time of the last General Conference I was urgently requested to take the presidency of the Illinois Conference. At the same time I was elected as Superintendent of General Conference District No. 3. The work needed in the Illinois Conference, and the Chicago mission, has kept me from using more than one third of my time outside of Illinois. Whether I have done justice to that Conference or not, one thing is certain, and has been fully demonstrated, in my case at least, that a man cannot give proper attention to all the interests of a General Conference District, and at the same time be charged with the study and working out of the perplexities of a State Conference heavily loaded with interest-bearing debts.

On the part of the state of Michigan, I have excused myself from the field on the ground that this Conference had on its state committee the president of the General Conference — who was also the former superintendent of the district, and further that all the important institutions located in this state had competent boards of management. I did not suppose this state would suffer materially should I give my attention more to those things in other parts of the district that were liable to suffer loss if they did not receive immediate attention. I have attended none of the special meetings of the state of Michigan except the last annual state camp-meeting, and conference, held at Lansing. I attended a few meetings with the churches at different points in the state, as arranged by the president of the Conference.

In the states of Ohio and Indiana I have attended their two annual state conferences, and some of the intervening state quarterly meetings.

None of us have the least grounds for self-laudation over the result of our labors, but rather for regret of our darkness in not pushing on the work to greater results. We praise the Lord that the cause has made some very tangible advancement in District No. 3 since the last session of the General Conference. Some of these features of progress appear in the tabulated statistics which accompany this report. Of these I will give a brief summary. The present number of organized churches in the district is 264. The number of unorganized companies of Sabbath-keepers is 51. The whole number of Sabbath-keepers in the district is 9,549. This is only an increase of nine churches in the district, and there are thirteen less unorganized companies than at the last report. There are, however, 1423 more Sabbath-keepers in the churches and companies now reported than in the report made at the last General Conference.

The amount of tithes paid in the District the last year was $68,783.01, or an increase of $12,596.77 more than the annual tithe reported in 1890. There has also been a marked increase of the average tithe per member. At last report the average was $6.61½, now it is $8.04 per member. You will observe, however, in the table that there is quite a difference in the average in the several states of the District, varying from $5.83 to $10.85 per member. The increase in the average per member for the District is $1.42½.

The yearly amount of first-day offerings paid by the District, as reported last Conference was $3,539.79. Last year it was $4,360.69, being an increase of $820.90, not representing, however, more than the proportionate increase in the membership.

The annual (Christmas) offering reported at the last Conference was $9,195.35. The offerings thus far reported for 1892, is $12,525.38, being an increase of $3,330.03.

The number of Sabbath-schools in the District in 1890 was 310, now it is 362. The number of members in the Sabbath-schools of the District was then 7,872, now it is 9,255. The amount contributed for foreign missions by the schools of the District, in the year 1890 was $2,434.75. Last year it was $5,533.14, more than double the amount contributed two years ago.

The canvassing work in the district in 1890, was carried on by 117 canvassers, who sold $69,693.70 worth of books. This was an average of $576.28 of sales per canvasser. The last year there were 161 canvassers in the field, who sold $131,817.96 worth of books, being an average of $812.16 per canvasser.

The spiritual progress of the work in the district was indicated by a marked increase of the attendance of our people at the camp-meetings held in the district. These five camp-meetings were composed of 790 tents, in which 5323 persons were encamped. The business meetings of the four annual camp-meetings in the four States were conducted with such dispatch that most of the time could be devoted to the study of the word, and the spiritual interests of those assembled. The Lord drew near to his people. Meetings in which there was so marked a presence of the Holy Spirit have not been known among Adventists since 1844. The meeting held at Lansing, Mich., with its 379 tents and about 3000 campers — the largest camp-meeting ever held by this people — seemed to be especially marked as the beginning of the outpouring of the Spirit of God upon his people in Michigan.

As to the present situation and wants of the cause in the district I will say a few words. Here in Battle Creek additional facilities have been provided for the care of students at the College Home. These are of minor consequence, however when we speak of the improved methods in teaching which have been more fully carried out in the College since the "Normal Institute," held at "Harbor Springs" dur-

STATES.	Churches.	Unorg'nized Comp	Total number of Sabbath-Keepers.	Tithes paid.	Average per member.	First-day offerings.	Christmas offerings.	Sabbath-schools.	Membership.	Contributions to Foreign Missions.	No. Ministers.	No. Licentiates.	No. Canvassers.	Amount of Book Sales.	Average per Canvasser.
Michigan	118	36	5,010	$31,955 49	$5 75½	$2,420 65	$6,918 89	154	4,651	$1,520 04	27	19	32	$22,500 00	$703 12
	127	23	5,817	37,744 06	6 49	2,792 18	7,925 38	176	5,474	3,339 59	25	9	65	46,817 96	720 27
Ohio	47	3	1,068	8,740 26	5 53	440 05	886 48	72	1,186	304 48	8	5	20	8,000 00	400 00
	57	4	1,314	11,773 86	8 96	900 00	1,300 00	83	1,399	867 58	12	4	31	40,000 00	1,290 32
Indiana	49	12	1,201	6,607 01	5 11	263 04	489 98	51	1,108	153 88	9	5	30	17,256 64	575 21
	56	4	1,390	8,108 24	5 83	350 96	1,000 00	52	1,158	573 73	9	5	30	16,000 00	533 33
Illinois	31	13	847	8,883 48	10 07	416 02	900 00	33	929	456 35	7	3	35	21,937 66	626 79
	24	20	1,028	11,155 15	10 85	317 55	2,300 00	51	1,225	752 24	8	3	35	28,000 00	800 00
Totals	245	64	8,126	56,182 24	6 61½	3,539 76	9,125 35	310	7,874	2,434 75	51	32	117	69,693 70	576 28
	264	51	6,549	$68,783 01	$8 04	$4,360 69	$12,525 38	362	9,255	$5,533 14	54	21	161	$130,817 96	$812 16

NOTE.— The upper figures in each case are for 1890. The lower ones for 1892.

ing the summer of 1891. The erection, in Battle Creek, of homes for the orphans, and for aged persons, which are under advisement and in progress of construction, will undoubtedly be set before us by those especially connected with those enterprises. Your attention has also been called by the educational secretary to the needed addition to the Battle Creek College, in order to facilitate the training of Bible workers.

In the State of Ohio the Lord especially blessed in the camp-meeting held the last summer in the city of Cleveland. Our people have been especially admonished by the Testimonies concerning the work to be done in the city. The Providence of God has opened the way for the Ohio Conference to secure, in that city, a good church building and land on which to erect another building, thus establishing a headquarters for the work there. Thus the Lord blesses the efforts of his people as they move out in the direction he had indicated. Should the Mt. Vernon Sanitarium be turned into an Academy, in which our youth in that State could receive instruction, we trust our people in Ohio would, in turn, be relieved of some of the perplexities they have had in the past.

In Indiana we are glad to report improvement and marked progress not only in the raising up of new companies of believers, but also a growth in grace in the members of the older churches. The plan has been followed in that State, of holding State quarterly meetings from church to church, in different parts of the State. This has been a great encouragement to the churches in such places and vicinity. Indiana seems to be about as well prepared for carrying out such a plan as any Conference in the District, as they have in the State thirty-eight church buildings. The last winter they have taken considerable interest in the preparation of Bible workers to enter important points in the State. With the Lord's blessing we expect to see still greater progress in the cause in Indiana.

In Illinois we are happy to report that success has attended the effort to relieve the cause from the financial embarrassment; not only has provision been made to meet the interest on the heavy debt resting on the Conference; but there has been some reduction of the debt itself. If the present contemplated plans of turning over the Chicago property for the medical missionary work in that city be carried out it will greatly lighten the heavy financial burden which has rested on the Illinois Conference.

The Bible training school held in Chicago during the three months just past, was a decided success. The school opened with double the number of students of the last year, and maintained a like interest to the close of the school. The running of the school and management of the home for the past eighteen months has enabled us to clear a debt that was upon the school, and to make some much needed repairs on the house and furnishings, without any increase of the debt.

Chicago, just now, is a very important point for labor. Our Bible workers in that city have met with good success, and almost every week persons are taking their stand to obey the truth. Sabbath meetings are now maintained at five different places in the city. More than one third of the Sabbath-keepers in the Illinois Conference are in the city of Chicago. The Bible work in the city is conducted in several languages, the English, Danish, Norwegian, Swedish, and the German. There are many Chinese in Chicago, and the providence of the Lord indicates an opening for the establishment of a school in that city for their instruction in Bible truth.

There are persons on the ground who have already had experience in teaching the Chinese, and who are ready to continue in that line of work under the direction of the General Conference, if this body so decide. I trust a move will be made by this Conference in that direction.

May the Lord guide in all the plans for District No. 3, and for the whole world.

NUMBER FIVE, R. A. UNDERWOOD, SUPERINTENDENT.

Since the last General Conference I have spent most of my time in the District to which I was then assigned. I am happy to report that there are visible signs of progress in nearly all lines of work in District No. 5. Yet not what it might have been had all realized their responsibilities.

Arkansas.—It will be remembered that the last General Conference recommended that Elder C. McReynolds go to the State of Arkansas and take the presidency of that Conference. There were in that Conference only 266 Sabbath-keepers in 1891. The Conference and Tract Society were badly in debt, and the membership was generally poor and very much discouraged. The General Conference had been obliged largely to support the laborers in the State for some time.

It was thought that Arkansas could not support a State canvassing agent, therefore an arrangement was made between the General Conference Committee, Arkansas, and Kansas so that the latter took charge of the canvassing work in Arkansas at the same time.

In company with Elder C. McReynolds and N. P. Dixon, I attended the first general meeting held in the State after Elder McReynolds reached his field of labor. From this point new hope and courage began to revive. Although Arkansas in some respects is a hard field of labor, yet there has been no State

in the District where greater results have followed faithful labor than in this State. In one year from that time, the Conference had paid off most of its debt and was ready to take charge of the canvassing work, and also able to support its laborers, thus relieving the General Conference of the burden which it had borne for some years.

The Lord has blessed the canvassing work, not only in the circulation of the truth and in the conversion of souls, but also in developing a spirit of labor in the Conference. For the year ending June 30, 1891, Arkansas sold $500.00 worth of books. For the year ending June 30, 1892, she sold $12,995.00 worth of books. The number of Sabbath-keepers has nearly doubled. Since last August over seventy-five have accepted the truth. Several brethren in the State have entered the ministry, yet there are many more calls for labor than they can possibly supply, and they are unable to support all they might set at work.

Oklahoma and Indian Territories.—At the last General Conference it was recommended that the Conference Committee open the work in Oklahoma and Indian Territories as soon as help could be furnished for that field. In the fall of 1891 I spent five weeks in these Territories, looking up the needs of the field and holding as many meetings as I could at the same time. I held one short series of meetings near Norman, Oklahoma, and one at Elk, Indian Territory. Several accepted the truth and others became interested. I baptized eight during my stay in the Territories. Since that time Elder Brock has held a series of meetings and organized a church at both of the above points.

Last March the General Conference Committee appointed Elder R. H. Brock, of Kansas to labor in that field. He was assisted during the tent season by Elder Page. Eight churches have already been organized, with a total membership of 134. There are six or eight more unorganized companies numbering from six to twelve, besides isolated Sabbath-keepers scattered all over the field. Four of these churches are Germans, with a membership of 75, or-organized by Elder Schultz. The English-speaking Sabbath-keepers number 150, making the total number at present 225 in this new field.

During the tent season meetings were held at Norman, Oakland City and Edmond. At the latter place a successful camp-meeting was held Oct. 4–11, which was a great blessing to the work in this new field. The churches were organized after the camp-meeting, late in the fall, or in December, so that not a great amount of tithes have been paid as yet.

Elder Brock reports having received up to Jan. 1, 1893 from the field, in tithes and offerings, $280.24. The General Conference has already placed W. M. Crothers as a general canvassing agent in the field. He reports ten canvassers already at work, with good success. If the work continues as already begun, doubtless a Conference will be organized before another General Conference shall convene. This Conference should send more ministerial help to that field.

There is a wide field of labor in these Territories for substantial men and women of consecration to serve the cause in assisting in building up churches, and educating the people by example as well as by precept. They need to be *taught how to live.* In the last REVIEW Sister White speaks of this kind of labor in Australia and the Colonies as follows:—

"What a great amount of good might be done if some of our brethren and sisters from America would come to these Colonies as fruit-growers, farmers, or merchants, and in the fear and love of God, would seek to win souls to the truth. If such families were consecrated to God, he would use them as his agents. Ministers have their place and their work, but there are scores that the ministers cannot reach, who might be reached by families who could visit with the people and impress upon them the truth for these last days. In their domestic or business relations they could come in contact with a class who are inaccessible to the minister, and they could open to them the treasures of the truth and impart to them a knowledge of salvation. There is altogether too little done in this line of missionary work."

I hope that there will be a response to this call from a far off land, but there are those who could not go to a distant field who could go to Oklahoma and other fields nearer home, and be a blessing to the cause in many ways.

Missouri.—Last May, Elder R. S. Donnell was called to the Upper Columbia Conference. Elder N. W. Allee was called to labor in the Minnesota Conference. This left the Missouri Conference and Tract Society with no Presidents. Elder W. S. Hyatt of Texas was called to take the presidency of the Missouri Conference.

St. Louis and Kansas City are important fields, and I am glad to report that the churches at these points are having a healthy growth, and are in a much better condition than they were at the time of the last General Conference. The revival work already begun by Elders Donnell and Allee has been carried forward by Elder Hyatt and others in the Conference, with many encouraging results. Considerable more labor is being done in the Conference than formerly, and quite an increase is seen in the tithes, especially in the last three or four months.

Texas.—In addition to the removal of Elder Hyatt from Texas, Elder W. A. Mc Cutcheon was called to labor in District No. 2. To partially supply the vacancy, J. A. Holbrook of the Upper Columbia Conference was called to Texas. I have received most encouraging reports from Texas this present winter. One urgent need of that large field is a

school for the education of the large number of young people in the Conference. The delegates from Texas have already called the attention of this Conference to their needs in this respect, through the Educational Secretary. I heartily approve of the General Conference taking steps to establish a denominational school in Texas.

Kansas.— The work in Kansas for some time in the past, owing to the drought and a large emigration of Sabbath-keepers out of the State, has made but little gain in some respects, but at present the work presents a very encouraging outlook. The tithe has increased nearly $2000 the past year. The large debt the Conference owed to Union College is in a fair way of being cancelled. This is partially due to better crops in the State, but more is due to the officers and laborers of the Conference, who have set before the churches their responsibility in sustaining the cause of God by tithes and offerings.

Elder C. A. Hall, the president of the Kansas Conference has labored for some time under the embarrassment of poor health. At the last session of their Conference he took the presidency of the Conference with the understanding that he should be relieved by this Conference sending a man to take his place. In harmony with this, the Kansas Conference by vote made a request to this Conference to send them a man to take the Presidency of their Conference. This request should be considered by this Conference.

Colorado.— In company with Elder J. Palmer and others I spent several weeks in Colorado Conference last winter. The revival which began in Denver at that time has continued more or less through the year. The city of Denver presents a most encouraging field of labor. Some difficulties that have stood in the way of the prosperity of the work, to the praise of God have been removed. Owing to sickness, I was unable to attend the camp-meeting and Conference at Boulder this last fall, but have received good reports from the work in that State.

General Remarks.— Since the last General Conference there have been fifteen camp-meetings held in this District, four canvassing schools, besides several institutes in the interests of the canvassing work, and one district Biblical Institute which was attended by nearly all the ministers, licentiates, and Bible workers of the District. This was a very profitable season of spiritual refreshing to the laborers. Churches and others have been greatly benefitted as a result. The camp-meetings the past season have been especially marked with the power of God. Many are beginning to feel the spirit of labor, as not in the past.

NUMBER SIX, D. T. JONES, SUPERINTENDENT.

District No. 6 has an area in square miles about equal to that of District No. 1, 2, and 3 combined, but its total population is about 1,000,000 less than the State of Illinois alone.

The district includes three local Conferences,— California, North Pacific, and Upper Columbia, and one mission field, Montana. Other fields, which are properly mission fields, are included in the territory of local Conferences, and the work in these fields is provided for by these Conferences. For example, California has Utah and Arizona, and the North Pacific Conference has the British Provinces adjoining it on the North.

The total membership in the District is about 4,349, divided as follows: California Conference, 2,500; Upper Columbia Conference, 662; North Pacific Conference, 1,050; Montana Mission field, 137.

The District has four institutions of interest to the public,— one publishing house, two colleges and a sanitarium. One college, that at Walla Walla, Washington, has been built and the school opened since the last session of this Conference. Plans have

CONFERENCE.	Membership.	Gain over '91.	Tithes.	Gain over '91.	Donations to foreign missions.	Gain over '91.	Book sales.	Gain over '91.	Ordained ministers.	Canvassers.	Other laborers.
Arkansas	385	119	$ 1,475 00	$ 563 82	$ 111 78	$ ‡11 63	$12,995 00	$12,495 00	2	20	9
Texas	590	100	3,650 83	155 75	810 04	‡77 64	13,600 00	100 00	3	30	7
Kansas	*1700	190	11,373 22	1,938 31	2,796 73	598 55	12,433 70	5,182 45	7	25	16
Ind. Ter. and Oklahoma	†134	134	240 24	240 24	40 00	40 00	.....	.....	1	10	1
Colorado	471	84	4,900 86	1,026 07	1,069 52	‡355 95	8,208 10	‡2,191 90	4	10	10
Missouri	1027	83	4,819 29	685 22	844 24	‡82 32	10,866 50	‡721 50	5	22	11
Totals	4,307	710	$26,459 44	$4,609 41	$5,672 31	$111 01	$58,105 30	$14,864 05	22	122	54

* The discrepancy between this and the report of 1891 is due to the emigration of between 200 and 300 Sabbath-keepers out of the State.
† Besides these there are about one hundred isolated Sabbath-keepers, and unorganized companies.
‡ Loss.
The above figures reach only to June 30, 1892, with the exception of Oklahoma and Indian Territories, which reach to Jan. 1, 1893. Also the laborers indicated represent the number in the district at the close of 1892.

been partially made for opening another sanitarium at Milton, Oregon.

Having now spoken of the field in a general way, we will notice more particularly the condition and wants of the several Conferences and institutions composing the District.

California.— The California Conference stands first in the District in territorial area, membership, financial strength, the number of laborers kept in the field, and for the number of public institutions within its borders. The Conference has an Executive Committee of seven, and the territory of the Conference proper is divided into six districts, and a member of the committee is placed in charge of each district, leaving the President free for general work. Those in charge of districts have the oversight and supervision of all lines of work, and of all laborers in their respective districts.

During the past year one general and three local camp-meetings have been held, besides the Ministerial Institute for the District, a health and temperance institute and two canvassers' institutes, all of which were productive of good results.

There is a total of sixty-eight laborers in the Conference, divided as follows:—

Ministers, sixteen; licentiates, seven; Bible workers, twenty-five; colporters, seven; directors, nine; secretaries, four.

A force of laborers was sent into Utah, and during the entire tent season meetings were held both in Salt Lake City and Ogden, with some results at each place. A company has also been raised up and a church organized at Phœnix, Arizona; and a number of other companies in California, and two in Utah—one at Salt Lake, and one at Ogden. But the California Conference labors to a great disadvantage in handling the work in these fields, because of the distance, Salt Lake City and Ogden being farther from the center of their work than is Massachusetts from Michigan. Yet they are willing to do the best for them they can until other provisions are made by the General Conference.

Three schools for the Chinese have been established during the past year, one in Fresno, one in Stockton, and one in Ogden. The total attendance is about thirty-four. The better class of Chinese have been brought into these schools. Charley Kim, a converted Chinaman, who is attending school at Healdsburg to fit himself for a laborer, assisted in the school at Fresno during vacation. The Bible is the principal text-book used. We hope for good results from these schools.

The Conference also contemplates starting schools for both the Chinese and Japanese in San Francisco and Oakland, in the near future.

There are fifty churches and companies of Sabbath-keepers in the Conference. The present membership is 2500. About 200 have been brought into the truth during the year just past. The amount of tithes for the last Conference year was $30,162.31; First-day offerings, $1699.19; Christmas offerings for the present year reported up to date, $3,901.49. This is nearly double what it was one year ago. Amount of book sales, $35,000.00. This shows some falling off from the preceding year.

North Pacific.— The North Pacific Conference has at present no public institutions of any kind within its territory. Portland, Oregon, is an important center for our work on the coast. People from all parts of the country, and of many nationalities are represented here. Next to San Francisco it is the most important point on the Pacific coast from which to reach out to other countries. A head-quarters for the North Pacific Conference should be established in Portland, which would be a credit to our work, and would exert a proper influence not only in the city, but as far as the influence of the city extends.

During the year, one general camp-meeting and two local meetings have been held. The local meetings were attended by Elder Haskell. The meeting at Seattle was especially good. Two canvassers' institutes were also held in this Conference by Brother Mead and the State agent, Brother Guthrie, with good results.

The North Pacific Conference has twenty-three laborers, since Elder J. M. Colè and wife were taken away for the South Sea Islands, divided as follows:—

Ministers, six; licentiates, three; Bible workers, six; colporters, one; directors, four; secretaries, two; and a State canvassing agent. Beside these, there were two other ordained ministers and one licentiate laboring in the Conference during the summer.

The Conference has thirty-five organized churches, with a total membership of 1050. This shows an increase of 105 during the past year.

The tithes for the last Conference year were $11,189.56, and for the first three quarters of the present year about $8000.00. The Christmas offerings so far as reported amount to $1000.00.

The Conference has been doing something for the British Provinces on its northern border, which, though in reality a mission field, has been considered a part of the Conference. Victoria would be a good headquarters for the work in the British Possessions of the Northwest. There is already an organized church there and they have a good meeting house.

Prof. Sutherland spent several months in this Conference during the summer, in the interests of the educational work. The result is that about thirty young people from that Conference are now in the Walla Walla College. The Conference has

almost paid its entire contribution to the College.

Upper Columbia.— The Upper Columbia Conference has been in a transition state during the past year. A number of laborers have removed from the Conference; Elder Andros went to Southern California, Elder Beard removed from the Conference, Elder Martin was sent to Montana, and Brother Wm. Holbrook to Texas. Elder Decker, the former President of the Conference, has been transferred to Illinois. Elder W. W. Stewart and Brother D. E. Scoles, with their wives, have been at the Sanitarium at Battle Creek for several months. Elder R. S. Donnell, in harmony with a recommendation of the General Conference Committee, removed to that field last spring and was elected President of the Conference and Tract Society at their annual camp-meeting in May.

Five ministers and five licentiates have labored in the Conference during a part of the year; in addition to these, there were two directors who labored a portion of their time. These, with the secretary of the Tract Society and State agent make a total of fourteen laborers employed in the Conference.

Since the last camp-meeting, more than fifty have been added to the membership. They have now twenty churches, with a total membership of six hundred and sixty-two.

The tithes paid in since June, amount to over $6,000 being an increase of $1,000 over the tithes for the preceding year. Christmas offerings reported up to date, are $655.82.

Elder G. F. Haffner, a German minister, was transferred from the North Pacific to the Upper Columbia Conference last spring, and has been doing an excellent work among the Germans, of whom there are a large number in this field. The Conference has assisted Brother Albert Christiansen, a Scandinavian, to attend the Scandinavian department in Union College, and expects that he will return at the close of the present school year, to labor among the Scandinavians. On account of so many removals an experienced minister should be sent to this Conference.

Montana. — The mission field of Montana has had the labors of Elder J. W. Watt, and until recently of Brother E. R. Williams and wife; Elder C. N. Martin has also labored in that field since their camp-meeting the first of last June. Some success has attended the work there during the last two years. There are now three organized churches with a membership of sixty-four, five unorganized companies with a membership of forty-three, and thirty scattered Sabbath-keepers, making a total of 137 in the State. The tithes paid during the year 1892 amounted to $1035.10. First-day offerings $49.29; Christmas offerings $25.25. The book sales for the past six months amount to $1,320.

There have been some serious hinderances to the work in Montana which with careful management will no doubt soon pass away.

We understand that Brother Williams and wife have removed from Montana and as Elder Watt has not thought it best to take his family to that field he now requests to be given work where he will not be separated so far from them. At least one experienced laborer should be sent to Montana.

Institutions.— As the report of the educational secretary entered so fully into the condition and work of the colleges at Healdsburg and Walla Walla, it will not be necessary to refer to them again in this report.

The Pacific Press.— The publishing house at Oakland is the most important of our institutions on the Pacific Coast. It does more to give credit and standing to the work there than any other. The last annual report showed a fair profit for the year's work, and as business has been good during the present year it is expected that the annual report for the year closing March 30, will also make a favorable showing. The brethren and sisters in California have stood by the institution in every emergency and have used their means liberally in assisting it to establish branch offices in New York and London.

Rural Health Retreat.—The Rural Health Retreat has made a number of improvements during the past year and is now better equipped for treating the sick than it has ever been. Dr. W. H. Maxson is now the medical superintendent; he is assisted in the medical work by his wife, Dr. Hattie Maxson. A training class was started in November last and about forty have been in regular attendance. Besides the regular work of the class, special attention has been given to the study of the Bible and mission fields. The interest in the class has been excellent. Instruction in hygienic cooking and physical culture has also been added under the direction of Sister Laura C. Bee, with good results. The physicians in charge will speak at the proper time of their wants in the line of medical help.

The "Signs of the Times."—We can hardly close this brief review of the work in District No. 6 without referring to our pioneer missionary paper published by the Pacific Press. The weekly circulation of the *Signs* is now 12,000, being an increase of nearly 4,000 in the last six months. The circulation of this paper should be very much larger than it now is. The General Conference Committee has taken an interest in the paper during the past two years and has made some suggestions which have enabled the publishers to greatly improve it. What it now needs is the assistance of those who are interested in missionary work all over the field to secure for it a wider circulation.

Following this, Brother A. R. Henry presented a financial and statistical report of Union College, which will appear in a later number of the BULLETIN.

By request of Brother C. Eldridge, the following resolution was introduced directly, without first being presented to the Committee on Resolutions: —

Whereas, Our Publishing Houses have been established for the purpose of furnishing books, tracts, and periodicals for the use of the denomination; and,—

Whereas, All profits arising from such sales are used directly for the promulgation of the third angel's message; therefore, be it —

Resolved, That we give our moral support to the publishing institutions, and also support them financially by dealing directly with our publishing houses, providing the publishing houses will furnish the books as cheap as they can be obtained elsewhere; and request that the publishing houses of the denomination make arrangements with other houses outside of the denomination for the books they do not publish, and to carry in stock such books as may be needed.

Action upon the resolution presented was deferred until the next meeting.

Before adjournment Dr. Kellogg invited all the delegates and ministers present, together with their wives, to take dinner at the Sanitarium, Tuesday, February 21.

Meeting adjourned.

PROCEEDINGS OF THE NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

FIRST MEETING.

THE first meeting of the fourth annual session of the National Religious Liberty Association was held Monday, February 20, at 3:00 o,clock P. M. Prayer was offered by Elder A. T. Jones.

Upon the roll-call by States it was found there were 155 members present, representing thirty States and Territories. Following this the financial report of the Association was presented: —

FINANCIAL REPORT.

From July 1, 1891 to Dec. 31, 1892.

DR.

Cash on hand July 1, 1891	$ 27 18
Annual dues	4,233 00
Donations	4,129 39
Memberships	2,528 00
Sales of publications	883 30
Profits on periodical subscriptions	22 49
"Religious Liberty Library"	297 75
Total	$12,121 11

CR.

Chicago office	$ 473 02	
Refunded Canada members	15 00	
Office expense (postage, stationery, etc.)	2,050 38	
General expense (expense of lecturers, literature, etc.)	3,205 01	
King trial	2,243 70	
Books for office	8 11	
Office fixtures	273 85	
New York office	14 08	
Periodicals for office	148 01	
President's expense (postage and stationery)	14 50	
Washingtou office	437 20	
Postage for secretary	2 00	
Total		$8,884 86
Cash in treasury Dec. 31, 1892		$3,236 25
Accounts psyable	$2,166 68	
Accounts receivable	1,212 90	
Balance		$953 78
Net resources		$2,282 47

Elder A. O. Tait, the corresponding secretary of the Association, gave the following report of the work done since the last annual meeting: —

CORRESPONDING SECRETARY'S REPORT.

We are glad to report that our Association has enjoyed great prosperity since our last meeting, and realizing the value of time during this Conference, we will only take time to give a very brief outline of what has been done.

Circulation of Literature.—We have circulated 12,155,352 pages of literature. In the circulating of this literature we would not neglect to mention that the various State tract societies have rendered valuable assistance, and many of the States have distributed all the literature within their limits; the Association, as far as possible, confining its work to territory outside of organized tract societies, and to places where the tract societies are not of themselves sufficiently strong to do the work needed.

Of the various publications that the Association publishes at the present time, we note that the demand has been such that it has been necessary for us to print 75,000 of one kind; 140,000 of another, and 215,000 of another; this, in addition to many other publications in editions of 10,000 to 30,000 copies. At the meeting of the American Sabbath Union, which is supposed to have all the churches in the country back of it, they made their boast of having circulated 100,000 of one of their documents containing twenty pages. And the fact that our literature is so much more extensively circulated than theirs, is to them a constant source of wonder. "Why," said one of their prominent

workers, "these Adventists' leaflets just come down like snow wherever we go." And by the way our religious liberty literature is recognized everywhere as coming from the Adventists, and we take no pains whatever to conceal the fact, but rather let it stand out prominently in our work, because we strongly believe that the third angel's message alone is carrying to the world to-day, the true principles of religious liberty.

Circulation of Petitions.—When the question of closing the World's Fair on Sunday was raised in Congress, the Association at once went to work to secure as large a number of petitions as possible, opposing any form of religious legislation. Brother Moon also went to Washington to bring the principles of religious liberty before the Congressmen there, while these petitions were coming in. He will report for himself as to the work accomplished.

Literature to Congressmen and Editors.—Realizing the influence that our literature has upon the minds of congressmen and other leading men, we have sent "American State Papers" to a number of the leading journals in the various States of the Union. In territory where the tract societies were strong enough to do this work themselves, they have willingly met the expenses, the Association doing the work of sending out the books and conducting the correspondence in connection therewith. Some of the papers to whom these books were sent gave clear indications in their editorial columns that they were carefully read.

An instance of the influence of this literature might be furnished in the case of an editor of a leading Western paper, who called one of our representatives into his office one day, stating to him that he had been carefully searching for the fourth commandment, and wished to know where it could be found in the Bible. The brother readily turned to the passage and read it to him, but he said, "I want to know where the fourth commandment is in the New Testament." He gave him an explanation of this matter, and furnished him with a supply of literature, and was very much rejoiced the next day to find a leading editorial in the paper, denouncing all forms of religious legislation, in language that was copied almost bodily from our literature. In a number of instances tracts that we have sent out have been copied almost verbatim, sometimes as editorials, and at other times as leading articles with flaming head lines.

In addition to this work of sending "State Papers" to the editors, we also sent a copy of "In the Chain Gang" to all of the 19,000 editors in the United States, as well as a sample copy of the *American Sentinel.* With this "Chain Gang" tract we enclosed a circular, and received many very favorable replies to the same. We also received some that were not so favorable, stating that those Seventh-day Adventists in Tennessee were being rightly treated. The publication, "Religious Intolerance in the Republic," which is very familiar to us all, was written by Mr. Flower, the editor of the *Arena,* upon receiving our communication containing "The Chain Gang" tract. He said in a letter to Brother Colcord, that when he received that tract and knew that such things were going on in our Republic, "he was compelled to write as he did; that he could not help it."

We have also furnished the *American Sentinel* to the members of Congress during its present and preceding session, and have just completed the distribution of a copy each of "American State Papers" and the "Two Republics" to the members of our National Legislature.

Literature to Ministers.—We have sent No. 1 and No. 2 of the Religious Liberty Library to the 2,414 Lutheran ministers in the United States; No. 2 to the 705 Universalist ministers; No. 1 and No. 2 to the 22,000 Baptist ministers; and Nos. 1, 2, and 3 to all the lawyers and judges, as well as newspaper editors, in Tennessee.

Work in Tennessee.—One of the most interesting lines of work during the past year has been the circulating of literature in Tennessee, and the light that has been shed upon the cause of religious liberty, through the influence of the trials of our brethren in that State, is already quite familiar to us all. Thousands of pages of our literature have been circulated in that field, and it is having its effect. But others will speak more particularly of this.

Special Agents.—During the last part of the year just closed, the Association has felt the necessity of having some special agents to labor in some of the large cities, as well as in other important fields. Brother Reavis was chosen to assist the brethren in Pennsylvania, where the National Reform movement seems to have its greatest strength. And Brother Wolf was chosen to conduct the campaign of circulating our literature in Tennessee especially, and in the Southern field generally. We have been much encouraged by the reports received from time to time from these brethren. But as they are here they will speak for themselves.

"*Religious Liberty Library.*"—The convenience of circulating our literature in the form of a library became so apparent to us during the past few months, that we deemed it necessary to start such a monthly publication. Five numbers have already been issued, and No. 6 is now being pushed through the hands of the printer as rapidly as possible. We have made no special effort to increase the list of regular subscribers to this publication, realizing that the General Conference might have some important sug-

gestions to make with reference to it; yet without any special effort, the list of the Library at present is 1,478.

Circulation of Sentinels. — The *American Sentinel*, being the recognized organ of the Association, we have taken a deep interest in its circulation. During the past year and a half we have made special efforts several times to work up a large circulation of a few important numbers of this paper. The result of these efforts exceeded our most hopeful expectations. The number of September 22 reached the enormous circulation of a quarter of a million; but knowing that permanent results could not be accomplished in this way, we have been working hard to increase the permanent list of subscribers, and we are glad to report that the publishers inform us that the list has about doubled during the last eight months. The circulation of the *Sentinel* the first of July was down to about 9,000, it is now 18,000 and still going up. The solidity of this growth in the circulation of the *Sentinel* perhaps could not be better expressed than in the words of Brother T. A. Kilgore. In a communication of February 7, he says:—

"All our subscriptions are of a solid growth. No mushrooms or toad stools. It seems to us much more like walking along on the good solid earth than what it did three years ago at this time. When I think of the first four months of the *Sentinel* here in New York, it seems like I can compare it to but little else than a balloon. It puffed up in almost no time, and went down ker-chog.

"The State Societies went heavily in debt to send the paper throughout their State for three months, but now they are on more solid business footing and so are we. The greater part of the subscriptions received are for a year. Of course, we have some for three months, but as there is no premium offered for three months' subscriptions, and only ten cents on a six months' term, everybody soliciting orders pulls for the year. And that is what we want. Three months is a short time and the party receiving the paper frequently takes no interest in it in that time; whereas, if it comes to him regularly for six months or a year, he will begin to feel an interest in it."

The plans for prosecuting this work were carefully considered by a number of the leading brethren, and we have been endeavoring to push them as vigorously as possible. Our methods, stated in a word, have been to interest a large number of our brethren and sisters who are not now particularly engaged in any line of work, in going out among their friends and neighbors to get them to subscribe for this important periodical.

To give instruction as to how to do this work, quite a large number of institutes have been held in several different States. But concerning these institutes, those who have had practical experience in the working of them will have something to say. Only a few of the States, comparatively, have taken hold of this work vigorously, but the results show that the plan is a practical one, and it should be pushed with vigor. Our aim is to place the *Sentinel* at a solid circulation of at least 100,000 copies. These are the smallest figures that our consciences will allow us to make, and how far they may go beyond that, as the great issue involved in the question of religious liberty is brought prominently before the people, and our brethren and sisters become aroused to the importance of the situation, it is impossible for us to say.

Literature in other Languages.— So far we have translated but little of our literature into other languages. However, during the past term eight of our smaller publications have been translated into the Danish, and our literature is being called for, to some extent, in other languages as well.

Books by Outside Authors.— The last year and a half has been particularly marked by the number of books that have appeared upon the Sunday question, several of these being written by lawyers, upon the legal aspects of the day. We are all acquainted with Mr. Ringgold and his writings upon this subject, and of the number who have written he seems to be the only one who has taken the straight position. A book about the size of Mr. Ringgold's Law of Sunday was written by Mr. Harris, earnestly defending the positions of Sunday law advocates. In addition to these, a number of pamphlets have appeared. Thus we see that the minds of lawyers and other leading men in the country are being sufficiently attracted to the importance of this question to cause them to enter the arena to write upon it.

Leading Men Interested.—Our correspondence and the circulation of our literature has brought us in contact with a large number of leading men throughout the country, many of whom have become interested in our work, and are zealous defenders of the cause we represent. We would not have time to mention all of these cases, but cannot refrain from telling you about a leading minister in the Lutheran denomination, who has become deeply interested in reading and circulating our literature. When he attends their conferences he has a supply of *Sentinels* and other religious liberty literature with him, and takes particular pains to call the attention of his brother ministers to this reading matter, and urges them to carefully read it. He also writes for their denominational papers, reviewing our books and making favorable mention of the *Sentinel*. Being a leading man in his denomination and having access to their papers and coming constantly in contact with their leading ministers, the influence of our literature through him is thus widely extended.

Our Finances.— A little study of our financial report might not be unprofitable. We find that for the year ending June 30, 1891, we received:—

Annual dues	$1,310.00
Membership fees	1,205.00
Donations	338.14

As our financial report covers a year and a half we herewith give the sums received on the above items for the year ending June 30, 1892:—

Annual dues	$2,072.00
Memberships	1,615.00
Donations	1,087.92

For the last half of 1892 we received as follows:—

Annual dues	$2,161.00
Memberships	913.00
Donations	3,041.47

Thus you will see that for the year ending June 30, 1891, we received only a little more than half as much as we received for the year ending June 30, 1892, while for the last half of the year 1892 we have received $1,340.55 more than for the whole of the previous fiscal year.

The membership of our Association at the present time is 5579.

Letters Written.—In prosecuting this work we have written 9896 pages of personal letters, in addition to thousands of circulars.

We desire to express our appreciation of the responses that our brethren have given to our communications, and the readiness with which they have entered into the plans proposed. And the work thus accomplished could not have been done if the blessing of the Master had not been upon it all the way through, and if our brethren and sisters throughout the entire length and breadth of the land had not given us their ready and earnest co-operation.

Following these reports remarks were made by Elder A. J. Breed, D. W. Reavis, Elders M. C. Wilcox, A. T. Jones, G. A. Irwin, and E. J. Hibbard, in regard to the work in this line in the several localities which they represented and in which they had been laboring. Elder Breed reported how a Seventh-day Adventist sister in St. Paul had a notice served on her not long ago for hanging out her washing on Sunday, threatening her with prosecution if she did so again. He further stated that a bill had within the last few days been introduced into the Minnesota legislature to make the penalty for violating the Sunday law $100 fine or ninety days in jail, or both, and very fittingly observed that the same intolerant spirit which exists in Tennessee also exists in Minnesota.

Brother Reavis gave a brief account of his work in Pittsburg.

Elder A. T. Jones, after relating some experiences and recent labors, spoke in regard to the original intention and object of the Association, concerning which matter he was competent to speak, as he was one of those who helped formulate the declaration of principles, and assisted in starting the organization. He remarked that its work was the work of the third angel's message, that the organization was a Seventh-day Adventist organization, and that those who thought efforts in this line too much like engaging in politics did not understand the real nature of the work.

Elder Irwin spoke encouragingly, explaining the importance of our people becoming more familiar with the fundamental principles underlying this subject.

Brother W. A. Colcord called attention to what Sister White had said in regard to the matter of organization, as found on page 21 of the BULLETIN, top of second column, and remarked that the work and not the organization should be the important thing, but that there should be enough organization in this line to do the work, the same as with the Sabbath-school and Tract Society lines of work.

The following Committees were appointed:—

On Nominations.— A. J. Breed, O. A. Olsen, W. B. White.

On Resolutions.— A. O. Tait, A. T. Jones, C. Eldridge, W. A. Colcord, A. F. Ballenger.

Just before closing, opportunity was given for joining the Association and the payment of annual dues. $38 was received in this way.

THE PERSECUTIONS IN TENNESSEE.

A. F. BALLENGER.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

The time is not far distant when we will not all gather here to listen to the story of persecution,—we will not have time. However, I have been requested to narrate the recent persecutions in Tennessee, and trust that their narration will be of interest and profit to us all. The story is short, but there are some incidents connected with the recent trials that are interesting, and I will refer to them briefly.

By way of introduction, I will briefly narrate the history of the persecutions in Tennessee. Some of you have not been in this country, and therefore have not been posted with reference to these persecutions. Again, it will serve to show that they are not ephemeral—something that has sprung up to continue for a day or two—but that they are a studied and continued effort to persecute the remnant people of God.

As early as 1886, we have the imprisonment of Wm. Dortch, the father of Wm. Dortch who was on trial at this term of the court, W. H. Parker and Jas. Stem. These three brethren were incarcerated in the Paris jail for two months, in the summer of 1886. Our camp-meeting was held at Paris the same year, and the sheriff accompanied the brethren from the jail every morning to the camp-ground, stayed with them in the same seat through the services, and at night returned with them to the jail. Elder Farnsworth spoke one Sunday evening on the subject of the United States in prophecy, and when he came to the point where this government was to become a persecuting power, he pointed to these three men before him in the custody of the sheriff; and it made a deep impression, not only upon our people, but strangers were affected, and even the sheriff himself sat there and wept during the discourse.

Following this, we have the case of Brother R. M. King which, I think began in the year 1889. He was first brought before the magistrate and fined $3 and costs, amounting to $12.85, for doing farm work on Sunday. This fine he paid. He was then indicted before the Grand-Jury in Obion Co., for working upon this same Sunday and other Sundays. The case was tried, and he was found guilty, and fined $75 and costs. The case was then appealed to the Supreme court of the State of Tennessee, and the decision was there affirmed. The case was next appealed to the United States Circuit court, and again the decision of the lower courts was sustained. The case was next appealed to the United States Court, and it was on the docket when Brother King died, thus bringing the case to an end. During the time the case was being tried in the Courts, there was little or no persecution, as the people were awaiting the results of this case; but, when it was finally learned that the United States Circuit Court had decided against him, and that he had died before the United States Supreme Court could review the decision of the lower Courts, persecution began again.

I might, however, notice the connection of the churches of Tennessee with this case of prosecution. When the case came before the Supreme Court of the State of Tennessee, the prosecuting attorney failed to appear, and was telegraphed for, but he failed to come. The governor of the State was telegraphed that the case was pending. The Ministerial Association of the city of Memphis, Tenn., hearing of this, hastily called a meeting and passed resolutions at that meeting to employ counsel to prosecute Brother King. There seems to me to be a providence in the death of our brother, and I might note it here. If the case had gone before the Supreme Court of the United States, and been decided against us, those who were longing to prosecute us would have seen in it the endorsement of the Federal Court and would have brought the severest persecutions upon us, not only in Tennessee, but elsewhere. But, Brother King's death brought the case to an end. And we have since learned, by decisions of the United States Supreme Court, what would have been the action of that Court, had they reviewed the case. We have therefore saved the money that we would have invested in an appeal, and we have also saved persecutions that would have doubtless followed, if the case had been decided against us at that time.

Following this four more of our brethren, this time in Henry Co., were indicted. They were J. H. Dortch, J. Moon, S. M. Lowry, Jas. Stem and W. D. Ward. The first four were convicted. They employed no lawyers, believing that it was of no use, and believing the scriptures where the Lord promises to speak through his people when they are brought before magistrates. They appeared for themselves, and they were convicted; refusing to pay their fines, they were placed in the prison there at Paris. The people soon got tired of boarding them in the Paris jail, and so, an affort was made to work them, and finally an old, obsolete law was resurrected, by which they discovered that the Paris jail was a county work-house; then our brethren were placed in the chain-gang and worked, but only for a few days, as their time had nearly expired. I think three of them were in jail over the Sabbath, and an effort was made to work them on the Sabbath, and a resolution to that effect passed the board, but the sheriff refused to act in the matter; he said: "Gentlemen, if you undertake to work these men on Saturday, I will have nothing whatever to do with the matter," and his earnest effort in their behalf saved them from the experience of an attempt to force them to work on the Sabbath. They were then told that it would go harder with them if they persisted; and so, when they came to trial this time, not only the jail and the chain-gang stared them in the face, but also the possibility that the severest punishment might be inflicted to compel them to work on the Sabbath; but, they did not flinch.

It was my privilege to attend the institute in Springville, Tenn., just before these brethren came to trial, and to witness their confidence in the Lord. I have seen them get up in the midst of a discourse, and stop the speaker and say: "I know now what religious liberty really is, and with this liberty, which I now enjoy, I can be just as free inside the Paris jail as I can at home with my family."

During the time that intervened between the trials of the brethren—the last persecutions,—and these recent arrests, the National Religious Liberty Asso-

ciation sent from its office more than 300,000 pages of literature to the State of Tennessee, direct to ministers; almost an equal amount has been shipped to Tennessee, and distributed by other methods. After the Springville meeting, those of our brethren who did not go out to canvass in distant parts of the State, mounted their horses, filled their saddle-bags with religious liberty literature, and went all over that county, leaving this literature and these pamphlets in the homes of the people.

Paris was also canvassed just before the trial; every lawyer in Tennessee has had "Due Process of Law and Divine Right of Dissent," "Religious Intolerance in the Republic." Every newspaper in Tennessee has had the tract, "In the Chain-gang for Conscience's sake," "Due Process of Law and Divine Right of Dissent," and "Religious Intolerance in the Republic." Every Baptist minister in Tennessee has had the same, every Lutheran minister, every Unitarian minister, has had the same matter, and I believe it has had a great effect. [Voice: "Did not the Attorney-General ask them if they had been affected by the literature that had been distributed in Tennessee?"] Yes, they questioned the witnesses, and also the jury on that point.

Not only did they attempt to get the men this time, but they attempted to indict women, and asked the boys who were before the grand jury whether they had seen their sisters or mothers working on Sunday. The prosecuting attorney said that they proposed to arrest every man, woman, and child of the Seventh-day Adventists, if it became necessary in order to put a stop to this work on Sunday.

I read you now a copy of the indictment: —

STATE OF TENNESSEE, HENRY COUNTY. } *Circuit Court, September Term, A. D. 1892.*

The Grand Jurors of the State of Tennessee, elected, impaneled, sworn and charged to inquire of and for the body of the County of Henry, in the State aforesaid, upon their oath, find that Billy Dortch, late of said County, labored heretofore, to wit: on the eighteenth day of September 1892, that day being Sunday, and divers other Sundays next before that date, and up to the taking of this inquisition, in the County of Henry aforesaid, then and there unlawfully, openly, publicly, notoriously and unnecessarily did engage in his secular business, and did perform and follow his common avocations of life on Sundays, by working on the farm, ploughing, harrowing, hoeing, pulling fodder and doing various and divers others kinds of work on Sundays. said work not being necessary or a matter of charity, and it was and it is to the great annoyance and disturbance of the people, to the evil example of society, predjudicial to public morals, and a public nuisance to the citizens of the County, and against the peace and dignity of the State. J. W. LEWIS, ATT'Y. GEN.

And the Grand Jury aforesaid, upon their oaths aforesaid, do further present that said Billy Dortch on the day and dates aforesaid, in the State and County aforesaid, and in the manner and form aforesaid, was guilty of a nuisance, by said workings on Sundays to the prejudice of society and against the peace and dignity of the State. J. W. LEWIS, ATTY. GEN.

The following persons were indicted, in accordance with this indictment just read, Wm. Dortch, T. F. Dortch, J. H. Dortch, W. D. Ward, S. W. Lowry, Jas. Stem, Drew Fitch,——— Bollman,——— Finch, J. Fitch, Joe Parker,——— Wilson, Frank Stem, ——— Moon (no name attached), Jim Parker, and *many other parties whose names to the jury are unknown.*

Brother Phippeny and I arrived at Paris at 4 o'clock Monday morning, and met Mr. J. T. Ringgold of Baltimore, and our indicted brethren at the 10 o'clock train, and introduced Mr. Ringgold to them. A local reporter telegraphed through the county that 300 Seventh-day Adventists had arrived from Wisconsin, Michigan and Illinois, and were swarming the hotels and court room, waiting for the trials of their brethren.

We gathered in a room in the hotel to talk over the situation, and Mr. Ringgold was surprised to find the brethren so perfectly willing to go to jail or into the chain-gang if this proved to be the result of their trials. Afterwards, he remarked to me: "I have never had clients before who were willing that I should win or lose their cases; who were perfectly satisfied to have their cases go either for or against them." We explained to Mr. Ringgold that we had decided to employ no more lawyers in the cases, but had hoped that the Lord would put it into the heart of some lawyer to interest himself in these persecutions, in which case the work would be done from a love of the principle involved and not from mercenary motives. We frankly told him that we believed that the Lord was using him in this way, and while he in his humility disclaimed such an exalted mission, he expressed himself anxious to defend our brethren to the best of his ability.

[Voice: "How did it happen to do that?"] It came about in this way. He wrote a book on the subject of Sunday laws, and came out on the right side of the question. Brother Tait learned that such a book was published and wrote to Mr. Ringgold for a copy, and that was the commencement of the interest that Mr. Ringgold has maintained toward the Seventh-day Adventists, and of their interest in him. When he learned of the recent persecutions he offered to plead their case without charge. Mr. Ringgold requested us to engage a local attorney to aid him in the peculiar law practice of Tennessee. So we employed Mr. W. L. Carter of the place, who, while justice of the peace, refused to hear the Sunday cases against the Seventh-day Adventists.

It was discovered by our lawyers that great carelessness had been exercised in drawing up the legal papers in connection with indictments against our brethren, and all but two of our brethren escaped on technicalities, *i. e.*, the indictments were quashed. Let me give you an idea of the way the law-abiding

citizens of Tennessee undertook to persecute Seventh-day Adventists whom they declare are a lawless people.

The order of the grand jury was to prosecute W. D. Ward. Instead of this, the indictment was made against W. G. Ward. Again, J. F. Finch was indicted, while the order for prosecution was——Finch. Again J. A. Wilson was indicted, but the order for arrest called——Wilson, and on this order to prosecute ——Wilson, J. A. Wilson and Chas. Wilson were arrested. Then under the expression, "many other parties whose names to the jury are unknown" Harry Ward and Rufus Ward were arrested. Under this method of wholesale indictment the way was open, as Mr. Ringgold remarked to the Court, for the prosecution to throw out a drag net and haul in the whole county.

But this was according to the order of the grand jury, which said to his Honor, Judge W. H. Swiggart, "We feel that the said parties should be prosecuted." Yet in view of this order for wholesale prosecution, the grand jury themselves said, "No one will appear as prosecutor," and therefore the judge was asked to appoint a prosecutor. No one spoke against them "save concerning the law of their God," and no witness was found to testify against them. So there were subpœnaed against W. D. Ward as witnesses his sons Rufus and Harry, and these sons had against them J. F. Finch, Tom Ward, and their father, and were summoned as witnesses against each other; J. F. Finch had against him, Rufus Ward, Harry Ward, James Finch, and Lea Finch; John Wilson had against him W. C. Lowry, his two sons, Otto and Charles, and Joe Parker. I might mention right here that Rufus Ward one of the defendants and who appeared as witness in several of the cases, but a few months ago, was a wild boy, caring nothing for any day, working or playing on any day he chose, but as soon as he became a member of the Springville church, he was indicted. Billy Dortch had against him when he came to trial, his brother, J. H. Dortch, his little son, Ambrose Dortch, ten years old, and his neighbors' boys, Jack Conyers and Willie Hastings, besides Joe Parker and Frank Stem. The two latter were, however, absent.

When the cases came to trial, the court room was packed with spectators. For several days previous a murder trial had been in progress, but it was noticeable that it did not create near the interest that these trials of our brethren did.

At the last trial before this the prosecution had prepared for a fight, but when they discovered that our brethren had no counsel, the wind was completely taken out of their sails. It was a severe shock to them. But at this trial they did not expect that our brethren would appear with counsel, and hence the indictments were drawn up recklessly; but our attorneys put on their legal spectacles and discovered that the indictments were worthless. This was another great shock to the prosecution. Then of course they thought we would have no friends; but there sat behind our counsel Ex-Senator Tolley and Ex-Governor Porter. The prosecuting attorney was very much depressed when he found that Ex-Governor Porter was against him, as he is one of his warmest political friends.

[Voice:—"How did the Governor happen to be there?"] We had invited ex-Senator Tolley to be present and witness with his own eyes the trials of our brethren. He had been very much interested in these cases, and has read the *Sentinel* for four years. The *Sentinel* was sent to him when he was in the Senate, and after his term expired, he subscribed for it, and in a letter just received from him, he says he cannot get along without it. On his arrival at Paris, he called on his old political friend, ex-Governor Porter, and told him of the trials just about to come off. As a result of this conversation, the governor declared his willingness to appear for the defendants without remuneration.

When the case of William Dortch came up for trial, among the witnesses who went up to be sworn was little Ambrose Dortch, only ten years old. The judge spied him out, and asked the prosecuting attorney if that little boy had been summoned as a witness. The attorney, who evidently had not expected so many distinguished spectators to witness these mediæval persecutions, appeared ashamed and said he did not care to have him be sworn, that he could step aside. Mr. Ringgold and Mr. Carter arose and stated that he was summoned as a witness, to which Mr. Lewis made no reply. Silence was golden. The little boy took his seat, inasmuch as the prosecuting attorney had no use for him.

Two of the neighbors' boys were put on the stand, and testified to having seen the defendant working in his garden on Sunday. Brother Wm. Dortch is a singing teacher. These men had gone to the church expecting to find him there, but not finding him, they rode down to his house, where they found him at work in his garden. The boys had probably unintentionally mentioned the fact to others, and from this were forced unwillingly to testify against their neighbor. These two were the only witnesses outside of the Seventh-day Adventist church whom the State brought against our people. A rather amusing incident occurred during the questioning of the witness by the prosecution. The attorney questioned with the view of bringing out the fact that the work was done near a church on Sunday. Mr. Ringgold, who was listening intently, heard a

low remark by the witness, and immediately interrupted with the query, "You said that was near a church, did n't you?" "Yes." "What church was it?" "The Seventh-day Adventist." Turning to the judge, Mr. Ringgold remarked, "I wished simply to bring out the fact, your Honor, that it was *our* church near which the defendant was working."

The next witness was John Dortch, brother of the defendant. He testified to having seen him pile chunks in his back field. And, by the way, not a man on trial lived on the public road, and their farms could be reached only by means of private roads. When the prosecuting attorney discovered that he could make no case against the defendants, he called for Ambrose Dortch, the little boy, again. After questioning him regarding the nature of an oath the judge said he would regard him incompetent to testify, and that he might stand aside. The little fellow, who, by the way, was bright and smiling, stepped back and took a seat on his uncle's knee. This incident had the effect to bring out the true persecuting nature of these prosecutions as nothing else could. Think of a child being ordered by the State to testify that the work of his father disturbed him to the extent of constituting a public nuisance!

The witnesses having been disposed of, the speech of the prosecution was in order. You understand that the prosecution has the opening and closing speeches. The prosecuting attorney, however, remarked to the judge that he had nothing to say, that the case might go to the counsel for the defendants. Mr. Ringgold then presented a series of reports to the judge for instruction to the jury, and was followed by Mr. Carter. Mr. Carter made a very pertinent allusion to the real spirit of the case, that is with reference to the point of disturbance. He said: "These men have disturbed no man by their work. No man has been found to testify to a disturbance. My friend here, the attorney general, has his horse hitched up and is driven to the station on Sunday, and it disturbs no one. And even his Honor, when he came to this place to hold court, remained at home with his family until the last moment, and then took the train on Sunday. It was not held as a disturbance to anyone."

At this point the judge was seen to wince a little. Notwithstanding all this, the prosecuting attorney made a frantic effort to convict these men. He undertook to grow eloquent about the morality of the people of Tennessee, and how the Sabbath must be maintained, and that according to Holy Writ, etc. But when he struck Holy Writ, Mr. Ringgold was on his feet in an instant, and said, "Your Honor, I object. Holy Writ does not come into this case. It is a civil trial, and these men are indicted for a civil offense." The Judge sustained the objection, and for the first time in the history of the trials of our people in Tennessee the cases were removed from a religious to a civil basis.

At the close of the attorney's appeal, court adjourned for one hour for dinner. Immediately after the judge's charge to the jury after court had again convened, and before the jury had left their seats, the prosecuting attorney arose and remarked, "If your Honor please, the State confesses a verdict of not guilty." The judge immediately remarked, "Gentlemen of the jury, with your consent I will enter a verdict of not guilty." The jury nodded assent, and the trial of Wm. Dortch was at an end. He was too late, however, in confessing a verdict of not guilty, for the spectators plainly saw that he exhausted all his sources of evidence in the attempt to convict. I might mention one interesting point with reference to these cases. Inasmuch as all but two of the witnesses were Seventh-day Adventists, they will draw out of the county funds for witness fees about eighty-five dollars. Mr. Ringgold, in commenting upon this feature at the dinner table in the presence of a number of lawyers and others remarked jocularly that the people of Tennessee ought to be indicted as a nuisance for furnishing money in this way to the Seventh-day Adventists for the support of their work.

Before passing further I will say that the case of Tom Dortch was postponed till the next term of court. The Prosecuting Attorney knowing that this case would go as the others had, if it came to trial at that time, and realizing that the whole community was looking to him to sustain the Tennessee Sabbath, pleaded a continuance. He claimed that he had witnesses by whom he could prove the point of disturbance. It was shown to him and to the Court by Mr. Carter and Mr. Ringgold that these very witnesses were members of our church, and that it was not at all probable that he could prove his point; but as there was the merest hope that he could win the case by securing additional evidence and as he strongly desired the postponement, the Judge granted a continuance.

To show you that there is a division of opinion in Tennessee touching these prosecutions, I will here read two newspaper extracts. The first is from an editorial in the *News Banner*, of Troy, Tenn.: —

"Henry County, in Judge Swiggart's jurisdiction has an enormous nest of Seventh-day Adventists in it. The Grand Jury has *indicted eleven men for plowing hoeing* and *hauling* on Sunday, in other words following their ordinary occupation on Sunday. In nearly every case these Adventists are as bull-headed as they are ignorant. A large, rich and well organized band of northern Sunday law-breakers are at the heels of these ignorant Henry County people egging and hissing them on — also furnishing them money. All this is done under the guise that religious liberty is assailed in

Tennessee. This organized band of Northern agitators claim to be far ahead of the rest of the world in understanding what constitutes civil and religious liberty. They send out thousands of pamphlets each week and send them broadcast all over the United States. The substance of all their statements and printing is that there ought to be no National or State observance of Sunday and that it is a cruel, barbarous, outrageous violation of national religion and civil rights to prevent a man from working on Sunday. If they had their way, and Sunday blotted out, we think Christianity would be subverted.

"Many newspapers, north and south, have been tricked into defending these Advent rascals. Not only are they guilty of blasphemy worse than devilish, but they are worse than the foul-mouthed anarchists who believe in the total disruption and annihilation of all law. The law of Tennessee specifically and definitely says, You must not work on Sunday. Yet these infamous anarchistic law-breakers advise people to override the law, ignore their State statutes, defy their courts, and set up their own private and individual preferences as against the system of society under which they live. Judge Swiggart will forfeit his right to respect and esteem of this judicial district if he does not visit the extreme penalty of the law on these grand rascals who thus with undashed boldness flaunt defiance in the teeth of our judicial system.

"A severe and terrible lesson ought to be given them so that those who have in mind to break the law might be deterred. . . . But these ignorant Henry County people are more deluded than bad. The real criminals, the propagandists or sowers of bad seed that need hanging are the pamphleteers known as the National Religious Liberty Associations. The truth is the works and the fruits of this anarchistic association show that it is a cunning, a deep laid scheme to do away with all religion, and the law, and all society. Judge Swiggart must either penitentiary or hang these Henry County men or make them obey the law, and if he ever catches any of the members of the National Religious Association in Tennessee he should either hang or penitentiary said Liberty Association man."

Here is the other side. It is but fair to state that there are good people in Tennessee who love liberty, and this is not by any means the sentiment of all the people of Tennessee. Here is an interview with Ex-Governor Porter which appeared in several of the leading dailies of the South.

"My consent to take part in defending these cases is not based upon any sympathy with the peculiar tenets of the denomination to which these defendants belong, but is simply due to my desire to vindicate the rights and liberties of all citizens of our State. I believe that the action of our courts with reference to this question of compulsory Sunday idleness has hitherto been in contravention of the principles of American liberty as well as contrary to the expressed provision of the Constitution of our State according to my construction of it in regard to religious equality, and I am gratified to have the opportunity of doing what I can to reverse that action in the interests of humanity and of true liberty as I understand it.

"I have always understood that these people are peaceable and law-abiding citizens, and I have yet to learn that the acts for which they are indicted have injured or incommoded their fellow-citizens in any way or interfered in the slightest with any substantial rights of others.

"Regarding them as I do as the representatives of a great principle, apart altogether from the religious aspects of their belief or their conduct, I have no hesitancy in saying that I sincerely hope that they will successfully emerge from their present legal difficulty."

I will also read you portions of an interview with Mr. Ringgold, which also appears in several Southern papers. I read from the *Nashville American* of February 3: —

"Mr. Ringgold said, 'I suppose you want me to tell you how I came to be here, and what I expect to do. I have taken considerable interest for a number of years in the Sunday law question, and through a work on that subject which I recently wrote I became acquainted with the National Liberty Association, which I found to be composed largely of Seventh-day Adventists. As the association and myself had a warm joint interest in the cause of religious liberty, we have ever since been in correspondence. When I learned of the proceedings against the Seventh-day Adventists in this country, which are similar to those to which our Hebrew fellow-citizens are occasionally subjected to in Maryland, I at once wrote to the Secretary of the National Religious Liberty Association, stating that if I could be of any service whatever in defending these men, it would give me pleasure to volunteer my time and labor in the good cause. My proposition was accepted, and that is how I happen to be on the ground. You will understand, therefore, that my concern in the matter is by no means that of mere counsel, but that of a citizen who believes that there is an issue at stake in all such cases as these, irrespective altogether of their results, so far as the individuals are concerned. With this idea I have persuaded my friends to allow me every legal resource in their favor, and have associated myself with Mr. W. L. Carter of your bar.'

"I understand from what you tell me, Mr. Ringgold, that you are not yourself a member of the Seventh-day Adventist denomination?"

"No, I am not. I am a communicant in the Episcopal Church, but while my denomination has special religious services on Sunday, just as it has on Christmas day, Ash Wednesday, Good Friday, Ascension Day, the forty days of Lent, and on many Saints' days, I am not aware of anything in its doctrine or discipline which either requires or justifies the use of the police power of the State to compel any one, either within or outside of its pale, to observe a different line of conduct on Sunday or any other of the days which it especially honors, from the line of conduct which he observes on any other day. This being the case, I understand that I am as free to advocate the absolute equality of all religions and of no religion before the civil law as is a Seventh-day Adventist. This is the cause in which I am so deeply interested, and this interest is the cause of my being in Paris at the present.

"I want to state also that to my interest in the principle at stake there has of late been added a daily increasing personal interest in my clients. I have been for some time past studying the peculiar doctrines of the Seventh-day Adventists, as well as making acquaintances among them, and I do not hesitate to say that I regard them as the most remarkable and interesting set of people in the United States to-day.

"I have been fairly astounded by the combination which I find in them of intense zeal and absolute toleration. They have given the lie to the philosophy of all ages, which has always been agreed upon the proposition that toleration can only co-exist with indifference. And they have done more than this. They have elevated toleration from a mild virtue of self-control to the position of a leading and fundamental Christian duty. Incredible as it may sound, they believe in and act upon the theory that there can be no true religion without the absolute divorcement of religious and civil influences. This is a doctrine which has never before been enunciated since it was first given to the world by the founder of Christianity — that is to say, never officially enunciated by any organizations, so far, at least, as I am aware.

"There is another thing about these people which connects them remarkably with the Christians of the first era, and distinguishes them as sharply as well as anything could do from the average Christian of these days. This is their willingness to suffer for opinion's sake. Perhaps this contributes even more than their orderly, clean and upright manner of life to make them valuable citizens just now. They are history-makers just as were the first Christian martyrs. It was by bringing out the rancor and cruelty of the Roman Government that the Christians destroyed pagan intolerance. It can only be through such men as these Seventh-day Adventists that the inhumanity, bigotry and unchristianity which inspires all Sunday laws can be forced upon the attention of the people of the United States.

"I believe that these men will ultimately prove the instruments by which this survival of the union of Church and State will be rooted out of every American commonwealth, and I will further say, that if this should prove to be the case they will have done more for the service of humanity and for the glory and welfare of our country than the greatest philanthropist, statesman, or soldier that ever lived. I am far from attaining to their standard of life, and I do not profess to decide controverted points of doctrine between them and other denominations, but I am proud to be associated with them in the humblest capacity in the fulfillment of this which I believe to be their mission. Men are rarer than are generally supposed, and these are men, and I am glad to be among them."

Only to-day I received a letter from Ex-Senator Tolley stating that another eminent lawyer and prominent politician had volunteered to plead the cases of our brethren before the Supreme Court of Tennessee.

Brethren, the whole world is soon to look at us, and what do we want them to see? We want them to see Christ. The attention of the world would have been turned to us long ago if we had reflected the life of Christ.

There is really as much genuine religious liberty in the State of Tennessee as there is in any other part of the world. I know that from my own experience; for it was in an oak grove near Springville, Tennessee, where I first learned what religious liberty really is, and when that liberty came to my heart, I got a view of the third angel's message and its future such as I never had before.

I recently witnessed the conversion of a soul, and one of the first things that that person gave utterance to after the first shout of victory was, "Now I am not afraid of any persecuting laws that man can make." Brethren, let us everyone of us get that same experience, and have the spirit of religious liberty down deep in our hearts and then we will be ready to suffer for Christ's sake, and then we will not only be ready but we will be worthy to suffer. Now we are not worthy. But when the Lord puts his power in our heart then we will be prepared to suffer for his name. Then the world will behold in us the representatives of the Lord, and all that will be saved will turn to the Lord.

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

—OF THE—

GENERAL CONFERENCE.

VOL. 5. BATTLE CREEK, MICH., WEDNESDAY, FEB. 22, 1893. No. 14.

GENERAL CONFERENCE PROCEEDINGS.

FOURTH MEETING.

THE General Conference convened again Tuesday, February 21, at 10 o'clock A. M. Opening prayer was offered by Elder J. G. Matteson.

Brother Allen Moon having arrived from Washington, D. C., presented his credentials and took his seat in the General Conference.

After reading the minutes of the last meeting, the following memorial to the General Conference from the officers of the church at College View, Neb., was read: —

COLLEGE VIEW, NEB., Feb. 10, 1893.

To the General Conference of Seventh-day Adventists in Conference Assembled: Greeting.

BELOVED BRETHREN: We, the officers of the College View Church, desire to call your attention to the need of a church building at this place, and would set forth the following facts concerning our circumstances: —

1. Our population outside the College Homes is nearly 800. Including the Homes it is about 1,200

2. Our place of meeting is in the gymnasium of the College and there are many reasons why this place is unsuitable. We mention but two or three. (a) It is difficult of ventilation. (b) It is detrimental to the interests of the College to have the doors open at various times during the week for public meetings. (c) The room is scarcely large enough for the church alone, even at the present time.

3. When our leading ministers are here and it is desirable for the church and students to meet together, the only possible place is the College chapel; and then only by packing the aisles and halls with chairs from the recitation rooms, and by making a temporary platform in the chapel doorway for the speaker, can the people be accommodated.

4. There is little doubt that still greater accommodations will be demanded as the work increases.

5. The church would be able and willing to erect a building suitable for its own work. Indeed pledges for this purpose were secured to the amount of some $5,000, over a year ago. The welfare of the students and the demands of general meetings must also be considered. Nor do we think it wise to provide simply for our immediate needs. It seems to us that a building with a seating capacity of at least 2,000 is urgently needed, and should be erected if possible the coming summer. In view of the foregoing facts we would respectfully request you to take the matter under advisement, and formulate plans for meeting the wants of the cause in this place, feeling sure that whatever it may be thought best to do the College View Church may be rehed upon to perform its full share.

We are sincerely, Your brethren in Christ.

W. B. WHITE,
E. L. STEWART,
C. C. LEWIS,
NOAH HODGES.
Elders.

J. D. MORTON,
JOSIAH WILBUR,
Z. NICOLA,
O. SOUCEY,
LARS NIELSON,
E. J. HARVEY,
Deacons.

J. SUTHERLAND, *Clerk.*

The resolution in regard to patronizing our publishing houses, introduced at the third meeting (see BULLETIN p. 320) was next considered, and after some discussion was passed, the wording of the first line of the resolution being changed to read as follows: —

Resolved, That we request our Tract Societies to give their moral support to the publishing institutions, etc.

Brother G. Holbrook, attorney on the Walla Walla school enterprise, gave a financial report of the college recently built at Walla Walla, Wash., as follows: —

FINANCIAL REPORT OF THE WALLA WALLA SCHOOL ENTERPRISE.

ASSETS.

Cost of building material	$18,390 83	
" labor	15,387 78	
" steam fixtures	3,176 35	
" lathing	349 05	
" electric wire and bells	744 00	
" expense and interest	953 05	
		$39,001 06
Personal property, library, tools, fixtures, etc		3,957 42
Real estate		13,000 00
Bills receivable		35,880 22
Due from North Pacific Conference	$761 85	
" Upper Columbia Conference	3,153 96	
" Walla Walla citizens	1,250 00	
		$ 5,165 81
Sundry accounts		1,571 27
Development of spring		300 00
Cash on hand		200 00
		$99,075 78

LIABILITIES.

Bills payable Gen. Conf. Association	$27,984 65	
" other parties	11,691 44	
" mortgage	5,500 00	
	45,176 09	
Sundry accounts	1,203 63	
	46,379 72	
Present worth	52,696 06	
		$99,075 78
Present worth		$52,696 06
Cost of buildings till date	$39,001 06	
Personal property, etc	3,957 42	
Development of spring	300 00	
		43,258 48
Surplus		$9,437 58

Brother Holbrook expressed it as his opinion that an addition to the college would doubtless be needed soon, and that he had received an estimate from Brother W. C. Sisley for an addition for dormitory use, 36x39 feet, four stories high, containing twenty-four rooms. This it is estimated can be built at a cost of $6000, including necessary heating apparatus, but not the furnishing of the basement. With this addition the entire building would accommodate fifty-six girls, 104 boys, and about twenty students in the attic, or 180 in all.

Following this W. A. Spicer, the Foreign Mission Secretary, gave the following report:—

REPORT OF FOREIGN MISSION SECRETARY.

As the foreign fields are so well represented at this General Conference, and the progress and needs of the various fields have been placed before the delegates during the Institute, and will be further touched upon by those who can speak from personal connection with the work, it will not be expected of the Foreign Mission Secretary to enter into any amount of detail in his report. I will therefore briefly review the general field as viewed from the standpoint of the home office, giving some facts and figures which will indicate the present situation of the work in foreign fields.

At the last General Conference, the membership in foreign fields was 2,680. This year we have a membership of 3,521, an increase during the two years of 841. The number of churches has increased from 86 to 108. As the statistics of these fields will be given in detail in the report of the Recording Secretary, I will only say that there has been an actual increase in the membership in each foreign field during the past year, with the exception of Australia, whose membership is reported the same as last year; and Central Europe and Denmark, in each of which fields there is a slight decrease in the membership. This decrease may be due to the fact that the accessions during the year have not been sufficient to equal the loss occasioned by the removal of numbers of our brethren to this country during the year. The largest gain has been in Germany, the number increasing from 111 to 195. The next largest gain is in Russia, where the numbers have increased from 383 to 451, and this notwithstanding the large exodus of our Russian brethren to America, as many as thirty having left one church alone to come to this country.

The tithe receipts in foreign fields at the last General Conference were $19,417; this year the amount of tithe reported is $52,710. This great increase, however, is due to the accession of means to the friends of the cause in South Africa, which has swelled the tithe receipt for that one field from $3,043 last year, to $34,077 this year. Not counting in this extra amount, the total tithe receipts in foreign fields will fall a few hundred dollars short of last year. There has been a decrease in the amount of tithes in Australia, Central Europe, Denmark, Norway, and Sweden. In the matter of tithes, Germany again shows the greatest increase, the British and Russian missions following next in succession.

These statistics are from the regular reports for the year ending June 30. Were it possible to bring the figures down to the present date with accuracy, a better showing would be made, as in nearly every field the past six or seven months have been better than any previous months. Greater success has attended the labors of the workers, and more individuals have embraced the truth as the result of meetings held and publications distributed. In fact, the

church membership does not necessarily represent the growth in these fields during any one year. Australia gives the same figures for church membership as last year, and yet throughout the past twelve months as never before in Australia, scattered companies and isolated individuals have been springing up in the wake of the canvasser and colporter. A tent effort in N. S. W. has resulted in raising up a church numbering fifty members, and a church building has been dedicated. In various fields the canvasser is pioneering the way so far in advance of the ministerial laborer, that many are embracing the truth and entering the ranks, who have not yet been organized into churches, who do not therefore appear in our statistics this year.

Since the close of the year, New Zealand has had more than thirty accessions to the ranks of Sabbath-keepers; and in a letter just received Elder Israel says that a forty foot tent is to be used among the Scandinavians of N. Z., ten of whom have already accepted the truth through the labors of Brother Anderson, formerly with the "Pitcairn." A tent meeting is now under way in the town of Hastings, and plans are laid for a camp-meeting to commence March 26 at the same place; the first meeting of this kind ever attempted by any denomination in Australasia.

As showing that the leaven of truth is working in Australasia, I will refer to the fact that Mr. Stock, the Secretary of the Church of England Missionary Society, has recently been visiting New Zealand and Australia, and in his report to the organ of the society in London, he expresses his surprise at finding a church of Seventh-day Adventists in about every town he visited. He doubtless greatly exaggerated our numbers, however, as I notice from his report that he seems to have visited in New Zealand only those towns where we have churches.

Those who have followed the reports which have appeared during recent months in our papers, especially during the week of prayer, know that throughout the European fields these months have been especially fruitful. A new power has attended the preaching of the word, and the people have seemed to be more ready to obey. We may confidently expect the reports for the year ending June 30, next, to show a larger increase in our foreign membership than in previous years.

The number of organized conferences in foreign lands stands the same as at the last General Conference in the annual report — or six with the addition of three new mission fields, South America, Central America, and the West Indies, making eight mission fields in all. Since June 30, however, South Africa has joined the ranks of conferences, and the development of the work in that field has already been presented to this body.

During this General Conference term new fields have been entered as follows: Polynesia, Central America, South America, Finland, and Turkey; and to these we may add the Balkan States, as one of our Russian churches has moved across into Roumania. During this time also, there have been added to the list of languages in which praise is ascending to God for the third angel's message, the Tahitian, Armenian-Turkish, Greek-Turkish, Finnish, the Lapp language, and the Chinese, in most of which publications have been prepared. Work is in progress also on publications in the Spanish, Polish, Hungarian, and the Bohemian.

Of the new fields, Polynesia was just being opened up at the time of our last Conference. The results of the two years' work in the South Pacific have been touched upon by others. I will simply say that the membership of 110 reported in the Polynesian mission comprises two churches — one in the Sandwich Islands, and the church on Pitcairn Island.

Of Central America, more properly only the Bay Islands and British Honduras, where the work has gone so satisfactorily, it is worth mentioning that the work was begun indirectly by a poor sister on the Pacific Coast, who devoted the last half dollar she had to setting in operation a chain of circumstances which carried the work to that field. As the result, the way was prepared for the immediate beginning of a good work by Elder Hutchins on his arrival. Details of the work in this field have been given, and I will only add, as an interesting item showing the commingling of nationalities on the earth, that Elder Hutchins reports among the Sabbath-keepers in Central America a well educated native of the Yoruba country, West Africa, who has translated one of our tracts into that language, and desires to work further in the interests of his people.

Progress in the portion of the South American field newly entered has been mostly in the canvassing work, and an account of this will come more properly in the report of the General Canvassing Agent. I will only say that the canvassers report a far larger field for the English speaking worker than they had anticipated, and they are waiting anxiously for more help in the canvassing field as well as German and other laborers to work in the interests of the several companies of Sabbath-keepers to be found in Argentina and Brazil, and to engage in general public effort.

Finland, a part of the Russian empire, but coming naturally, on account of language, under the jurisdiction of the Scandinavian mission field, has shown itself to be ripe for labor. Hardly had the

workers sent from Sweden settled to their work before individuals began to embrace the truth, and a goodly number of Sabbath-keepers already represent the truth in that part of the world.

The work in Turkey has been full of interest from the beginning. All are familiar with the difficulty which attended the work at the beginning, and have heard how by the arrest and imprisonment of Brethren Baharian and Anthony our work was brought to the notice of the head of the police system, and obtained the much needed official recognition which the brethren had not known how to obtain.

Of this field I will give a few items in detail, as it is one which has so recently been entered, and one which is not directly represented at this Conference. In his report for the year, Elder H. P. Holser says: —

"In the Turkish empire, much is to be done. A place should be provided for the education of some of those accepting the truth, that the work may be opened in various parts of the empire, in the various languages. To this end, we believe that a city mission at Constantinople should be established. A successful English Bible worker would find plenty to do here, for besides the English and Scotch, many of the Greeks, Turks, Armenians, etc., know the English. All around the shores of the Mediterranean is a vast field, representing many languages. Could a city mission be established at this point, we believe that it would be the quickest and least expensive way to develop workers for the various languages of the Orient. There is also a large field for a first-class English canvasser on the shores of the Mediterranean, from Gibraltar all the way round to Egypt. We trust that the Conference will take this large new field into account, and give it serious attention."

Speaking of new Sabbath-keepers, Brother Baharian says: —

"Another brother is a Bachelor of Pharmacy. About nine months ago, his master discharged him, because he would keep Sunday. He was without work a few months; then he heard about the Sabbath, and began to keep it, and lo, his employer called him back to continue his work, permitting him to keep the Sabbath. This is indeed as strange as a miracle"

This brother is a Greek, and master of their language, both ancient and modern, and the brethren believe that he will make a faithful worker among the Greeks. During the week of prayer, the company in Constantinople contributed about $21 to the annual offering. During the week also, they received an answer from God to their prayers in behalf of a Baptist brother who had gone to an Armenian town, Bardizag, under deep conviction. He had decided to obey the truth. The Baptist minister, in whose house-hold he served as cook, drove him from the house and planned to drive him from the town. This however stirred the people to know more about the truth, and a call was made for Brother Baharian to visit them. Recently he has done so. He reports much interest in the town, as also much opposition from the professed Protestants. One Sunday as about twelve Armenians were gathered to listen to the truth, a group of Protestants flocked in and for the space of about three hours all continued to talk at once and broke up his meeting. The interest of the Armenian Catholics has only increased however, and in a letter received yesterday, through Brother Holser, dated Bardizag, January 24, Brother Baharian says: —

"The work here in Bardizag is moving on well. The topic of conversation on the markets and in the restaurants is our message. Last week many persons, all Armenians, excepting a few Protestants, came to hear. I sow the seed in faith, believing that surely some will fall on good soil. Already some first-fruits are seen, the family mentioned in my last letter having accepted the truth and kept the last two Sabbaths. As they have been good and experienced members of the Protestant church for forty years, and have endured severe persecution for their faith, people are astonished at them, and ask, 'Why did you change your old faith?' The man answers in a very simple way, 'I search after the truth; I now see that this is the truth; I recognize in it the voice of God, and it must be obeyed.'

"I give them lessons about every day, and they are happy. The second coming of Christ has been their blessed hope.

Brother Tamianos conducts me to families, and I sow the seeds of truth in their midst. The Disciples are searching the Scriptures with reference to our truth. Brother Holser, how shall I describe to you the power of the Word of God manifested in my work? It is my endeavor to never speak the truth without the Scriptures; the people always hear the Bible; and when objectors come to oppose me, I do not permit them to speak of themselves, or to use anything but the Bible, and lo, their arguments fall powerless at their feet! This was my experience in Constantinople as well as here. May God bless our weak labors, and carry on his cause by his power!"

Thus, much against the desire of the professed Protestants, (and it was through the influence of Protestants that our brethren were imprisoned in Constantinople!) the power of the word is beginning to work in the hearts of Armenians, Greeks, and Turks. Although more tolerant thus far than the Protestants, the Turkish government is growing more and more restive in the face of the entrance of the Word of God. This only emphasizes the importance of strengthening the work in Constantinople, and Brother Holser appeals urgently in its behalf in every letter. Only last week I noticed in the newspapers that a Turkish board of censors had demanded that in certain publications the text "Christ Jesus came into the world to save sinners," should be changed to read "Christ Jesus came into the world to save Christian sinners." In spite of restrictions, however, the Lord has already demonstrated to us the power of his word to save sinners of every class, in Asia Minor.

More significant of progress than any figures which can be presented, is the change which has come over the attitude of the people as reported from all countries. As the workers have themselves received a new experience, one can see changes taking place in the foreign fields, interest and inquiry is

springing up in the very places where before were stolid indifference and prejudice. Wherever we look we can see the truthfulness of the word which has been read in this Conference, that as the Lord has been fitting workers to carry the truth, angels of God have been preparing the people in every land to receive it. We do not need to search for openings. On every side the fields are white already to harvest. Most distinctly can we see these changes in the older mission fields where we have been working several successive years. This is apparent in the success which had attended both the canvassers and the preachers; and apparent also in the many instances in which individuals have been stirred up simply by the Spirit of the Lord through his word to make inquiry regarding the Sabbath of the Lord and the truth for this time.

Such instances do not come in from one field simply, but from almost every part of the world. These items reported from time to time have a greater significance that appears merely upon the face of them. As the first buds of springtime tell us that summer is nigh, and reveal an irresistible power working in nature, which will soon cover all the face of the earth with living green, so these incidents coming to light here and there throughout all the world tell us that the Spirit of God is brooding over the face of the darkness which covers the nations, and indicate that the time has come when the Lord will fulfill his words by the prophets: "For as the earth bringeth forth her buds, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations."

Here is a paragraph from "Gospel Workers," giving a birds-eye view, so to speak, of what is going on before us, and we can see it at the present time:—

"Would that every one of you could have a view that was presented to me years ago. In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look!' I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came, 'Look ye.' And again I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law.' I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the world. Occasionally one of these lights would begin to grow dim, and others would go out, and every time this occurred there was sadness and weeping in heaven. And some of the lights would grow brighter and brighter, and their brightness was far-reaching, and many more lights were added to it. Then there was rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world."

To meet the awakening among the nations, we have about 400 workers, all told, ministerial laborers, canvassers, Bible workers, and teachers, secretaries, and laborers in printing offices abroad. For carrying forward the financial part of the work, our people donated to foreign missions for the year ending June 30, 1892, $66,094.56. This was $5,902 more than during the previous year, and $17,505 more than the receipts two years ago.

The chief source of revenue for the work in foreign countries has been the Week of Prayer Offering; and according to the last annual report, the First-day Offerings, the Sabbath-school donations, and miscellaneous pledges and donations follow in the order named. Although the reports are not yet in for the annual Week of Prayer Offerings this year, the amount will very considerably exceed that of previous years, and if the present standard is maintained, there will be an increase also in all the other sources of revenue.

However, as has been brought out more than once during this Conference, it will take more than an ordinary increase in funds to begin to take up the calls for enlargement. From every part of the foreign fields the call is for men as well as means. None need withhold means, however, to wait for the men, for the Lord sends us word that he is preparing the workers, as truly as angels are preparing the fields to receive them. It was while Israel of old was so freely bringing in the offerings for the Tabernacle, that the Lord put the Spirit of God in wisdom and in understanding upon Bezaleel and Aholiab, and upon every wise-hearted man whose heart stirred him up to come into the work to do it.

We know there is power in the third angel's message to redeem sinners from every nation and people; and during the past year it is in those fields which we would naturally suppose would be the most difficult, that the progress has been the most signal. In the 42nd of Isaiah, the Lord distinctly puts forward the fact that he gives breath to every creature upon the earth as a pledge of his power to send the gospel to every creature. In every part of the world the providence of God has planted the truth far in advance of our own efforts. The situation on every side reminds one of an incident in the Crimean campaign, when after a charge and repulse, the color-bearer was left in the face of the enemy far in advance of his company. His commander shouted, "Bring the colors back." But with a disregard of orders, which perhaps the excitement of battle may explain, the color-sergeant answered back, "Bring the men up to the colors." So to-day God plants the

standard of the cross far in the front, and calls upon us to bring our ranks up to the standard.

Following this Elder Olsen gave a brief report of the work in Districts No. 1 and 4, presenting some statistics, which will appear later.

The noon hour having arrived, the meeting adjourned.

PROCEEDINGS OF THE SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

FIRST MEETING.

THE eighteenth annual meeting of the stockholders of the Seventh-day Adventist Educational Society was held at the Tabernacle in Battle Creek, Mich. Tuesday, Feb. 21, 1893, at 3:00 o'clock P. M. in accordance with notice duly and legally given. The meeting was called to order by Elder U. Smith, President of the Board of Trustees. Prayer was offered by Elder R. A. Underwood. On inquiry it was found that 565 shares were represented in person, and forty-six by proxy, making a total representation of 611 shares. On motion the reading of the ministers of the last annual meeting was waived.

The Treasurer, A. R. Henry, then presented his report as follows: —

STATEMENT OF THE SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

For Year Ending June 30, 1892.

RESOURCES.

Real estate	$96,414 74	
Personal property (library, museum, philosophical apparatus, furnishings, musical instruments, school furniture, etc., etc.)	18,448 67	
Personal accounts	3,780 50	
Bills receivable	709 17	
Cash on hand	24 77	
Total		$119,377 85

LIABILITIES.

Bills payable (notes bearing interest)	$24,365 28	
Review and Herald accounts bearing 5 per cent interest)	13,620 54	
Personal accounts	1,697 34	
Present worth	79,694 69	
Total		$119,377 85

This statement does not include the expense of the addition to South Hall made last summer.

On motion the report was adopted.

It was moved and carried that the chair be authorized to appoint a committee on nominations, and a committee on resolutions. These committees were announced as follows: —

On Nominations — J. Fargo, R. M. Kilgore, A. J. Breed.

On Resolutions — J. O. Corliss, J. N. Loughborough, J. H. Durland.

The meeting then adjourned to Tuesday, Feb. 28, at 3 o'clock P. M.

U. SMITH, *Pres.*

W. W. PRESCOTT, *Sec'y.*

GENERAL CONFERENCE PROCEEDINGS.

FIFTH MEETING.

IMMEDIATELY following the meeting of the Educational Society, the fifth meeting of the General Conference was called to order, Tuesday afternoon at 3:30 o'clock. Elder S. H. Lane offered prayer. After the reading of the minutes of the last meeting, the Committee on Education presented the following report: —

1. We recognize the providence of God in the rapid growth of the educational work during the last two years, and desire to express our sense of gratitude for every evidence of his favor and care in this branch of the work.

2. We recommend that the Conference consider favorably the request made to the Educational Secretary, that a school be opened at Mt. Idaho, Idaho, and that a representative of the denomination visit the place, with proper authority to act in case a personal investigation of the situation should warrant it.

3. We recommend that a Conference school be opened in Texas, in response to the memorial received from that Conference.

4. We recommend that a school be opened at Parkmount (near Banbridge) Ireland, under such an arrangement with Brother Isaac Bell, who offers buildings for such a purpose, as may be deemed best by the British Mission Board.

5. We recommend that a school be opened at Battle Creek, Mich., under the direction of the General Conference Committee, with special reference to providing facilities for the training of such persons of mature years as may offer themselves for the work, and that in this school the English Bible and the English language, in reading, writing and speaking, should be the leading studies pursued.

While waiting for other committees to complete their reports, Brother Allen Moon gave a brief account of the condition of things at the National Capitol in regard to religious legislation. He stated that the Sunday closing question was still being discussed and that there seems to be quite a change in the sentiment of congressmen. The *American Sentinel*, which has been sent regularly to every congressman during the last two sessions of Congress, is well received and read. Not a member has refused to accept and read it. The members of Congress quite generally seem now to be in favor of Sunday opening; but the question cannot be called up owing to the fact that Mr. Durburow cannot get his committee to report. The committee is so much incensed over the fact that Mr. Durburow, at the late hearing, ruled out the con-

stitutional argument, that they refused to have anything farther to do with the question.

Following Brother Moon's remarks, the committee on resolutions presented the following partial report:—

Whereas, During the past two years, since the last meeting of this Conference, the providence of God has gone out before us in a remarkable manner, giving success to the efforts of the laborers and opening new avenues for the spread of the truth; therefore,

1. *Resolved*, That we express our gratitude to the Author of all truth, and the Lord of the harvest, for the manifest tokens of his love and favor.

2. *Resolved*, That we recognize in these blessings a voice bidding us arise and press forward the work with new vigor, entering new fields, and making further conquests for the Master.

Whereas, The providence of God is going out before us in a wonderful manner in opening up the great German and Russian mission field, containing over 200,000,000 of people, of which nearly half are under German rule, and already hundreds of believers of the different nationalities have been gathered out, yet we have no established center nor any place to educate laborers; and

Whereas, The free city of Hamburg presents many advantages for such a center, and its own fast increasing local interest make the erection of a suitable building necessary; therefore

3. *Resolved*, That sufficient property be secured, and a suitable building for a Bible school, depository, and church meeting-hall be erected.

Whereas, The United Kingdom of Great Britain and Ireland, on account of her unique situation, her numerous colonial possessions, and her extensive commercial influence throughout the world, presents to us a field of peculiar interest and importance; and,

Whereas, We have reached a time when we should no longer defer entering upon the work in that field in a more vigorous and thorough manner than we have ever yet done; therefore,

4. *Resolved*, That we recommend to the favorable consideration of the Foreign Mission Board the advisibility of sending, from the ranks of our canvassers, twenty-five efficient workers to go to that field as soon after this Conference closes as may be consistent.

5. That immediate steps be taken to erect the necessary buildings in the city of London that are so greatly needed for meeting purposes, and for carrying on a Bible school.

6. That we convert our paper the *Present Truth* into a weekly, and push its circulation more vigorously than ever before.

The Recording Secretary, W. H. Edwards, presented a statistical report, which will appear in a later BULLETIN.

There being no other committees prepared to report or further business ready for action the meeting adjourned.

THE PROMISE OF THE HOLY SPIRIT.—No. 6.

PROF. W. W. PRESCOTT.

THE Scriptures are the Scriptures of the Holy Ghost. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21. So we read in Acts 28:25: "Well spake the Holy Ghost by Esaias the prophet unto our fathers." We learn also from John 14:26, that the "Comforter" is the Holy Ghost.

There are several important conclusions that follow from this simple statement that the Scriptures are the Scriptures of the Holy Ghost, and that the Holy Ghost is the Comforter. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4. The comfort of the scriptures consists in the fact that they are the scriptures of the Comforter. We read also in verse 13: "Now the God of all hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." And in the 19th verse, speaking of his work, Paul says: "Through mighty signs and wonders by the power of the Spirit of God."

Christ is the power of God. This power is manifested through the Spirit of God, and the scriptures, being the scriptures of the Holy Ghost are scriptures of power, words of power. Now bearing in mind the fact that the scriptures are the scriptures of the Holy Ghost I wish to take a very familiar scripture for the basis of study this evening: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

Dr. Young's translation of the same scripture is as follows: "Every writing is God-breathed and is profitable for teaching, for conviction, for setting aright; for instruction that is in righteousness, that the man of God may be fitted for every good work, having been completed."

I like the expression concerning the scriptures that they are "God-breathed." Let us take two or three scriptures in connection with this and see the force of this statement. Gen. 2:7. "And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

That which gave life and activity to the man was the fact that God breathed into him the breath of life, and then he became a living soul. Previous to that time he was dead, inactive; now he is living, active. But that is exactly the description used by the word of God in Heb. 4:12. "For the word of God is living and active." [Revised Version.] Language in itself is dead. It has no power in itself any more than the man had power when he was formed of the dust of the ground, but when God breathed into him the breath of life, he became both living and active. He then became a living entity. He became one who could perform works through the power that was in him; so language is of itself dead,

but when God breathes into it, it becomes living and active; it is then a living entity. It can then be said to accomplish the work just as one sends a man or living being to accomplish the work. This is clearly the meaning of the scripture when it says: "He sent his word and healed them."

We read also in 1 Cor. 15:45: "For so it is written, the first man Adam was made a living soul." The Revised Version reads: "became a living soul." He became a living soul because the breath of life was breathed into him. "The last Adam became a life-giving Spirit." The first Adam became a living soul; the last Adam became a life-giving Spirit. Now put this with John 20:22.

"And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."

Now just as God breathed the breath into that which he had formed of the dust of the ground and man became a living soul, just as God gives to the language his breath and it becomes living, active, so Christ breathed on the disciples and said, "Receive ye the Holy Ghost." And they, and we, under the same experience, are to become living and active, whereas before we were dead. So the scripture is "God-breathed," and he has breathed into the scriptures the very same thing that he breathed into man whom he formed of the dust of the ground, and that was the breath of life, which is the Spirit of God. So the scriptures are the scriptures of the Holy Ghost.

Now it is stated in this text in Timothy that the scripture thus given is profitable, and it says for what purpose. It is profitable for doctrine. This is the same word that we find in John 14:26. Speaking of the office of the Holy Spirit it says: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

It is profitable for doctrine; profitable for teaching, because being the scriptures of the Holy Ghost, and the Holy Ghost being the teacher, the scriptures are therefore profitable for teaching. This is the same word that is used in Rom. 15:4, where it says that, "whatsoever things were written aforetime were written for our learning." Now we read that the scriptures are profitable for teaching, and the way in which they become profitable for teaching is that they are scriptures of the Holy Ghost, and the Spirit itself is the actual teacher. When the words of God are taken and without the aid of the genuine teacher, the Holy Spirit, an attempt is made to use them as doctrine, there is no profit; because they are the scriptures of the Holy Spirit. The Holy Spirit must be the teacher to bring forth the meaning and to unfold the scripture to us. When this is true, they are profitable for doctrine, for teaching.

Again the scriptures are profitable for reproof, or as Dr. Young's translation has it, "for conviction." We read the expression in John 16:8: "And when he is come, he will reprove the world of sin," the margin translates it "convince." Another translation reads "convict." That is all true. The office of the Holy Spirit is to convince of, to convict of, to reprove sins. The scriptures, — meaning the scriptures of the Holy Ghost, — are profitable for conviction because the Spirit of God, the convicting power, is in the word. If the scriptures are used, not as the scriptures of the Holy Spirit, but merely as the words of man, there is no convicting power in them. They must be used as the scriptures of the Holy Ghost, and the Holy Ghost must be recognized in them and work in them if they are profitable for conviction and reproof.

Notice several verses where this same idea is brought out, although not always with the same words as our English translation: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." Heb. 12:5.

The expression "rebuked of him," uses the same word. While passing, let us notice this thought; "ye have forgotten the exhortation that speaketh unto you." To my mind there is such a close connection between these things that in some places the connection seems to be lost by our English version using different words, while the original is the same. The word "exhortation," is the same word, although not necessarily in the same form, as the word used for "comforter," and the thought in it is this: In the exhortation of the Lord in which he reproves us, there is, after all, comfort. Why? Because the Comforter is the reprover. This is the comfort in his word. Just as the scriptures of the Comforter bring reproof and conviction for the sinner. But there is comfort in the reproving of the Lord. So we might get this thought in this way: "Ye have forgotten the comforting word which speaketh unto you as unto children, My son, despise not the chastening of the Lord, nor faint when convicted of him;" that is, when you are convicted or convinced of sin; because the Comforter is the agency by which this conviction of sin is brought.

Again let us read 2 Tim. 4:2. Speaking of the duty of the gospel minister, it says, "Preach the word [proclaim the word]; be instant in season, out of season; reprove, rebuke, exhort." Now to my mind those last three words have a peculiar and special meaning. Notice the words used there: "reprove, rebuke, exhort." The word "reprove" is the

same word translated reproof in the experience, profitable for reproof. The word "exhort," the last word, is the same word that we just had in Heb. 12:5. The other word is a peculiar word, and might be paraphrased in this way, "Reprove, convict of sin. It is the Comforter that does that. Estimate the guilt; comfort with the Holy Spirit." So this is the work of the gospel minister; to reprove, to convict of sin, and that by the Spirit of God using his own words. In this way alone can he proclaim the word. When he properly proclaims the word, there will be conviction of sin, because the scriptures are the scriptures of the Comforter, which convince or convict of sin. Then estimate the guilt; put a value upon the guilt, and then exhort; that is the comfort.

You remember that the office of the Holy Spirit is "when he is come he will convince the world of sin, of righteousness, and of judgment." Now to proclaim the word is the duty of the gospel minister. But the word is the word of God, the scriptures of truth, the scriptures of the Holy Ghost. And when the word is proclaimed as the word of God, the scriptures of the Holy Ghost, it will do the work perfectly, it will convince of sin, it will show the enormity of sin, it will bring comfort.

So we read in Titus 1:9. Speaking of the duty of a bishop, the apostle says: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Paraphrasing it, I understand the meaning to be this: "Holding fast the faithful word, according to the teaching, that he may be able to comfort by sound teaching, and to convince those who speak againt his word." But what is the agency by which that is to be done? Holding fast the faithful word according to your teaching, as he has been taught.

Now the faithful word when held fast to as the word of God and the Holy Ghost, and proclaimed as such, will be a comfort to the believers in the soundness of teaching, and it will convince those who speak against it; but it will only do this as it is the word of God, as the scriptures are taken to be the scriptures of the Holy Ghost, and the Holy Ghost depended upon to do the work. That is, the power is in the word, and not in the minister. It is to be preached as the word of God. We read again in the 15th verse of Titus 2: "These things speak and exhort, and rebuke with all authority." Christ gave himself for our sins. Speak those things. "That he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Again the scriptures are profitable for correction. The idea of correction is to set straight, to put into a straight path. This is exactly the same idea that we find in Heb. 12:13: "Make straight paths for your feet." It is not the idea here, as we use it, of correcting one by punishing; but it is to set him straight. Now how is it that the Scriptures will set one straight and will make straight paths for his feet? It is because they are the scriptures of the Holy Spirit.

Read Isaiah 30:20, 21: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Now we are to make straight paths for our feet. Supposing that we get into the straight path and turn to the right hand. The Spirit speaks to us, This is the way, walk ye in it. How does it speak to us? By the Spirit of God. Supposing we make a move to turn to the left. The Spirit says, This is the way, and sets us straight, speaking through the holy Scriptures, which are the Scriptures of the Holy Ghost. So when the Scriptures are taken to be the Scriptures of the Holy Spirit and we recognize God's voice speaking to us in his word, that word will keep us in the straight path, when we attempt to turn either to the right hand or to the left.

Again the Scriptures are said to be profitable for instruction in righteousness. This word for instruction, is rather an unusual word. In Heb. 12:5, it is translated "chastening." "Ye have forgotten the work of comfort, the exhortation which speaketh unto you as unto children, My Son, despise thou not the chastening of the Lord." The same word is used in the seventh verse. The eleventh verse also reads: "Now no chastening for the present seemeth to be joyous." We have the same word in Eph. 6:4, "And, ye fathers, provoke not your children to wrath: but bring them up in the *nurture* and admonition of the Lord." Perhaps the word that could be used in all these cases to convey the meaning is our word discipline. Let the Scriptures be profitable for discipline that is in righteousness.

Recurring now to that text which we have had heretofore, Joel 2:23, we will read it with the marginal reading: "Be glad, then, ye children of Zion, and rejoice in the Lord your God: for he hath given you a teacher of righteousness, according to righteousness." That is the former rain, and the same thing is the latter rain, the teacher of righteousness which is according to righteousness. The Scriptures are profitable for discipline that is according to righteousness; for nurture that is according to righteousness; for chastening that is according to righteousness, because they are the Scriptures of the Holy Spirit. The Holy Spirit is the teacher of

righteousness according to righteousness. But you see every step of the way it depends upon understanding, and not merely understanding, but in taking them as the Scriptures of the Holy Spirit, as the voice of God. Then they become all this to those who receive them.

That the man of God may be perfected is the purpose of all his work. Dr. Young says, "That the man of God may be fitted;" and that is the idea. And the idea of fitting is just as you would fit two things together, just as a carpenter fits two pieces together. He takes one piece and fits it to another. Then he lays it aside. That is fitted, you say. Then he takes another piece and fits that. That is the meaning of this word fitted, as you would prepare a piece of wood for its place in the building, as you prepare a piece of stone for its place. Now the purpose of the Scriptures is that by teaching, by reproof, by keeping in the right way, by discipline that is according to righteousness, the man of God may be fitted. Fitted for what? "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:21, 22. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively [better "living"] stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2:4, 5.

A house is built out of dead material. But the spiritual temple of God, which he is preparing for his dwelling place, is built of living material, living stones. Now these stones are first taken from the quarry as any stones would be. I read from the Testimony, "Danger of Adopting a Worldly Policy in the Work of God," page 6: "The mighty cleaver of truth has taken them [the people of God in these last days] out of the world as rough stones that are to be hewed, and squared, and polished for the heavenly building." Now the mighty cleaver of truth takes us out of the world as rough stones are taken out of the quarry, but it is God's purpose to build us up for a habitation of God, a spiritual temple, a heavenly building. What is the agency by which this work is to be done? The Scriptures of the Holy Spirit. The Spirit of God works through his word, convincing of sin, teaching, instructing in every way to make the man fitted for his place in the heavenly temple. So we read in Hosea 6:4, 5: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets." He hews them by the prophets, reproves, rebukes, instructs, disciplines, to fit them for the place in the heavenly building. Now there is a very important lesson to learn right here from the way in which the original temple was built.

"And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord. And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any kind of tool or iron heard in the house, while it was building." 1 Kings 6:1, 7. That is, before the material was put together to form the literal temple, it had been all fitted, every stone was ready for its place, polished, hewed, and tested. When the material was brought to the place where the temple was to be erected, all that was necessary to do was to put each one in the place for which it had been prepared, and then the whole temple grew up, a shapely, beautiful structure.

How is it with the other? This work of preparing the living stones for the heavenly temple is now going on, and all that work will be done before they are put together to form that temple, and when they are thus put together there will be no hewing, no fitting, no polishing. That is to say, the work of character building will all be done here; now is the time for reproving, for rebuking, for convincing of sin; the whole work of fitting us for heaven will be done here during the time of probation, which is the meaning of all of those expressions so familiar to us, if we are to be saints above, we must first have been saints on the earth. When Christ comes he does not change character, but merely fixes character. Hence the absolute necessity of submitting to the Spirit here; because unless the hewing, the polishing, the fitting is all done here, the stone will be rejected, because this building is to go together without the sound of any tool, as the one of old.

In this connection read Amos 9:11: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." At the Conference held at Jerusalem, James, speaking under the direction of the Holy Spirit, said: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Acts 15:14–16. That meant that the Gospel was to go to the Gentiles and a people was to be called out from them; thus was the tabernacle to be built again as of old.

Now let me read from "Historical Sketches of Foreign Missions," pages 136, 137: —

"The Jewish temple was built of hewn stones quarried out of the mountains; and every stone was fitted for its place in the temple, hewed, polished, and tested, before it was brought to Jerusalem. And when all were brought to the ground, the building went together without the sound of ax or hammer. This building represents God's spiritual temple, which is composed of material gathered out every nation, and tongue, and people, of all grades, high and low, rich and poor, learned and unlearned. These are not dead substances, to be fitted by hammer and chisel. They are living stones, quarried out from the world by the truth; and the great Master-Builder, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple. When completed, this temple will be perfect in all its parts, the admiration of angels and of men: for its builder and maker is God.

"Let no one think that there need not be a stroke placed upon him. There is no person, no nation, that is perfect in every habit and thought. One must learn of another. Therefore God wants the different nationalities to mingle together, to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified."

That throws light upon the scripture in Amos. It applies to the Gentiles. It is the building of the temple as of old, and God gathers the material for this temple out of every nation, and places them together in the oneness of the Spirit, to the building of a spiritual temple.

Now I will read again:

"They must be hewed by the prophets with reproof, warning, admonition, and advice, that they may be fashioned after the divine Pattern; this is the specified work of the Comforter, to transform heart and character, that men may keep the way of the Lord."

But what has this to do with the promise of the Spirit? In Eph. 6:17 it is stated that the word of God is the sword of the Spirit. Whose sword is it? The sword of the Spirit. Who then is to use the sword? Why, he whose sword it is! If then, this sword is to be used, the Spirit is to use it, because it is his sword. If then we are to go out to carry the word of God as the word of God in the power of the Spirit; if the word of God is to be a weapon of power, do you not see that there will be actual danger to us to try to use it ourselves, to say nothing of its being unprofitable?

Notice the lesson in 1 Sam. 17:38, 39: "And Saul armed David with his armor, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armor, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him." He had never used them, and did not know how to use them. If we attempt to use the sword of the Spirit, not only shall we find that we cannot use it, just as David found that he could not use the sword of Saul, but there is actual danger in trying to use it.

Now I solemnly believe that from this time forth in this message the word of God is to be a word of power as never before. It is to be as it never has been before in this message, the sword of the Spirit. And the Spirit is the only one who can use his own sword both with safety and profit.

Then if the word of God,— the sword of the Spirit — is to be used with safety and profit by us or through us, it must be the Spirit dwelling in us, using his own sword. Now, I candidly believe that there will be danger. You will remember an illustration of this. Certain men, who had seen Paul in his preaching, and had heard him call the name of Jesus over those possessed of evil spirits and had seen the spirits driven out, attempted to do the same thing. They called the name of Jesus over an evil spirit, and what happened to them? The spirit said, "Jesus I know, and Paul I know, but who are ye?" And he fell on them and wounded them. Now when we go out, as we know we are to go, to meet such powerful opposition as we know has come up in this message,— because a new light and power is springing up from beneath and taking hold of all of Satan's agencies,— what shall we do? Are we to go out with merely the theory of the truth? with merely the theory of the work and use it against the power that is against us? I fear the same experience will be repeated. "Jesus I know, and Paul I know, but who are ye?" That is, it is not the spirit in us using his own sword, but it is the vain attempt of our own selves to use the sword of the Spirit. It will be without profit, to say the least; and to my mind it will be with actual danger to those who try it. Does it not show so plainly that it must be Christ in us using his own sword?

There is to my mind a wonderful thought about this using the Word as the sword of the Spirit, by Christ in his temptation. The devil came to him and tempted him upon the three points that he presents to every individual of the human race; appetite, presumption, and covetousness. First he said, "If thou be the Son of God command that these stones be made bread." Was he not the Son of God? Certainly. What harm would there be, then, if he should command the stones, and they should be made bread? Christ had come to this earth and had emptied himself. His temptation all through his experience here was the same that we have, that is, to show self. If Christ had shown self, it would have been divine; but if he had come here with the purpose *not* to show self, it would have been wrong. If we show self, it is humanity and sin. He did not come here to show self, although self was divine in him. *He came here to show us how to empty self, and*

live wholly by another. So he would not show self in that temptation; and when the devil said to him, Now if you are the Son of God, just command these stones that they be made bread, could he not have done it? Yes, sir. But he would have defeated the very purpose of his coming here.

And just as he showed us that we should not let self appear in us, he also showed us the way how to live by another: "He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Who spoke that very word? Did not Christ speak it? And when he came here, his humanity seized upon the word of God spoken by himself as the mouthpiece of God, and laid hold of that very word as his security against the devil in his humanity. He used the sword of the Spirit. And he used it, you will remember, in those three instances with an effectiveness that drove the devil away. And angels came and ministered unto him.

God wants Christ to dwell in our hearts by faith, and to use the sword of the Spirit now against all the power of the enemy just as effectually as he did then. But he must be the one to use it now as then, because it is the sword of the Spirit. And the Spirit must use his own sword, if it is to be used with safety and with profit. Then to my mind the lesson of this hour is a very important one, and impresses upon our minds the actual necessity that if we are to go out to use the word of God with power in convicting of sin, in correcting evil, in discipline, which is according to righteousness, that the Spirit of God must dwell in us, that is, Christ in us by his Spirit with a presence which is more personal than when he was here upon the earth in the flesh. He is to dwell in our hearts in that way and use the sword himself, if it is to be used, as he is the one to use it with power.

THE THIRD ANGEL'S MESSAGE.—NO. 14.

ELDER A. T. JONES.

WE have seen the manifestation of the natural mind — the carnal mind — in two of its ways: paganism and papacy. But there is another one that is modern. There is one that has arisen now-a-days, another trick that the author of the carnal mind is playing, and by which he will deceive lots of people if they have not the mind that is in Christ. Now whose mind is the carnal mind? [Congregation: "Satan's."] What is the thing that the carnal mind does mind? [Congregation: "Self."] In Satan it is self; in us it is self. We have seen how that in paganism, open, bold, naked paganism, it put that in the place of God, equal with God, in the immortality of the soul. Then we have found how that when Christianity came into the world this same carnal mind got up a counterfeit of that and covered itself — the same carnal mind — with a form of Christianity, and called it justification by faith when it was all justification by works, — the same carnal mind. That is the papacy, the mystery of iniquity.

Now there is another development in Satan's working in the last days, separate from paganism as it was in itself, and separate from the papacy as it was in itself, and as it has been manifested so far. Is that so? [Congregation: "Yes."] In what form does that come? In what form does Satan work in the last days? [Congregation: "Spiritualism."] Yes; and this will exalt self. But will spiritualism always work in the name of Satan? [Congregation: "No."] The nearer we come to the second coming of the Saviour the more fully spiritualism will be professing Christ. Who is it that comes before the Saviour comes, many of them? [Congregation: "False Christs."] There will be many coming and saying, "I am Christ;" and at last Satan himself comes — as Satan? [Congregation: "No; as Christ."] He comes as Christ; he is received as Christ. So then the people of God must be so well acquainted with the Saviour that no profession of the name of Christ will be received or accepted where it is not the actual, genuine thing. But when false Christianity is presenting itself to the world, when every kind of a false Christ appears, then how alone can a person be safe? How shall a man know that these are false? Only by him who is the true; only by having His mind itself.

Now I want to read you an expression of this last phase of the carnal mind. We have read the other two; we have read the pagan and the papal. Now when we read this last then we will have all three of the stages; we will have before us the dragon, the beast, and the false prophet. And then there will be no shadow of an excuse for any one of us after that, taking any position but that which is openly and itself alone the mind of Jesus Christ and the righteousness of God according to his idea of righteousness. Will there? No excuse. When we see before us the direct expression of the false way in all three of its forms, then, even though we be not able to understand or see the other, we will know that well enough to let it alone, and take the other whether we see it or not. Would not we rather let the devil go that we *see*, and accept the Lord that we can *not* see as we would like to? Which would you rather? I would rather take the Lord with my eyes *shut*, than the devil with my eyes *open*.

This is a monthly publication — I will tell you what it is presently; but I will read a passage or

two from it first. This is a discipline for the week — a course of training for each day of the week.

"Let Thursday be your day for declaring your faith."

See what the faith is.

"Say, 'I do believe that God is now working with me and through me and by me and for me;' say it with a sure certainty, for it is true.

"On Friday be courageous and strong and powerful; overcome all obstacles by your word; say, 'I can do all things through Christ that strengtheneth me;' say this with all the strength of your being, and I tell you that you can do just whatever you want to do, even to the working of miracles."

Now that is a lie: that you all may see that it is a lie, I read Wednesday's discipline:—

"On Wednesday use the affirmations; not only the affirmations of science, but affirm all good things *in yourself*."

[Voice from the congregation: "That proves it is a lie."]

Do n't they say God is working in me, and by me, and for me, and through me? When we have come to Jesus and have his righteousness and his goodness, then can't we affirm that *we* are good? [Congregation: "No."] What is the reason? [Congregation: "It is in Christ; it is not in us."] You are willing to admit then, that when you have found Jesus and all the wealth, and the honor, and power, and the riches that there is in him, that even then *we* cannot boast that we are good? Are you willing to admit that? Are you? [Voice: "Yes, sir."] Are you? [Voice: "Yes, sir."] All right. That is not near all. I read more: —

"Affirm all good things *in yourself*. Praise *yourself* that you are so kind and loving, and that you are so honest in your intentions of serving the good; praise *yourself* that you are so steadfast in these same intentions; praise *yourself* because you are so strong and healthy"—

Yes; perhaps praise *yourself* because you live up so strictly to the health reform so that you have good health. *You* have done it; praise *yourself* for it?

"Praise *yourself* because you have such a sweet charitable disposition."

You can do that, can't you? [Congregation: "No."] Not when your sins are forgiven, and you are free from all these things by the power of Christ? can't you praise *yourself* then for *your* sweet charitable disposition, that *you* have got such a good one? [Congregation: "No, sir."] But I read more: —

"Praise *yourself* because you see only the good in everybody and everything in all the world. Praise *yourself* for every good thing that you do see *in yourself*, and for every good thing that you *want* to see in *yourself*. . . . You must praise for the good characteristic that is there to strengthen it, and praise for the good trait that seems lacking to compel it to appear, for you know that the fruit of your lips will be created for you."

Now that is what is called "Christian Science." You can read the title (holding up book). A brother handed me a copy of that thing the other day. The title is "Christian Science," and on the cover is a quotation of Scripture: "My words shall not pass away." Now, brethren, is it not about time that we began to believe the Scriptures and the "Testimonies"? Is n't it about time we had the mind of Jesus Christ? [Congregation: "Amen!"] The mind that will confess that this from the Testimony is so, that has bothered so many of the brethren every time that it has been read. Now let us read it again, and see whether you will say it is so, whether you believe it or not. It is time. "Testimony No. 31," page 44: —

"Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners."

You are not in Christ unles you acknowledge yourself to be that. Now is that so? [Congregation: "Yes."] Are you willing to stick to that now whether you understand *how* it is so or not? [Congreation: "Yes."] Will you stick to it in the face of paganism, the papacy and spiritualism, in all their phases? Then I want to know why in the world it is not time for you and me to have a mind that will not say "Amen" to any such stuff as that which I read from that anti-Christian Science thing? I read on again from the Testimony:—

"Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners. Not if you are exalting and glorifying self."

Then although these folks quote the words of Christ, it is all counterfeit. You know that "Vol. IV" tells us that when Satan himself comes with the gracious words that the Saviour uttered, he will talk them with much the same tone, and will pass it off on those who have not the mind of Christ. Brethren, there is no salvation for us, there is no safety for us, there is no remedy for us at all, but to have the mind of Christ.

And it goes through all our works, too. It is not simply for the minister. It is for everyone. Do n't you remember the other day in the talk that Dr. Kellogg gave us on the medical missionary work, how that he saw, and had seen for a long time, the lack in the systems of medicine, to reach and make easy *the mind?* Do n't you remember that he told us that he realized this lack in all medical practice? He had found in their practice all the way through that there was a defect in the medical systems, and that there was nothing that would reach and relieve the mind and turn it off from the diseased soul, that the body might go ahead and get well by the treatment that the physicians would give it.

Brethren, has not Christ supplied just that lack that is in all medical systems, in his own medical

system that he has given us by his own Spirit? The mind of Christ, for the nurse, for the physician, to carry to the distressed and the diseased, and the suffering, and the perishing, and get the mind of the sufferer upon Jesus Christ, and have His mind, taking it away from self. Then the patient being at rest, the physician can go ahead and doctor the body, and it will get well, while the patient is enjoying the blessings and peace of Jesus Christ and the mind which he gives. Don't you see how it goes through all your work, and it is the one thing everywhere? This part is not new to the doctor either. But as he was telling us about the defect in the medical systems, I want you to see that the mind of Christ will supply the defect. I read on from the Testimony: —

"You are not in Christ, if you are exalting and glorifying self."

Now mark: —

"If there is any good in you, it is wholly attributable to the mercy of a compassionate Saviour."

Now mark this: —

"Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or anything else in you or connected with you, *will not form a bond of union between your soul and Christ.*"

Now, is that so? [Congregation: "Yes."] Elder Underwood: "Please read that over again."

"Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or *anything else in you or connected with you* [even your good works] will not form a bond of union between your soul and Christ.

"Your connection with the church, the manner in which your brethren regard you, will be of no avail unless you believe in Christ."

Now mark this emphasis: —

"It is not enough to believe *about* him [the word "about" is italicized]: but you must believe *in* him."

"*In* him." What does that mean?

"You must rely wholly upon his saving grace."

That is Christianity. That is the mind of Christ. There is no devilism about that at all; and it can't get in there, either. Why, you find it also in "Steps to Christ." Not stated exactly as that. I will read a passage or two from "Steps to Christ," beginning on page 67 and reading to page 71: —

"The condition of eternal life is now just what it always has been,— just what it was in Paradise before the fall of our first parents,— perfect obedience to the law of God, perfect righteousness."

And if you and I have not that, we will never have eternal life. We can't have it now or at any other time. If you and I have not "perfect obedience to the law of God" from the first breath we ever drew until the last one we ever draw, then eternal life does not belong to us. But just as certainly as you and I have "perfect obedience to the law of God," then eternal life is ours that very moment. But that "perfect obedience" must reach, I say, *from the first breath we ever drew until this one, now, to-night*, and it must be *until the last one we ever do draw*, even though it be ten thousand years from now, in the depths of eternity. I am not asking whether you understand this, brethren, believe it, and you will understand it. "Well, doesn't this contradict something he has been preaching before?" It does *not* contradict what I have been preaching; it is what I have preached all the time, and what every other man preaches who preaches the gospel.

"The condition of eternal life is now just what it always has been,— just what it was in Paradise before the fall of our first parents,— perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. . . . *We have no righteousness of our own* with which to meet the claims of the law of God."

That is so. Then how in the world are we ever going to have eternal life? [Congregation: "Through Christ."] Ah! "The gift of God is eternal life through Jesus Christ our Lord." But we have got to have "perfect righteousness" before we can have that gift, don't you see? Oh then, just like the Lord, he comes and says, "Here, in Christ, is perfect righteousness; here is perfect obedience to the law of God from birth to the grave; you take that and that will fully meet the condition on which alone any one can have eternal life."

All right. Are you not glad of it? [Congregation: "Yes."] I am so glad of it, that I don't know what else to do than to be glad. Oh, he wants me to have eternal life. I haven't a thing to merit it; I haven't a thing that will meet the condition upon which alone it can be granted. Everything that I have would ruin the universe if he should grant me eternal life upon it. Well, he can't do that; but he wants me to have eternal life; he wants me to have it so bad that he died that I might have it. [Congregation: "Amen!"] And oh, then again I say, it is just like God, who is love, as he is, he comes and says, "Here, in Christ, is perfect obedience from the first breath you ever drew, until the last one, and you take him and his righteousness, and then you have got the other." That is the condition. Good! Good! Yes, sir.

"We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us."

Thank the Lord!

"He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now he offers to take our sins and give us his righteousness."

What a trade! What a trade! Brethren, isn't it awful that men will so hesitate and linger and

dally before they will surrender up everything and make that blessed trade? Is n't it awful?

"If you give yourself to him, and accept him as your Saviour, then, *sinful as your life may have been, for his sake you are accounted righteous.* Christ's *character* stands in place of *your character*, and you *are accepted before God* just *as if you had not sinned.*"

Yes sir, you and I, when we have done that, you and I stand before God, just as though we had never committed a sin in this world — just as though we had been angels all the time. Brethren, God is good! He is good! Oh, our Saviour is a wonderful Saviour! [Congregation: "Amen!"] Brethren, That is so. Let us let *Him* have his own way.

"More than this" — Could there be any more, think ye? Why, the Lord says so: —

"More than this, Christ *changes the heart*, he abides in your heart by faith."

That is the blessedness of it. What good would eternal life do me with such a heart. No, he does not stop at that; he changes the heart.

"You are to maintain this connection with Christ *by faith* and the *continual surrender* of your *will* to him;" —

That is the thought we had last night; it is the same lesson right along.

"And so long as you do this, he will work in you to will and to do according to his good pleasure. So you may say," —

You may say, God has given us permission to say, he has told us that we may say: —

"The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' So Jesus said to his disciples, 'It is not ye that speak, but the Spirit of your Father which speaketh.' Then with *Christ working in you*, you will manifest the same spirit and do the same works, —"

You can't do otherwise. Christ is the same, yesterday, to-day and forever. He is the same here in our flesh now, as he was when he was here before in the flesh.

— "Works of righteousness, obedience. *So* we have *nothing* in *ourselves* of which *to boast.*"

Thank the Lord. Do not begin to boost yourself up and to boast of yourself, and say, "I am rich now, and increased in goods; now I am wise; now I am all right." No; is n't the man that will say that at such a time as that, is n't he the worst creature in this universe? How *could* he be worse? When he was entirely lost, helpless and undone, and he confessed it and said so, and then the Lord has such wonderful compassion that he gives him everything he has in the universe, and then that man stands up and begins to boast of how good he is, and how great he is; what greater reproach could he possibly put on the goodness of the Lord? No sir. "Let him that glorieth glory in the Lord." [Congregation: "Amen!"] Let us do it then.

"So we have nothing in ourselves of which to boast. We have no ground for *self*-exaltation."

The man that takes Jesus as he is, will always be humble. It makes a man humble to take Christ by faith. But if he does not take him by faith, but earns it, of course he has something to boast about.

"Our *only* ground for hope is in *the righteousness of Christ imputed* to us and in—"

What now, suppose you?

"Our only ground for hope is in the righteousness of Christ imputed to us and *in that wrought by his Spirit* working *in* and *through* us"

Our only ground for hope is Christ's righteousness imputed to us, and this righteousness wrought is us by the Holy Spirit in the works we do. Then the very next paragraph is that about the satanic belief and what genuine faith is, which we studied in previous lessons. It is all one subject.

Now then, page 71:—

"The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to his perfect nature. This is evidence that Satan's delusions have lost their power."

What is the condition of that man then who begins to think *himself* pretty good? And praises himself? Satan's delusion is upon him. Even if he has lived with the Lord fifteen or twenty years, if he begins now to think he is quite good — what is the condition of that man? — He is deluded by Satan. He is under satanic delusions. That is all. There was a man that lived with Jesus Christ thirty years. When he first began, in the earliest years of his life with Christ, he said, "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." And nearly thirty years after this near the close of his life, he said this: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I" *was* chief? [Congregation: "Am chief."] No, *was* chief. [Congregation: "No, '*Am* chief.'"] Oh, no. When he was Saul of Tarsus, persecuting the saints, *then* he *was* the chief of sinners. [Congregation: No. "*Am* chief."] Amen. Exactly.

"Christ Jesus came into the world to save sinners of whom I *am* chief." — When? [Congregation: "Now."] When he had lived thirty years with Jesus Christ? — Congregation: "Yes."] Yes. "I *am* chief." Oh, he had such a view of the Lord Jesus, of his holiness, of his perfect purity, that when he looked at himself, considered himself, as separated from Christ, he was the worst of all men. *That* is *Christianity.* That is the mind of Christ. The other is the mind of Satan.

So then: —

"This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you. No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of Christ will admire his divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ. The less we see to esteem in ourselves the more we shall see to esteem in the infinite purity and loveliness of our Saviour."

That is Christianity, brethren. Now let us go to studying the Bible for just what it says. What do you say? Brethren, we are in a fearful position here at this Conference, at this meeting. It is just awful. I said that once before, but I realize it to-night more than I did then. I can't help it, brethren. I can't help it. We are in a fearful position here. Not a soul of us ever dreams what fearful destinies hang on the days that pass by here. [Elder Olsen: "That is so."] That is so. Brethren, as the days go on, is our earnestness in seeking God deepening? Is it? Is it? or is it rather coming to a lull?

The first lessons, when we started in here, they were fresh; they were new; they brought truth in strong, plain, positive lines so we could see, and they had an effect. Hearts were moved, as the Scripture says, "as the trees of the wood are moved with the wind."

But, brethren, has the breeze slackened up? What now? If our impressions, our sense of need, our earnestness is not found deeper, brethren, as these meetings go on, then there is something the matter with each one of us. I am not talking about us as a whole class merely in a general way; the only way we can get at this is each one individually for himself; if I am not doing that, if you are not doing that, there is something wrong.

Now, brethren, another thought. We have been obliged, by the Spirit of God, we have been obliged to look at the workings of the carnal mind, and what it will do for man, and how it will deceive him in every way,—paganism, papacy, and the image of the papacy; the dragon, the beast, and the false prophet—we have seen it, and the Lord means a lesson in it to us. Now as we have seen it, brethren, just let each one of us let go all holds, let the soul drop right out of everything into just that childlike readiness to receive what God has to give. [Congregation: "Amen!"] Let the searching of heart go on, and the confession of sin. Did not Jesus say to us, "Be zealous therefore, and repent"? "Be zealous therefore, and repent." What does that "therefore" mean? For this reason; for these reasons. Let us see what he said before that.

I know *thy works*, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because *thou sayest*, I am rich, and increased in goods, and have need of nothing; *and knowest not* that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous THEREFORE, and repent."

How much does that "therefore" cover? All of it? [Congregation: "Yes, sir."] The first thing he says is, "I know thy works;" and the last, "Be zealous therefore, and repent." Are you ready to repent of your works now? Are you? Are you ready to admit that your works that you have done, are not as good as Jesus Christ would have done them if he had been here himself and done them instead of you? [Voice: "Yes, a thousand times."] Good. How much good are these works going to do you? Are they perfect? Are they righteous works? "Whatsoever is not of faith is sin." Are there, or have there been, any works about you that have not been of faith? that have had self in them?

Do not forget that garment that we are to buy,—that garment "woven in the loom of heaven, and not *one thread* of *human invention*" in it. Then if you and I have stuck up a single thread of our invention in that life that we have professed to be living in Christ, we have spoiled the garment. Brethren, do you suppose you and I have gone on these fifteen or twenty years so absolutely perfect that we have never got a thread of human invention into our character by our deeds? [Congregation: "No."] Then we can repent of that, can't we? [Congregation: "Yes."] I simply call attention to that, that part to-night.

And now for the few minutes that remain let us read a few passages of Scripture. Isa. 59:6. What chapter does this 59th chapter follow? [Congregation: "The 58th."] Where does the 58th chapter apply? [Congregation: "Right now."] Well then does that 59th chapter apply back there seven hundred years before Christ, or now? [Congregation: "It applies now."]

"Their webs shall not become garments, *neither shall they cover themselves with their works:* their works are works of iniquity, and the act of violence is in their hands."

Then what has that people been trying to do? What has that people been trying to do with their works? [Congregation: "Cover themselves with their works."] When he says, "*they shall not* cover themselves with their works," that shows on the face of it that they have been trying to cover themselves with their works. Now does he tell the truth? [Con-

gregation: "Yes."] Then when he says to you and me that we have been trying to cover ourselves with onr works, then does not he say in that that we have been *really* — whatever we profess — trusting in righteousness or justification *by works*? [Congregation: "Yes."] Then is not that what the Laodicean message says: "I know thy works." And what have our works done for us? Made us wretched, and miserable, and poor, and blind, and naked. What does he want us to have? "White raiment, that thou sayest be clothed, and that the shame of thy nakedness do not appear."

What is our condition? You know well enough that our efforts at that have not accomplished much. Every one has tried to do his very best — you know yourself that it was the most discouraging thing that you ever tried to do in this world. You know yourself that you have actually sat down and cried because you could not do well enough to risk the Judgment. [Voice: "Could not do well enough to satisfy ourselves."] No; we ourselves were able to see our nakedness when we had tried our best to cover ourselves. You know that is so. Now, brethren, the Lord said so, didn't he? [Congregation: "Yes, sir."] Is it not time that we said, "Lord, that is so"? I quote it: "Neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands."

Now the Lord wants us to be covered; he wants us to be covered, so that the shame of our nakedness shall not appear. He wants us to have his perfect righteousness according to his own perfect idea of righteousness. He wants us to have that character that will stand the test of the judgment without a hitch, or a question, or a doubt. Let us accept it from him as the free blessed gift it is.

Now, brethren, in the next lesson, my thought is now that we will enter directly upon the direct straightforward Scripture, exactly what it says to you and me, as to how we can have Jesus Christ and all his righteousness and everything that he has, without a particle of discount. What do you say? [Congregation: "Amen."]

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

—OF THE—

GENERAL CONFERENCE.

VOL. 5. BATTLE CREEK, MICH., THURSDAY, FEB. 23, 1893. No. 15.

GENERAL CONFERENCE PROCEEDINGS.

SIXTH MEETING.

THE sixth meeting of the General Conference was called Wednesday, February 25, at 10 o'clock, A. M. Prayer was offered by Elder A. J. Breed.

Since last report in regard to delegates, H. Schultz, for the General Field, and D. H. Lamson for Michigan, had reported and taken their seats as delegates in the Conference.

The committee on distribution of labor presented the following partial report:—

We recommend,—

1. That Herbert Lacey go to Australia, to engage in school work there.

No other committees being prepared to report, the report of the Committee on Education (See BULLETIN, page 336) was taken np for consideration and action.

Remarks were made upon recommendation 3, in regard to a school in Texas, by Brethren W. S. Greer, R. A. Underwood, C. Eldridge, R. M. Kilgore and W. S. Hyatt.

Elder D. T. Robinson reported in regard to the opening of a proposed school in Ireland. See report of Educational Secretary, page 356 of this BULLETIN.

The recommendation in reference to the opening of a school in Battle Creek, Mich., for persons of mature years, was talked of by Elders Olsen, Haskell, Lane, Kilgore, Prof. Prescott and others.

Upon request of Brother J. E. Graham, recommendation 2 of the report was by vote referred back to the committee for further consideration.

By request the Chair appointed as a committee for the Conference on railroad matters, the following persons: A. R. Henry, Allen Moon, and T. A. Kilgore.

Meeting adjourned.

REPORT OF THE EDUCATIONAL SECRETARY.

PROF. W. W. PRESCOTT.

At the last General Conference the folllowing resolution was adopted:—

"That an Institute for the special benefit of Bible teachers, and those who may be called upon to fill positions as Bible teachers in our schools and local institutes, be held this coming summer at some convenient place."— *Year Book*, p. 56.

The General Conference Committee afterwards decided (Year Book, p. 61), that the Institute should begin July 15, 1891, continuing six weeks, and that it should be held in the northern part of the State of Michigan. Harbor Springs was selected as the place for the institute. It was contemplated holding the institute simply for Bible teachers in the institutes and schools; but the more the matter was thought of there began to be a demand that its benefits be extended, and so a call was made for all the teachers of the schools and also for a number connected with the General Conference work. In all 100 persons encamped on the grounds and quite a number attended who were living in the vicinity, or spending the summer season in Petoskey. A program was arranged covering the various features of our educational work.

Just before the Institute began there came to me as distinctly as though spoken with the audible voice the words, "They shall be all taught of God." This motto was taken into the institute at the first morning session. The motto is now in the College

chapel here in Battle Creek, over the rostrum, so that from day to day the students face it. That motto is also found in Union College, and it has been a wonderful help since that time. It was the guide in the work during those six weeks. We expected to receive, and did receive light from God, not only in the study of the Scriptures, but in our plans for educational work.

I will speak further of the changes which grew out of that institute, which to my mind, with the plans discussed and adopted, marked a remarkable change in the history of our educational work. Our minds were impressed there as never before with the idea that the purpose of educational work was to teach us of God in his revealed word and his works, and in his dealings with men, that all education should be planned upon such a basis and carried out in such a way that the result would be a more intimate knowledge of God, not merely as a theory but as an experience. While the general purpose up to that time has been to have a religious element in our schools, yet since that institute, as never before, our work has been *practically* upon that basis, showing itself in courses of study and plans of work as it had not previously.

The Institute assembled at that time discussed and adopted a Biblical course which should be used as far as practicable in all the schools represented there. The basis of this course was determined upon as consisting of four years Bible study, four years history, an advanced course in English Language, while New Testament Greek was made optional, and Hebrew was suggested as optional. But the basis was these three lines of study.

The Bible study was put upon a somewhat different manner. Up to that time there was in Battle Creek College a course of Bible study covering two years, one in Old Testament history, and one in New.

In connection with this, a course of lectures was delivered every year on what we termed special or doctrinal work. It was decided to extend the work to a period of four years, in which the Bible as a whole should be studied as the gospel of Christ from first to last; and in which it should be made to appear that all the doctrines held by Seventh-day Adventists were simply the gospel of Christ rightly understood, and that the basis was the proper understanding of the whole Scriptures, and not merely a limited study of a few portions of the Scriptures.

This plan has been followed one and one-half years, and the results have been very favorable. I can speak only of the work in Battle Creek College in a definite way. It has not been the purpose to put in the back-ground those doctrines which distinguish us, but to make it appear that these are simply the doctrines of the Bible as a whole; that the third angel's message is simply the gospel, and that the message properly understood is an understanding of all the Scriptures, and that all of our doctrines have their basis in a proper knowledge of the gospel, and grow out of a belief in Jesus Christ as a living personal Saviour.

The study of history was put upon this basis: That the real object of the study of all history is to learn lessons for the present. A course of four years was prepared, and this is now being followed here and at Union College, and I think in a general way in the other schools. The first year is devoted to ancient history, the purpose being to show the fulfillment of prophecy. This covers the period down to the Roman Empire. From that time onward the special purpose is to show the relation of history to the third angel's message, so as to be able to interpret the present situation. This brings the history work in very close relation to the general Bible work, although carried on in separate classes.

I will give a brief statement of the work in those schools already established at the time of the last General Conference: —

South Lancaster (Mass.) Academy. — Prof. G. W. Caviness has been in charge. There are at present nine members of the faculty. The effort has been to put the work upon the basis adopted at this institute, and general prosperity has attended it both from the educational standpoint and from a more specially religious standpoint. At a council of the representatives in district No. 1, held in Lancaster, Mass., Nov. 1891, it was voted to make the Academy the District School in District No. 1, and it was voted to raise funds for the payment of the debt. New England was to raise $10,000, and an equal amount was to be raised in other parts of the district as apportioned. I understand that this amount has been almost wholly raised, either in cash or in good pledges. From a recent report I learn that the present enrollment is 120 with an average attendance of 100.

The great need which has been pressing upon the school for a number of years is that a proper home should be erected. In addition to the present home the Academy rents two other houses for the use of students. These three buildings are now full, and if more students should come it would be necessary to rent another building. The inconvenience in carrying on the work with the home broken up in this way can hardly be appreciated by those not directly connected with this line of work, and I am very emphatic in the recommendation that this matter should receive attention, and that a suitable home be erected as soon as circumstances will permit.

Healdsburg (Cal.) College. — I have not visited this

institution during the two years, but have received a report from the President, W. C. Grainger. There are at present eleven members of the faculty. The present enrollment is 193, of which 106 are in the home. The enrollment last year was 155, showing a gain at the present time, with the school year not more than half done, of 38, or almost 25 per cent. I quote the following from the report from President W. C. Grainger:—

"Among our students are two bright young Japanese, who embraced our faith last summer under the labors of Prof. Courter and one of our students. They have a great desire to educate themselves for missionary work in their native country. They were Christians before accepting our faith.

"The spiritual condition of a majority of our students is good. Labor is being put forth for the conversion of those who have made no profession. Two intelligent young ladies who knew but little about us or our faith came to our school because they had heard it was a good school, are now fully converted and awaiting baptism. Several others, not of our faith, are deeply interested.

"We have had no great manifestations of the Spirit of God, among us, but we feel assured that God is moving upon the hearts of many students, whom we hope to see converted to God before our school year closes."

Milton (Oregon) Academy.—A year ago last summer Elder G. W. Colcord who had been Principal of the Academy since it was founded, was invited to educational work elsewhere. Prof. C. B. Clark was sent to Milton to take charge, with three or four other teachers to help him. The attendance was such as to tax the facilities of the school, and the work went on prosperously until Prof. Clark was taken sick and was unable to resume his work. After that the school could not be carried on with the efficiency which would have been possible otherwise, and its work was discontinued before the end of the school year. There has been no school the present year, as the opening of Walla Walla College has provided for the need in that part of the country. The buildings have since been sold and are to be used for a sanitarium.

Battle Creek College.—The College has been under the general charge of W. W. Prescott, President, with W. T. Bland as Principal and a faculty of twenty-seven members. The enrollment for '90–'91 was 532; for '91–'92 it was 612; up to the present time the enrollment is 725 for this year. Increased facilities were needed in the home, and an addition was made to the gentlemen's dormitory last summer. Had this not been done, it would have been impossible to provide for the students in the Home.

Adopting the course of study arranged at the Institute, the shorter English and Academic courses were dropped. The Bible study and history work has been carried forward on the basis of which I have spoken.

Of the religious work, I might say, there has never been a time in the history of the College when this has been carried forward so profitably. There have been two remarkable experiences in the history of the religious work the present year. During my absence in December to attend the opening of Walla Walla College, a very remarkable blessing came to the school in the conversion of many who had not known the Lord before, and in the quickening of those who had known him. Following this came the week of prayer, and during that week the school received a special blessing. Reports of these experiences have been made to all of the other schools, and letters have been received stating that this has been a great encouragement to them.

The present need at the College is an addition to the College building, to provide further recitation-rooms. At present we are so crowded that the parlor of one of the dormitories is used for a recitation room all the time. The reception room is used part of the time, and the library is used part of the time. The Principals of the Collegiate Department and the Preparatory Department are obliged to use the same room, and that a small one, as an office. We have been obliged to remove the museum from the room designed for it and use the museum for a recitation room. In fact we have availed ourselves of every inch of room in the building and then we have gone outside as I have stated. It seems absolutely necessary, if we take into account the fact that there is likely to be further increase of attendance another year, that further facilities be provided for recitation rooms. The question of home facilities is a perplexing one, and just what should be done in this direction, I am not clear to say. So pressing has this need of an addition to the college building become that trustees have already had some plans prepared and the matter will be presented in the stockholders' meeting.

Chicago Bible School.—A term of three months has been held each year. The school has been under the general charge of Elder J. N. Loughborough. The first year Elder E. J. Waggoner conducted the Bible work for two months, and the third month of the school was devoted especially to giving practical instruction in Bible readings, and practical work. In this work Sister Julia Parmele assisted. The second year the plan was practically the same, and Elder A. T. Jones conducted the Bible work. The attendance the second year was largely increased and the character of the work both years was very satisfactory.

Ministerial Institutes.—At the last General Conference provision was made for Ministerial Institutes for each General Conference District, and during the two years such an Institute has been held in each of the six Districts. That for District No. 1, was held

at Lancaster, Mass., under the general charge of Elder A. T. Robinson; that for District No. 2, at Austell, Ga., under the charge of Elder R. M. Kilgore; for District No. 3, at Battle Creek, Elder E. W. Farnsworth in charge; for District No. 4, at Des Moines, Ia., Elder E. W. Farnsworth in charge; District No. 5, Moline, Kan., Elder R. A. Underwood in charge; District No. 6, Healdsburg, Cal., Elder D. T. Jones in charge. The instruction in these Institutes was given largely by Elders A. T. Jones, E. J. Waggoner, O. A. Olsen, S. N. Haskell, and the Educational Secretary.

For the present year the General Conference Committee recommended that the Institute which has just closed, should be held to cover a period of three weeks, and that all ministers and delegates should be invited. And I am sure at the close of this Institute we can feel that the time has been well spent.

NEW INSTITUTIONS.

A number of new Institutions have been opened since the last General Conference of which I will now speak.

Union College, Lincoln. (Neb.) — At the time of the last General Conference the work of erecting buildings was under way. The buildings were dedicated Sept. 24, 1891. Elder O. A. Olsen presided at the exercises, the address was delivered by the Educational Secretary, and the dedicatory prayer was offered by Elder Uriah Smith. The first term opened Sept. 30, 1891. Of the faculty, W. W. Prescott is President, and J. W. Loughhead is Principal. The faculty numbers in the English department thirteen members, in the Scandinavian seven, in German, three; total twenty-three. In his report the Principal says:—

"The English department of Union College opened Sept. 30, 1891, seventy-three students presenting themselves for admission. Two months later the Scandinavian and German departments opened with an attendance of twenty-three in the former, and ten in the latter. In the meantime the attendance in the English department had increased to 140, making a total attendance of about 175. There were many perplexities to meet because of the unfinished condition of our buildings, but none of the students withdrew on this account.

"Our enrollment constantly increased during the winter, and the enrollment for the year was 301. Of these, twenty-five were Germans, and fifty-seven were Scandinavians. It was fortunate for the school that our members were not large at the opening, as it would have been impossible to properly care for a large company; and a failure to do this would have had an injurious effect upon the Institution.

"The present year opened with an attendance of 223, and the enrollment to date is 553. Of these seventy-one are in the German department, and eighty-five in the Scandinavian. The actual attendance is 515. There is room for only twenty or twenty-five more in the Home, but this will probably accomodate as many as may desire to enter during the remainder of the year.

"Constant effort has been made to provide facilities for carrying on the work, and we can do much more for the students than last year; still much more remains to be done before we can accomplish all that can be reasonably expected, or that must be done if the school accomplishes what it had in view when it was established.

"A library of nearly 1000 volumes has been provided. These are nearly all standard works, and have been bought with great care, only such books being selected as are of the greatest practical value to the school. A small outlay has been made for philosophical and chemical apparatus, but the outfit is totally inadequate to the needs of the school at the present time. A considerable effort has also been made to build up a museum, and in this matter, as in all others, the first thought has been to collect such articles as are of value in class work.

"Did any one doubt the fact that God planted this school, it would only be necessary to examine carefully its growth, to remove all such misgivings, for his fostering care can be seen all the way back to its very inception. It is his power which has built up and sustained the institution, and his mind which has guided it to the present time."

"Quite a large number have been converted, and the experience of many others has been deepened; and the prospect now is that for every one who has left the field to spend a litile time here, three will enter the work next summer.

"A spirit of earnestness, and of hearty co-operation pervades all the departments, and the outlook for the school was never so flattering as at the present time. Many of the students are writing to their friends, and using them to make arrangements for attending next year, and the most serious question which confronts us now is how to provide for the increase which we may reasonably expect next year.

"We have from 290 to 300 more students now than a year ago; about 150 of these are in the College Home, and quite a number of those who are not at present in the College Home, are planning to be next year. We do not look for so large an increase next fall, still the indications are that the school will continue to grow. Should this be the case, our Home facilities will be totally inadequate unless some provision shall be made for the erection of another dormitory. In fact we are now unable to give to our German students all that they expected to have, because we are obliged to place the young men of the English department in the portion of the Home designed for the Germans. The best results cannot be obtained under this arrangement, but our German brethren have very kindly and willingly yielded some of their interests for the benefit of the English students. A building large enough to accommodate 200 or 250 students will be none too large to meet the demands which will be made on the institution in the near future.

"In closing this brief report, we desire to express our deep gratitude to God for what he has done for us as a school, and we trust that his Spirit may continue to guide and mould the work till all his purposes are fulfilled."

I think three years ago, or thereabouts, when the idea of establishing another college in the west began to be talked about, there was on the part of many a feeling that such an institution would result in a division of the work and thus weaken it. That is, that there would be simply two schools with about the same attendance as in the one. There were then 500 enrolled in the Battle Creek College. To-day there are 725 in Battle Creek, and 550 in Union College. These figures are a sufficient answer to any who feared that we moved too fast in establishing

this institution. And before the close of the second year an earnest demand is sent in for more facilities, and at the same time in Battle Creek we are demanding more facilities to meet the requirements here.

I cannot forbear to say that the establishment of Union College has been one of the greatest missionary enterprises upon which the denomination has ever entered, and that the money expended and the effort put forth there has done more to put the character of the work upon a solid basis in the minds of the public than any other enterprise undertaken west of Battle Creek, and this side of the Rocky Mountains. I might relate many incidents in confirmation of this. Men of standing as educators, and of standing in public life in various capacities, have called to see the College, and to enquire the secret of its wonderful growth. The Wesleyan University of Lincoln, Neb., has been in operation now about five years, and the Cottner University (established by the Christian denomination,) four years. Union College now has 100 students more than both of them together. It is a wonder to all that section of the country how the institution has had such a remarkable growth. It is not a wonder, however, to those who have felt from the first that the hand of God was in the planting of it, aud in the upbuilding of it, and carrying it forward to the present time.

Walla Walla College, Walla Walla, Wash.— At the last session of the General Conference it was voted to establish a college in Walla Walla, Wash. I need not refer to the perplexity which attended the beginning of the work, which will more properly come in connection with the financial report of the Association. The building was brought to such a stage of completion as to be dedicated Dec. 8, 1892, the school having been opened the day previous. At the dedication the address was delivered by the Educational Secretary, and the dedicatory prayer was offered by Elder R. S. Donnell. The attendance the first day was 101; the present enrollment, I learn by a report from the Principal, is about 165. W. W. Prescott is President, and E. A. Sutherland, Principal, with a faculty of nine members. In this, as in Union College, the great burden of directing the work has fallen on the Principal. From frequent reports received, I am glad to be able to speak in the highest terms of the prosperity of the work. The character of the work from an educational standpoint has been satisfactory; the character of the work from a religious standpoint has been more than satisfactory; it has been highly gratifying. The last letter received from the Principal speaks of recent meetings held in which there was a special awakening both among the students and in the church, and a most cordial sentiment is growing up among those located near the College toward it and its work.

It is remarkable that before the close of the first term of this institution, a call is made for more room, and we are confronted with the statement that it will be utterly impossible to take care of the students who desire to attend that institution next year unless we provide further facilities. So cordial is the sentiment toward the institution, both on the part of our own brethren, and the citizens of Walla Walla, that only recently offers have been made of further donations to enlarge the building. Four of the citizens have come forward, voluntarily, and have signified that they were ready to help, if help is needed. They have said that more has been done than was agreed, and they are ready to help further. This will probably be appreciated the more when I state, not by way of invidious comparison, but simply as a statement of fact, that Whitman College, located in Walla Walla for twenty six years, has an attendance of about one hundred. It has a debt of $5000. An earnest attempt was recently made by the financial agent of the institution to secure help from the citizens to pay off this debt, and no help was granted. Thus it seems remarkable indeed, that after helping our college with donations of land, and with a cash subscription of almost $5000, that they should come forward voluntarily and say, "If you need further enlargement we are ready to help you again."

We can see again in the establishment of this institution, an indication of the value of such institutions as missionary enterprises in bringing before those not acquainted with the denomination, the character of our work. There is nothing which gives more stability to the work than to put it upon a sound educational basis. When citizens in any part of the country see that we are genuinely interested in education and establishing and maintaining these institutions, they feel much more favorable toward the work, and are much more ready to help than otherwise. Another fact I might mention. Walla Walla College is, so far as I know, the first college established on a purely vegetarian basis. Not a pound of meat has been inside the institution since it was established.

The following additional report of the Walla Walla College was given by Brother Greenville Holbrook who has had charge of the work of building the College: —

"It has been a little less than twelve months since permanent plans and arrangements were made to erect a college at Walla Walla, Washington. The actual work, beginning the latter part of March, proceeded very nicely up to the seventh day of December, at which time the school was opened, with results as you have heard in the report of the Educational Secretary.

"The building, with but a few exceptions, is practically complete. We are in great need of more water supply. We have developed a spring that will fill an eight inch pipe. There is a fall of about fifty six feet from the spring to the building, the building being erected on a rise of sixteen feet, ten feet being taken up by the carriage of the water, leaving us thirty feet pressure. This will give us sufficient water for the building and lawn, and leave us as much more to dispose of, which will afford us a continual revenue. This we must have, as we now only have a common pump, and necessarily have to employ a man to pump the water to supply the Home, thus enduring great inconvenience on account of not having a sufficient supply. Thus we feel that a sufficient water supply is the one great thing needed.

"Another thing immediately required is a baking oven. The fact is that while we raise an abundance of grain in Washington, we are obliged to ship it to the East at an exorbitant freight rate in addition to the commission demanded by the "middle men," have it prepared into health food here in Battle Creek and shipped back, again encountering the said freight rates and middle men, which makes the food cost us very heavily, namely, granola fifteen cents per pound, and crackers from ten to twenty-five cents per pound. Thus, while there is quite an inclination on the part of our people to adopt and practice the health reform, many of them are too poor to secure these foods at such prices, and they are thus obliged to use other cheaper and objectionable foods. Our school has adopted the purely vegetarian system, no meat ever having been used in the house. So, taking all these things into consideration we feel that baking facilities ought to be provided for this college.

"An addition to the school building is now greatly needed. We have at present only enough room for 132 students in the home. This is all filled with the exception of eight rooms in the girls' dormitory, sufficient room to accommodate sixteen persons. We feel that we must have an addition to the building during the coming year, otherwise we shall be obliged to turn students away. The cost of the proposed addition, according to estimates furnished by our architect, Brother W. C. Sisley, for sufficient room to accommodate forty-eight more students, and comprising twenty-four more rooms, finished in the same style and manner and furnished the same as the present home, will be six thousand dollars. This we need very much, but can get along without by turning students off should more apply than we can accommodate, which we would necessarily have to do.

"The building is wired for electric lighting, with lamps for the same in every room. Everything is complete for lighting except the dynamo and power to run it. This we can of course get along without, but it would be cheaper and better in every way if we could put in the dynamo and power. We are at present using kerosene oil for lighting purposes, which is dear, dirty and dangerous.

"We want to say of the present Faculty of the College that everything has moved without the least friction or jar, and we most respectfully ask this Conference to allow us to retain the present corps for another year, and to give us the same cook also for the same time.

"The establishment of the College at Walla Walla has done much to strengthen the interest of the brethren in that vicinity. The differences heretofore existing are being fully harmonized, and there seems to be a general central pull being made for the upbuilding and maintenance of the school. Even the towns people of Walla Walla are interested in it. They never have been more interested in our work than at present. Some have voluntarily offered an additional subscription to the building fund if we would make an addition to our home or college, and this in consideration to what they have already done is generous indeed. They are glad at what we have already done there, and desire to lend a hand in every good work, claiming that we have done more for the place than any other denomination that ever came into their midst."

Graysville Academy, Graysville, Tenn.—At the last session of the General Conference it was voted that a school should be established in District No. 2. (Year Book, page 57.) At the institute in Austell, Ga., a committee was appointed to take charge of the school interests. The committee consisted of R. M. Kilgore, O. A. Olsen, H. Lindsay, C. L. Boyd, G. W. Colcord, L. H. Crisler, and W. W. Prescott. The committee met in January 1892, at Chattanooga, Tenn., and after looking over the situation, and hearing a report from Elders Kilgore and Colcord, the committee appointed H. Lindsay and W. W. Prescott as a sub-committee to recommend as to location. Brother Lindsay and I afterwards visited Atlanta, Ga., to study the educational situation there: and I afterwards visited Nashville, Tenn., for the same purpose. After looking over the field thoroughly the majority of the committee, meeting at Battle Creek, decided that for the present, local schools would best meet the situation in the South; that the time had not come for establishing one central institution.

Under the counsel of this committee Elder Colcord opened a school at Graysville, Tenn., Feb. 20, 1892. Twenty-three were in attendance the first day, and the enrollment the first term was thirty-two. The second term opened in September, 1892, with an enrollment of thirty-two, and a report from Elder Colcord, dated January 16, states that the enrollment at present is sixty-two. At the beginning of the work Elder Colcord was assisted only by his wife; at present three teachers give their full time to the work, and there are three who give partial time. The growth of this school, and the character of the work done, and the high value that is placed upon it by those who have the privilege of attending it and know of its work, open a way not only for increased facilities for this school, which is now held in a rented building with really very poor facilities, but also suggests the need of establishing other schools of a similar character in other parts of the South.

The School in Australia.—Referring to the Year Book again (page 56), it will be seen that at the last General Conference it was decided to open a school in Australia as soon as practicable. In accordance with this action Elder L. J. Rosseau and wife sailed for Australia last June. The first term of the school opened in Melbourne, Aug. 24, 1892, in a rented building with a faculty of five members. L. J. Rosseau is Principal, and assisting him are Elder G. B. Starr, W. L. H. Baker, Mrs. L. J. Rosseau, and Mrs. G. B. Starr.

At the beginning of the term, twenty-four were in

attendance, and up to October 1, thirty had been enrolled. The number was still further increased before the close of the term. The brethren in that field write very positively of the value of the school, and the need of further facilities.

In a letter just received from Elder W. C. White, he sends the report of the meeting of a committee whose duty it is to locate a permanent school, the feeling being that instead of renting a place there should be grounds and buildings provided belonging to the Conference. More helpers will be needed for this field. They ask again in this letter for one more helper to be sent for the opening of the school year in May next. The school has been favored in having the presence of Elder W. C. White and Sister White in the opening of the enterprise. In a letter received last evening the brethren speak of the encouragement which they have derived from a statement made by Sister White that she had seen rays of light shining upon them in their class work.

The School in South Africa.— No action was taken by the General Conference in reference to a school in South Africa. The first thing we knew we received a letter from Elder A. T. Robinson saying that twenty-three acres of land had been purchased and a school building was under way, and asking us to send them four teachers for the beginning of the school year, Feb. 1, 1893. Following this came the request from the committee there that the Educational Secretary should purchase in this country and ship to them practically all the furnishing needed for such a school.

As stated, the grounds consist of twenty-three acres. One building has been erected, so planned as to be used both as a home and for school purposes, but so located that when necessary a college building proper can be erected. The total expense of grounds and building and furnishing has been about $35,000. Of this amount all has been subscribed by friends in South Africa with the exception of about $1700. This is the extent of the debt on the institution now.

In accordance with the request, four teachers were sent from this country, Prof. E. B. Miller, who had been for several years principal of Battle Creek College, Mrs. Miller, Miss Sarah E. Peck, and Harmon W. Lindsay, the last two were just completing the classical course here. I have received the first calendar of this institution — Claremont Union College — which reads very much the same as our calendars here with the exception of some variation in detail. In the last report received from Prof. Miller he states that they were busy preparing for opening of the term Feb. 1. At that time the prospect for a full attendance was good, and I learn from a letter ust received by Brother P. J. D. Wessels from Elder Robinson, that they have been obliged to fit up a cottage to provide suitable rooms for their students. It seems to be the same story in every land. I suppose that in South Africa, as in America, there were some who felt that the brethren were moving too rapidly, that they would not have a sufficient teaching force or a sufficient number of students to make a school. The facts and figures are sufficient answer, and as usual, we have already been served with the notice that more help will be needed.

These institutions have been open since the last General Conference in accordance with resolutions adopted by the Conference, except in the case of the South African school. Let me now speak of the demand for the coming year.

A School in Idaho. — While at Walla Walla I was told of the demand for a school at Mount Idaho, Idaho. I immediately wrote to the address given me, requesting full particulars of the situation to be forwarded to me at Battle Creek. I have since learned the following facts: Mount Idaho is a small town of a few hundred inhabitants, located about four or five miles from a similar village, both being in a valley in the mountains of northern Idaho.

They have never had a permanent school. They have rented a room here and there and held a school. They now make the following offer: They are ready to deed to the denomination ten acres of ground, and will turn over to the denomination nine hundred dollars in subscriptions which they think can be somewhat increased. All they ask in return is that the denomination shall erect a building to cost not less than $1,500 in which there shall be two rooms, and that two teachers be furnished for the school. They will then turn over for our use all the school money that comes to the district. This is at present only two or three hundred dollars.

But the question is, How can Seventh-day Adventists establish a school and receive State money? I wrote them that if we took up the enterprise on such a basis our plan must be to have a district school, for attendance upon which no tuition should be charged to those living in the district, and in which no religious teaching would be done; but in the same building, in an adjoining room, we would have a denominational school of a higher grade, and all who attend the denominational school would pay tuition, and in that school religion would be taught the same as in any of our denominational schools. This plan seemed to be acceptable to them. At least they are waiting our decision, with the earnest request that at once after the close of this Conference a legal representative be sent there if possible. Just as soon as we decide not to undertake it, the Episcopalian Church stands ready and anxious to enter

the field. The sister with whom I have corresponded is herself a Sabbath-keeper, and there are a few others in the vicinity. There seems to be no prejudice against our denomination, and all understand fully that if the school is started in this way it will be under denominational control.

A School in Texas.—The Texas Conference has adopted a memorial requesting that a Conference school be established in that State. To give force to their request they send the minutes of meetings which have been held, in which $3000 have been subscribed unconditionally and $2000 more on certain conditions as to its location. It would seem that such a demand, based upon such subscriptions, was worthy of careful consideration. Those who are acquainted with the situation know that the brethren in Texas feel that although there is a college at Lincoln and an academy at Graysville, yet for every practical purpose these institutions are so far away that they are not in any degree benefitted by them more than by the school in Battle Creek. When they have to go so far, a few miles farther makes little difference. They earnestly request that this Conference act upon the matter.

A General Conference School in Battle Creek.—With the progress of the work and with the feeling which we find now almost everywhere that older persons desire to connect themselves more closely with the work, the demand comes that some special provision should be made for preparing such persons for the work. One of the greatest embarrassments which the General Conference Committee will have to meet in this phase of the work will be the fact that many persons will offer themselves who are zealous and consecrated, and desirous to assist in the work, but are unfitted to enter upon it. It has seemed to the Committee that it would be necessary to provide for the coming year some facilities to meet this situation. It has therefore seemed to them that provision should be made for a school under the management of the General Conference Committee, in which the special purpose should be to give the best possible practical preparation in the shortest possible time to middle aged persons. In this the study of the Bible and the English language in reading, writing, and speaking, should be the leading topics of study.

This enforces the demand for more room here, as the Committee would like to have this school established in the College building and under the general supervision of the Educational Secretary and the faculty of the College, but still under the direction of the General Conference and not a local board of trustees. To meet this demand would require at least three or four rooms, including an assembly room with a capacity of at least two hundred persons. This not only demands further facilities, but makes a demand for further teachers.

More Local Schools in the South. This is another demand. One or more schools should be opened in the South for the colored people, and the demand will come also for more schools for the white population.

Summarizing the demands in the home field we shall be called upon to furnish more help for Union College and Walla Walla College, and for new schools, if taken up, in Idaho, Texas, in the South for both white and colored people, and in Battle Creek for the General Conference school.

NEW SCHOOLS ABROAD.

We will consider the demands for new schools abroad.

The first and most pressing demand seems to be for a school in Ireland. The General Conference Committee have received by the hand of Elder D. A. Robinson a letter from Brother Isaac Bell, dated Banbridge, Ireland, Jan. 8, 1893. Brother Bell lives on a farm of abont seventy acres located two or three miles from Banbridge, a city of six or seven thousand inhabitants. This farm is under what might be termed a perpetual lease. On it is a large building which could be used for a home to accommodate fifty or sixty boarding students. Another two-story building has an assembly room which would accommodate two hundred or more, with two or three rooms for recitation purposes.

He will furnish these buildings free of charge for use as a school. He will agree to furnish employment to the students who attend the school, in conducting the work on the farm, and will pay them all they can earn, and will also agree to furnish provisions to the school at actual cost of production. The demands made upon the Conference then would be simply to furnish the necessary teachers, as he will still hold himself responsible for the rent of the whole place. In his letter Brother Bell states that the people in that vicinity are unable to send their children away from home and support them while attending school; that they must, at least to the extent of half their expenses, work their way. This is the difficulty which has stood in the way of establishing a school there heretofore. On this plan he thinks the students can earn at least half the expenses, and in his judgment the parents can meet the other half, and thus the school be sustained. Elder D. A. Robinson is personally acquainted with Brother Bell, has visited the place, and recommends favorable consideration of this request.

The time is not far distant when there must be schools opened in London and in Hamburg, and for the next year if we meet the demands made upon us

more help must be furnished for the school in South Africa and Australia. Therefore the demands upon us in foreign fields is to furnish what is called for in Ireland, to furnish more help for the schools in South Africa and Australia, and this, even if no move is made during the coming year for schools in London and Hamburg.

GROWTH DURING THE LAST TWO YEARS.

It is encouraging to note the growth in this part of the work during the last two years. There are at the present time more than twice as many students attending Seventh-day Adventist schools in America as were in attendance two years ago. During that time these schools in South Africa and Australia have also been established.

Nineteen years ago Battle Creek College was established. The controlling board was called the Seventh-day Adventist Educational Society, as being the only educational organization then in existence among us. The work went on for sixteen or seventeen years, which brings us to the time of the last General Conference. During the last two years there has been more growth in the educational work than in the seventeen years preceeding that time. When I ask myself the reason for this rapid growth (of which we have no reason to be proud, for we ought to be ashamed that it had not been done years ago) I can only go back to that institute at Harbor Springs. To my mind the personal experience which we as instructors gained there, the light which came to us upon educational plans and methods and upon the real object to be sought in this educational work being acted upon, has given the Lord a chance to work more according to his mind, and less according to our minds. Thus he could enlarge the work and carry it on to his glory, and not to the glorification of the workers. The real purpose of our school work has been appreciated as never before.

Heretofore there has been too much of this view: In order to prepare workers to engage in giving the message all one needs is a limited knowledge of grammar and some study on Daniel and Revelation. So a very limited plan was laid out, and workers were not permitted to take a sufficient time for their preparation. We still hold that these schools are established to prepare workers to give the message, and we hold more emphatically than ever that a knowledge of the Scriptures and good training in language are essential elements in this preparation. But we also hold that the preparation to labor in this message is the best preparation for life, if one does not labor in the message, and that the proper preparation for life work, whatever it may be, is the best preparation for this message. Therefore we have not two classes of students, some preparing to work in the message, some to teach or to enter other business, but all are preparing for fields of usefulness, and are learning, as they can be taught from day to day of God, that they may have a preparation for a sphere of usefulness wherever God may call them.

We have endeavored to inculcate the idea that while pursuing their studies students may be workers in God's cause. Individuals have come to me to talk about shortening their time of study, saying that they wished to get out into the work. I have said, Begin now. If God wants you to labor one year in Battle Creek while attending College, well and good, you do not need to put off laboring in God's cause until you leave the College. To some who have adopted this plan there has come a very different view of their life here. It is not three or five years taken out their field of labor, but they begin from the first day to labor in God's cause where he puts them, and in this way while pursuing their studies they have found themselves able to be used of God just as well and in some ways perhaps have accomplished a greater work than they would, had they been in the pay of some Conference devoting their time to the work. In our school of seven hundred students there is a field of Sabbath-keepers as large as in a number of our Conferences.

The real purpose of our educational work is to restore the image of God in the soul. It can be no other than religious education. In our work we have tried to know no such thing as religious education and secular education, but it is all religious education. This has been done without allowing the feeling to come in that because the education is religious education, therefore we do not need to work. If anyone ought to be a faithful and hard worker it is one whose privilege it is to be taught of God through God's appointed means. So we have encouraged the idea that religious education is not a sort of excuse for laziness, nor is it to take the place of earnest mental work, but that every one should realize his personal responsibility for the use of every opportunity to make the utmost of the facilities given to fit himself for labor for God wherever he may be.

The basis on which students should be encouraged to earnest work in securing an education is an important matter. You know to what extent it is coming to be a practice in educational institutions to stimulate efforts by prize competitions in almost every line. The marking system very generally encourages a feeling of rivalry. The basis of the work is thus made to be personal ambition. It is not so much personal excellence, not to reach any certain ideal, but to be above a neighbor. Of two students, with different capacities one may by much less hard work

take the higher rank, and yet his fellow student may do better work and be a better student.

The true basis seems to me to be this. Every one is endowed with certain capacities and faculties. God has for him a certain ideal which he can reach by the proper use of time and opportunities. He is not to be satisfied with the fact that he outstrips his neighbor. His effort should be to get what God would have him, and success is to meet the ideal the Lord has for him in view of his capacity and opportunity. His neighbor, who may have only half the capacity will reach the same degree of success and will be worthy of the same commendation if he reaches the ideal that God has for him in view of his capacity and his opportunity. The true basis of credit is not by comparing one with another to see if one secures better standing or more prizes than his neighbor, but to compare the actual standing of every student with the ideal which God intends he should gain in view of the capacities with which he was endowed and the opportunities God's providence has given him.

This is a very different basis than simply the idea of personal ambition to excel another. It is very much easier for a teacher to impel one to earnest work by appealing to personal ambition, because it is a trait of human nature easily cultivated. So many teachers, as being the easier method to get work, as they say, out of students, appeal to them on the basis of their standing, as compared with another; but that trait of human nature needs no cultivation. It is the same old self. When the mind of Christ is brought into our plans of education, the purpose will not be to draw out and strengthen elements of self, but it will be, as in all other parts of the work, to empty one's self, to take a humble position, and yet by that very means to attain to an exaltation impossible in any other way.

THE THIRD ANGEL'S MESSAGE.—NO. 15.

ELDER A. T. JONES.

WE shall begin to-night just where we stopped the other evening, with the thought that was before us, that we would now proceed to study this subject as it is in the Bible. I could take the time and read it all from the "Testimonies" and "Steps to Christ." I could preach from them as well as from the Bible on this. But I find this difficulty: the brethren seem so ready to be content with what we read in these, and will not go to the Bible to find it there. That is what the "Testimonies" and "Steps to Christ" are for; they are to lead us to see that it is in the Bible, and to get it there. Now I shall avoid these purposely, not as though there was anything wrong in using them; but what we want, brethren, is to get at it in the Bible, and know where it is there. And that is the Lord's own way as pointed out in the Testimonies. Let me read it here:—

"The word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study, are found living in direct opposition to its plain teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, *bringing them back to the word* that they have neglected to follow.

"The word of God abounds in general principles for the formation of correct habits of living, and the Testimonies, general and personal, have been calculated to *call their attention* more especially *to these principles*. . . .

"You are not familiar with the Scriptures. *If you had made God's word your study*, with a desire to reach the Bible standard and attain to Christian perfection *you would not have needed the Testimonies*. It is because you have neglected to acquaint yourselves with God's inspired Book that he has sought to reach you by simple, direct testimonies. Calling your attention to the word of inspiration which you have neglected to obey.

"Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given, and in his own chosen way brought them before the people, to awaken and impress the mind with them, that all may be without excuse. . . . The Testimonies are not to belittle the word of God, but to exalt it, and attract minds to it, that the beautiful simplicity of truth may impress all."

There is another reason also why we want to get this and see that it is in the Bible. That is because we, from this Institute and this Conference, are to go forth to preach nothing else but just this one thing; and we are to preach to people who do not believe the Testimonies. And the Scriptures have told us that prophesyings are not for them that believe not, but for them which believe. Tongues are a sign to them that believe not; prophesyings are a sign to them that believe. 1 Cor. 14:22. Now when we go and preach this message to people who do not know anything about the Testimonies, we have to teach them that the Bible says it, and we have to teach from that alone. If we were preaching to our own people, to use the Testimonies and all these other helps would be all well enough, but even then, if their minds were turned to these, and not brought by these to the Bible itself, then *that* use of the Testimonies is not what is intended by the Lord as the right use of the Testimonies.

Now I have seen this same thing working another way. There is that book that a great many make a great deal of, "The Christian's Secret of a Happy Life." I have seen people who have read that book, and got considerable good out of it, as they thought, and what was to them great light, encouragement and good; but even then they could not go to the Bible and get it. Brethren, I want every one of you to understand that there is more of the Christian's

secret of a happy life, in the Bible, than in ten thousand volumes of that book. [Congregation: "Amen!"] I did not see that book for a long time. I think it was about five or six years ago when I first saw it. Somebody had it and was reading it, and asked me if I had seen it. I said, "No." I was asked if I would read it. I said, "Yes I will read it;" and I did. But when I did read it, I knew that I had already got more of the Christian's secret of a happy life out of the Bible, than there is in that book to begin with. I found that I got more of the Christian's secret of a happy life in the Bible than she has in that book. I wish people would learn to get out of the Bible what is in it, direct. [Congregation: "Amen!"] If that book helps people to get that secret in the Bible, with a good deal more of it, all right. But I knew that that book has nothing like the Christian's secret of a happy life, that every one can get in the Bible.

Oh I did hear once, I did get the news once, that *I* got *my* light, out of that book. There is the Book where I got my Christian's secret of a happy life (holding up the Bible), and that is the only place. And I had it before I ever saw the other book, or knew it was in existence. And I say again, When I came to read the other I knew I had more of the Christian's secret of a happy life than there is in that book to begin with. And so will every one else, who will read the Bible and believe it.

Now I want to ask a few questions on what we have gone over. What is the latter rain? [Congregation: "The teaching of righteousness according to righteousness."] What is the loud cry? [Congregation: "The message of the righteousness of Christ."] "The loud cry has already begun in the message of the righteousness of Christ. Where does the latter rain come from? [Congregation: "From God."] All of it? [Congregation: "Yes."] What is it? "The Spirit of God."

Now let us just put two things together. The teaching of righteousness according to righteousness—the message of righteousness—that is the loud cry; that is the latter rain; that is the righteousness of Christ. Is that so? [Congregation: "Yes."] The latter rain comes down from heaven. How much of that latter rain comes out of me? [Congregation: "None of it."] How much of it can I manufacture? [Congregation: "Not any."] Now is that so? [Congregation: "Yes."] I cannot manufacture any of it? None of it springs from me at all? Where does it come from? [Congregation: "Heaven."] Will you take it that way? Will you receive it from heaven? [Congregation: "Yes."]

Now that is where we came to the other night. Are you ready to take it from heaven? [Congregation: "Yes."] Is everybody in this house to-night willing and ready to take righteousness from heaven? [Congregation: "Amen!"] according to God, without asking that God shall get some of it from us? Are you? [Congregation: "Yes."] Whoever is willing to take righteousness from heaven can receive the latter rain [Congregation: "Amen!"]; whoever is not, but wants the Lord to get some of it out of him, he cannot have the latter rain, he cannot have the righteousness of God, he cannot have the message of the righteousness of Christ.

What is the latter rain? [Congregation: "Righteousness."] Are we in the time of the latter rain? [Congregation: "Yes."] What are we to ask for? [Congregation: "Rain."] What is it? [Congregation: "The teaching of righteousness according to righteousness."] Where is it to come from? [Congregation: "Heaven."] Can we have it? [Congregation: "Yes."] Can we have it now? [Congregation: "Yes."] Then the latter rain being the righteousness of God, his message of righteousness, the loud cry, it all being that, and that to come down from heaven: we are now in the time of it, we are to ask for it, and receive it. Then what is to hinder us from receiving the latter rain now? [Congregation: "Unbelief."]

I will read a passage from this little book to start with. We have read it once before, it is found on page 8 of "Danger in Adopting a Worldly Policy":—

> "As man's Intercessor and Advocate, Jesus will lead all who are willing to be led, saying, 'Follow me upward, step by step, where the clear light of the Sun of Righteousness shines.' But not all are following the light. Some are moving away from the safe path, which at every step is a path of humility. God has committed to his servants a message for this time. . . . I would not now rehearse before you the evidences given in the past two years [four years now] of the dealings of God by his chosen servants; but the present evidence of his working is revealed to you, and you are now under obligation to belive."

Believe what? What message is there referred to that God has given to his servants for this time? [Congregation: "The message of righteousness."] The message of the righteousness of Jesus Christ. This is a testimony that had been despised, rejected, and criticised for two years, and two years have passed since that time. But now the present evidence of his working is revealed, and now what does God say to every one of us? "You are now under obligation to believe" that message. Then whoever does not believe it simply has to answer to God, does he not? That is all. Well, then, let us begin.

There is, however, another word to which I wish to call attention. You will remember that I read Isa. 59:6 in the last lesson; it was about those people who were trying to cover themselves with their works. In the fourth verse we have these words: "None calleth for justice." After the lesson Brother Starr called my attention to the German translation,

and that, he says, is: "None preacheth righteousness." I looked at the revised version and that has it: "None sueth for righteousness," or the margin, "None calleth for righteousness." I looked at Young's literal translation, and that likewise reads: "None calleth for righteousness." So you see the thought as expressed in this verse, "None sueth," that is to say, to court, to ask for, to beseech, "for righteousness." None calleth for that. The same idea is conveyed in the German, only it is put in other words, "None preacheth righteousness." Well, is not that what the Lord says? They are trying to cover themselves with their works, and that is not righteousness.

Isaiah 54, last sentence of the chapter: "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Their righteousness is of whom? of themselves? [Congregation: "Of the Lord."] Their righteousness is of their works? No, "their righteousness is *of me*, saith the Lord." What do you say? [Congregation: "Amen."] Then any man who expects, looks for, or hopes for, any righteousness that does not come from God, what then? What has he? [Voice: "Filthy rags."] It is no righteousness at all. Even those who want to get it out of their own works, will it work that way? [Congregation: "No."] Is that of God? [Congregation: "No sir."]

The only way that God can get into our works is by having him to start with, and having his righteousness to begin with; and our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought in us by his Holy Spirit. This takes up the subject exactly where Brother Prescott stopped. Do you see it is Christ in us, that living presence that does the righteous work, and that is by the Holy Spirit? That is what the Holy Spirit brings; that is the outpouring of the latter rain, is it not? You see we cannot study anything else. That is the message for us now. Shall we receive the message? When we receive the message what do we receive? [Congregation: "Christ."] When we receive him what have we? [Voice: "The Holy Spirit. The latter rain."] This will come more fully afterward.

Now another thing, brethren. I do not want you to put off until after the meeting, your receiving of it. You do not need to do that at all. What the Lord wants is for you and me to come here each evening and sit down and receive that just exactly as he gives it. Just exactly as he says it. You just open your mind and heart to the Lord, and say, "Lord, that is so." [Congregation: "Amen."] Don't wait until you go out of the house. "Well," says one, "are we to sit down here and take everything that is said without any question at all?" No, not in that sense. But we are to sit down here and have such a measure of the Spirit of God that we can see what he gives through that word which is the truth, and then take it because it is the truth of God. [Congregation: "Amen."]

Elder D. C. Babcock. — Brother Jones, please read Job 29:23.

Elder Jones. — Very good, "And they waited for me as for the rain; and they opened their mouth wide as for the latter rain." All right. What shall we do? What does the Lord want us to do? Wait for his Spirit as for rain. Open your mind; wait as for the latter rain. What did he say by David? "Open thy mouth wide and I will fill it." Brethren, let us sit down here and open our mouths just like little birds; you know how they do;—it looks as though the mouth was all the bird there was. That is what he wants us to do.

Can we not trust God to give to us what he wants us to have? Brethren, there is a question in that that I want to ask: When we come into a place like this, come with hundreds of people who are seeking the Lord, come asking the way to Zion, with our faces thitherward, do we need to sit here suspiciously looking cross-eyed at the Lord as though we did not dare to trust him for what he would give? Is that honest? [Congregation: "No."] Is that fair? [Congregation: "No."] No sir. I believe this much in the Lord; that when we come together with our hearts seeking him, every one that lays his heart wide open to receive what the Lord has to give, will not receive anything but what God gives. And the man who comes into such a place as this, with his suspicions aroused and with a readiness to look askance at the Lord—that man is not treating the Lord as a person ought to treat the Lord: he is treating the Lord just as a person might fairly treat the devil. Is he not?

Now, brethren, let us treat the Lord honestly; let us be honest with him, and he will be honest with us. "To him that showeth himself froward the Lord will show himself froward." If you and I treat the Lord honestly, he will treat us just exactly like God treats people. So I say, we need not come into this house with a particle of suspicion as to whether the Lord is going to give us things straight. He will do it; and I am going to expect he will do it, and so I am going to receive lots of blessing out of this thing. That is settled.

Now Rom. 5:17: "For if by one man's offense death reigned by one; much more they which receive abundance of grace *and of the gift of righteousness* shall reign in life by one, Jesus Christ." What is righteousness in that verse, then? [Congregation: "A gift."] Is it? [Congregation: "Yes, sir."] "Their righteousness is of me, saith the Lord." It

is a gift of righteousness. How does it come to us, then? [Congregation: "It is a gift."]

Now put those two things together: "Their righteousness is of me" — it is a gift. He who receives it, what does he receive? [Congregation: "A gift."] He who receives it as the gift that it is, receives what? [Congregation: "Righteousness."] According to what? God's idea of righteousness. Will he give us anything than that which is righteousness in his own sight, and according to his own mind? [Congregation: "No."] Do you see that point? Then he who does not receive the righteousness of God as the free gift of God, does he have it? [Congregation: "No."] And he cannot so have it, you see, because it is a gift. It is of God. It comes from God by the precious gift that it is. And therefore it being of God, and he giving it of his own gift, it is left to me to get it in his own way. He gives what is his own and he gives it according to his own idea. That is the genuine article; that is the righteousness of God alone.

Then don't you see in that there can be no room for a single thread of human invention? We cannot get it in there at all. Don't you see what ample provision the Lord has made that we may have the perfect robe which he himself hath woven, which is the righteousness of God itself, and which will make us complete now, and in the time of the plagues, and in every other time, and throughout all eternity? Brethren, I am glad that that is so. I am just as glad as I can be.

A sister told me not long ago that before that time four years ago she had just been lamenting her estate, and wondering how in the world the time was ever going to come for the Lord to come, if he had to wait for his people to get ready to meet him. For she said the way she had been at it — and she had worked as hard as anybody in this world, she thought — she saw that she was not making progress fast enough to bring the Lord in any kind of reasonable time at all; and she could not make out how the Lord was going to come.

She was bothered about it; but she said when the folks came home from Minneapolis and they said, "Why the Lord's righteousness is a gift, we can have the righteousness of Christ as a gift, and we can have it now. "O," said she, "That made me glad; that brought light; for then I could see how the Lord could come pretty soon. When he himself gives us the garment, the clothing, the character, that fits us for the judgment and for the time of trouble, I could then see how he could come just as soon as he wanted to." "And," said she, "it made me glad, and I have been glad every since." Brethren, I am glad of it too, all the time.

Now there is sense in that thing to-day. You know we have all been in that same place. You know the time was when we actually sat down and cried because we could not do well enough to satisfy our own estimate of right doing; and as we were expecting the Lord to come soon, we dreaded the news that it was so near; for how in the world were we going to be ready? Thank the Lord he can get us ready. [Congregation: "Amen."] He provides the wedding garment. The master of the wedding feast always provided the wedding garment. He is the Master of the wedding supper now; and he is going to come pretty soon; and he says, "Here is clothing that will fit you to stand in that place." Now there will be some folks that cannot attend that feast, because they have not on the wedding garment, but the Lord offers it as a free gift to all, and as to the man who does not take it — who is to blame?

Another thing: Do you believe now—let us have that settled before we go any further. I want to know how many people in this house actually believe, right down honestly in their hearts, that God is able to say what he means when he says it? [Congregation: "Yes."] Then when you and I read what he says, just as he says it in the Bible, I want to know whether it is any use for you and me to go over to some other part of the Bible and hunt up some other text to see whether that does not contradict this? Is the Lord able to tell his own story in his own way without contradicting himself? [Congregation: "Yes."] We have been at that long enough. So I do not propose to harmonize any texts of Scripture in all the work that I shall have to do here in this institute. I think the Lord has everything straight, exactly as it is. I do not think he needs any of my help. I think rather that I need his help to see that there is no contradition at all. And I think that if there appears to me to be a contradiction, then I need more of his Spirit to see that there is none. And instead of trying to harmonize the supposed contradiction, I am going to say that the Lord knows all about that; and I am going to wait until he gives me breadth of mind enough to see it is no contradiction there at all.

So what I want here to decide now, and forever, is that when you read anything in the Bible, that that means exactly what it says, and you need not hunt up anything in the Bible to see whether that tells the other side of it. There is no other side; it is all one. "Well, then, how are you going to explain everything in the Bible when people ask you?" There is the difficulty; men go out preaching the gospel, and they think if they cannot explain everything that people ask them it is going to be a great discredit to their ministry. No, sir; it will be well for you to acknowledge that there are some

things even in the Bible that you have not grasped fully yet.

What the Lord asks of you and me is stated in 2 Tim. 2:7, and it is the key of all Bible study; it is God's directions for Bible study: "Consider what I say; and the Lord give thee understanding in all things." The only things he asks of you and me to consider is *what he says;* and if we have to consider it for ten, fifteen, or twenty years to find out what it means, we will find that it was worth twenty years of waiting; we need not be disappointed at all. Bear in mind that the longer you have to consider a text to find out what is in it, the more it will be worth when you get it. So there is no place for discouragement, ever. Therefore if I cannot measure the depths of it, I am going to be glad that it is so deep that when I do get it, I shall rejoice as long as I live.

All we have to do in these lessons is to consider what He says, and depend upon Him to give us the understanding of it. That is all. That is all I can do, and every one that will do that will get more out of it than the one who does not consider what he says.

Then "their righteousness is of me, saith the Lord." That is what he says. [Congregation: "Yes."] It is a gift of righteousness; it is a gift; is that so? [Congregation: "Yes."] Now how do we receive a gift? "The righteousness is of me;" he gives it, a free gift; how do we get it? [Congregation: "By faith."] By faith. By faith. Let us bear in mind also the definition which we have studied, of what faith is: not a satanic belief; that is not faith at all: but a submission of the will to God, a yielding of the heart to him, the affections fixed upon him,—there is faith. That is God's idea of faith. And when we read of faith, and get his word of belief which he has spoken in his word — that is what he means.

Mark this: it is received by faith; it is known by faith: but let us read the text and see that it is so. Rom. 1:17. The 16th verse is talking about the gospel. "For therein is the righteousness . . . revealed from *faith* to *faith.*" What alone can obtain it, then? [Congregation: "Faith."] Not from faith to works; but from faith to *faith.* But what is faith? Submission of the will to him; yielding of the heart to him, the affections fixed upon him. That is surrender of self, and takes what God says as the fact; in other words, faith is just simply this: that when God says a thing, and you and I read it, we say, "That is so." That is faith.

Faith comes by hearing, and hearing by the word of God. Rom. 10:17. What is the source of faith, then? [Congregation: "The Word of God."] How does faith come to us? [Congregation: "By hearing the word of God."] Faith comes to us by the word of God. That is the source, the fountain of faith. Then when that word is read, you yield to that and say, "That is so." I take that as it says; with no attempt to explain it even to myself. I take it as God says it; I receive it just as he says it; I rest upon it just as he says it; he giving me understanding of it, — then I want to know whether I do not receive in that word and from it just what he has in it to give to me. Assuredly. That also precludes our getting any thread of human invention into it.

Then it is of faith; it comes by faith; we receive it that way. Then don't you see, that with the man who does not understand, and begins to question righteousness by faith alone, the trouble is that his soul is not submitted to God, his heart is not yielded to God, the affections are not fixed upon him? That is the difficulty. All the trouble that ever comes to anybody in this world over justification by faith is in the heart; in the refusal to submit to God; and that is the carnal mind; as we read the other night, the carnal mind cannot comprehend it; does not know it.

Now let us turn to the third chapter of Romans, and begin reading with the 20th verse: "Therefore by the deeds of the law there shall no flesh be justified in his sight." Justified is made righteous; so whenever we read it here, you can just put the words, "made righteous," there instead, and you have the same thing always. "For by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe," and then do their best. [Congregation: "No, sir; 'for there is no difference.'"] Unto all and upon all them that *believe;* for there is no difference: for all have sinned, and come short of the glory of God.

Now the verse I am after: —

"Being justified" (made righteous). How? [Congregation: "Freely."] "Being made righteous freely." Is it so? [Congregation: "Yes."] Is it so? [Congregation: "Amen."] Let us thank the Lord that it is so. Let us take it right now. [Congregation: Amen.] "Being made righteous freely by his grace." Now let us stop here with that word "grace" and turn over to Rom. 11:6, where we read as follows: "And if by grace, then it is no more of works: otherwise grace is no more grace." And when grace is no more grace what in the world then are the people in this world going to do? When the grace of God is gone what are we going to do? [Voice: "We would be gone too."] Yes. Brethren, let us submit. Let us submit. "But if it be of works, then it is no more grace; otherwise work is no more work." A man's

works is all gone if there is no more works. Do n't you see, then, what becomes of a man who takes that course?

Now Romans 3:24: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness." Whose righteousness? [Congregation: "God's."] God has set forth who to declare it? [Congregation: "Christ."] Yes. "For the remission of sins that are past, through the forbearance of God; to declare, I say, at this time." When is that? [Congregation: "Now."] Is that right now, just now, to-night? [Congregation: "Yes."] Just now, four minutes of nine o'clock? [Congregation: "Yes."] *His* righteousness? [Congregation: "Yes."] To you? [Congregation: "Yes."] Thank the Lord. "For the remission of sins that are past, through the forbearance of God; to declare, I say, at this time." Will you go out of this house realizing that? I want to ask, if any man goes out of this house without that what in the world is the matter? [Voice: "Unbelief."] Who is to blame? [Voice: "The man himself."] Then let us not do it. The Lord wants us to receive the latter rain. And shall we ask for it, and then when it comes, not take it as he gives it because it does not come quite as we thought it would come. It is none of your business how it comes. It is for him to give it, and for us to have discernment to see that it is he who gives it.

"To declare, I say, at this time his righteousness: that he might be just." That he might be righteous. Oh he is all right then; it is not going to tangle him; it is not going to disgrace him. "That he might be just, and the justifier of him which believeth in Jesus." And when God justifies I want to know what business in the world anybody has to condemn. He does it; he is able to do it; he has fixed the thing so he can do it, and *be just* all the time; be just in the doing of it. Well then let us let him have his own way. The law of God is satisfied; let us be delighted. [Congregation: "Amen."] I can tell you when I found out that in the doing of this the Lord was justified, and that the law of God was satisfied, I was delighted.

Now we will read right on: "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified [made righteous] by faith without the deeds of the law." Is that a right conclusion? [Congregation: "Yes."] Now is it? [Congregation: "Yes."] Who drew it? Whose conclusion is it? [Congregation: "God's."] Let us let him have his own way. Is not he able to argue straight? "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God." What good is a man's glorying, then, if he cannot glory before God? We want something to glory in, when the heavens split open, and the face of God shines into the hearts of men: we want something that we can glory in just then. I tell you God gives us something that we can do it with, too, and that is his own righteousness.

"For what saith the Scripture? Abraham *believed* God, and it was counted unto him for righteousness." What does that say? Abraham believed God, and it, it, it, i-t; what? [Congregation: "Faith."] It; what? [Congregation: "Believed God."] His believing God—what did that amount to? [Congregation: "Righteousness."] Who counted it to him for righteousness? [Congregation: "God."] Well, did God make a mistake? [Congregation: "No."] Whether we understand it or not; the Lord did it; and he did right in doing it. He was perfectly just: he said so. We were not in the doing of it; we did not have the plan to lay; we could not have done it if we had tried anyway. Let us let him have his own way, I say again, brethren; and when we let him have his own way, and we are in his own way, it will be all right, and we need not be a bit afraid.

What was counted to Abraham for righteousness?—He *believed* God, and God said, "You are righteous, Abraham." Now that is said three times in that little short space. What was it that was counted to him for righteousness?—His believing God. It, i-t—it.

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that *worketh not*"—Is that what it says? [Congregation: "Yes."] Did the Lord say it that way? [Congregation: "Yes."] "But believeth on him that justifieth the ungodly." But that is the Laodicean message again,—miserable, and poor, and blind, and naked; that is the kind of people that the Lord justifies. "His faith is counted to him for righteousness." The ungodly, his faith is counted for righteousness. What is counted to him? [Congregation: "His *faith* for righteousness."] And that is believing that God is justifying ungodly men? Will that bring righteousness to a man? [Congregation: "Yes."] To confess that he is ungodly, and then believe that God makes that kind of man righteous. Yes, indeed.

I cannot tell how; I cannot understand it. I know it is so, and I am so glad that it is so, that I do not care whether I ever find out how or not. The Lord wants us to have what he gives. Let us take it. The time has expired, and we will begin right there again. But do not forget what was

counted to Abraham for righteousness; and "if we be Christ's, then are we Abraham's seed."

THE PROMISE OF THE HOLY SPIRIT.—No. 7.

PROF. W. W. PRESCOTT.

In the fourteenth, fifteenth, and sixteenth, chapters of John we have instruction that was given to his disciples by our Saviour just before he left them; and in these chapters we find some most precious lessons. The promise is the gift of the Spirit. I will first sketch through these chapters somewhat briefly, and then take up more particularly some of the instruction given in them. In the early part of the fourteenth chapter our Saviour spoke of his going away, and of his promise to return again. Then he spoke of the fact that those who saw him, really saw the character of his Father in him, and that they were to believe him for the very work's sake.

Beginning with the fifteenth verse, I read, "If ye love me keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." That is, I will ask the Father, I will make a request of him; and there is the promise, "he shall give you another Comforter." Christ is speaking to them of a second, or another Comforter. Who was the first Comforter? If there was to be another, there must have been a first one.

There is, perhaps, a general misapprehension as to the real meaning of this word Comforter. It is not simply one who comforts in distress, although he does all that. The idea is more that of a helper. So the Revised Version suggests as a rendering, this word, "helper." "I will pray the Father, and he will give you another Comforter, another helper, another advocate."

The same word exactly is found in this scripture: "My little children, these things write I unto you, that ye sin not. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1. We have an Advocate, we have a Comforter, we have a Helper with the Father. Now this was written after Christ had ascended, but it was after the gift of the Spirit in that special way, after the Comforter had come to the disciples on the earth. The idea of a counselor, a helper, on adviser, is all in this word, and you may look at it in this way: that Christ sitteth at the right hand of the Father; he is an Advocate, or Helper, or Comforter there. The Spirit is with us here. That is our Comforter, Helper, Advocate here. If we take up the legal figure of an advocate; "he ever liveth to make intercession for us." Not in the sense that his work is to incline the Father to be favorable to us when he otherwise would be unfavorable, but he ever liveth at the right hand of the Father as our Advocate, our Helper, our Comforter, to talk with the Father about us. That is the idea of it.

But we have an adversary who is talking also. He says, How can you save such sinful creatures as these are? they are all covered with sin. We do not deny the charge; we cannot do that; but we trust in Christ and his blood to cleanse. When the adversary stands in the presence of God and makes that charge, as represented in the third chapter of Zachariah, when Joshua stood before God clothed with filthy garments, and Satan stood there to accuse him, and oppose him,—when Satan makes that charge in the presence of the angels, we have an advocate there who speaks just as our advocate speaks, "The blood of Christ cleanseth." He speaks that word to us when Satan opposes here. When Satan opposes us there, we have an advocate who ever liveth and talks with the Father about us; and when the adversary says, How can you save such sinful creatures? they have sinned, they have rebelled, they have disobeyed, the advocate says, True, but, My blood! my blood! my blood!

So we have an advocate there, a counselor who is always at court, who is always watching, as it were, to see whether the enemy would suddenly bring up our case and cause it to go against us. We have an advocate right there who ever liveth to speak to the Father about our cases when they come up. But besides that, we have, as it were, an advocate right with us, a kind of confidential counselor who stays right by us, who speaks the same words of comfort, the same words of hope, the same words of instruc- to us as are spoken in our behalf in the heavenly courts, when our cases are considered there.

So the promise is, He shall give you another comforter, another helper, another advocate, another counselor, that he may abide with you forever; that he may be with you forever. It is interesting to notice that this is just the promise of Christ before he went away: "Lo, I am with you alway, even unto the end of the world." He shall give you another Comforter that he may remain with you, abide with you, be with you forever.

Christ is going away, but the Comforter that he sends to take his place, to be the other Comforter, the other advocate, the other helper, was not to go away. He was to be with us forever, to the "end of the age," all the time; "even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." The better word is, I am coming. We use our present

tense in that way — I am coming; it gives a more emphatic idea of the suddenness or nearness of the thing. So, we might say, I will not leave you comfortless; I will not leave you bereft of a Comforter, a helper, an advocate, a counselor; I am coming to you.

"Yet a little while and the world seeth me no more: but ye see me; because I live, ye shall live also. At that time ye shall know that I am in my Father, and ye in me and I in you." Verses 19, 20. Now that is the union by the Spirit of Christ. When that comes you will know that I and the Father are one, and you will know that you and I are one.

I noticed an illustration the other day which seemed to me very striking for a simple one, how it was that we can be in Christ and Christ in us at the same time. It was this: You fill a bottle with sea-water and drop it in the sea. The bottle is filled with the sea, and the sea is in the bottle, and the bottle is in the sea; but the sea that is in the bottle and the bottle and all are buried in the sea, and there is room for lots of bottles full in the sea. Of course you do not want to carry that figure too far and say, Bottle it up and keep it there.

The idea is simply, Christ in us, and we in him, and all lost in him, so to speak; he in us, and we in him; that closeness of union. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will live in him, and will manifest myself in him." Verse 21. We can render it this way: I am about to manifest myself, or I am going to manifest myself to them. "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" You see he had been with them in the world, and the world could see him just as plainly as the disciples could see him. Now he says, I am going away; but I am coming again, and I will manifest myself to you, and the world shall not see me.

That was a very natural question for one who did not understand the spiritual meaning of it. How is that going to be? how is it that he will manifest himself to us and others cannot see him? "Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." Verses 23, 24. Notice, through all that the idea is that the Spirit is in his word and the word is Christ and "he that loveth me and keepeth my words, and I come;" and then the word of Christ dwells in him richly in all wisdom.

"These things have I spoken unto you, being yet present with you; but the Comforter, [the helper, the counselor,] which is the Holy Ghost [Holy Spirit], whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatever I have said unto you."

The Father was to send another Comforter. Christ has been a comfort, a help, a counselor and a friend to his disciples. Now he would send the Holy Ghost, another Comforter. Christ is still an advocate, a helper, a counselor right now; and he shall teach you, shall instruct in all things, and bring to your remembrance all things whatsoever I have said unto you. Now notice that the characteristic of the Spirit that I spoke of the other evening begins to come in here as a natural result of the promise of the Spirit. You will remember that when Christ had passed into the holiest, and the faith of those who were looking for him there, reached him, they prayed, "My father give us thy Spirit. Then Jesus would breathe upon them the Holy Ghost. In that breath was life, power, and much love, joy and peace." Having given the promise of the Spirit, he begins to tell right away what would be the consequences of receiving it. There would be peace and joy. "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

Now understand this principle that pervades the whole Scripture, that what Christ says to his diciples, he says to every disciple of his from that time to the present. When he spoke to his disciples, he saw all of his disciples, to the very last one. So he saw us. Hence his words to them are just as much to you and me as to them. So he says, Peace, and this comes when we receive the Spirit. The fruit of the Spirit is love, joy, peace, etc. And he says: "Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence."

Now comes in the instruction with reference to the union of Christ and his disciples, that wonderful lesson based upon the vine and the branches. But that union is the natural result of the Spirit. These chapters really all deal with the gift of the Spirit and the result of receiving it, and these explanations that come in between the passages where the Spirit

is spoken of are only showing the results of its reception. Therefore, these lessons are upon the union of the disciples with him. This same Spirit which brings a union between the disciples and him brings a union also between the disciples themselves. On this point I read from this little "Testimony to Ministers," page 32:—

"The people of God can be united only through the power of the Holy Ghost, and this is the union which will stand the test."

You see we are dissimilar in tastes and purposes, and thoughts, and all that. And the meaning of this is, that it brings us into harmony. There must be the power of the Holy Ghost which unites us to Christ, which brings his mind, his likeness to us, and which brings us near together, into union and harmony one with another.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my father's commandments, and abide in his love." Verse 10, chapter 15. The first fruit of the Spirit is love, and so he is speaking about abiding in love. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Verse 11. You will remember that with the manifestation of the Spirit there is not only light and power, but much joy, much love, much peace. So then this comes in naturally about this instruction concerning the gift of the Spirit and its offices. "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." Verses 12–14.

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Verses 18, 19. Why does this instruction about the world hating one come in here? To my mind the reason is this: The gift of the Spirit separates one from the world; gives him a character entirely different from the character of the world. Now the one thing that stirs up a feeling against the Christian more than anything else is that he shall manifest the character of Christ. The devil does not care how much we profess Christianity: in fact, he likes to have a goodly number merely professing Christianity; he likes to have them *nominally* accept the Sabbath and this message, because they do more harm in that way than as though they rejected Christ.

But one who really receives Christ and his Spirit in his heart becomes at once an aggressive disciple of Christ; and an aggressive disciple of Christ will stir up opposition always. It does not mean that he goes out in a fierce, defiant spirit; but there is this controversy between light and darkness, between Christ and Satan, and just as soon as anyone manifests any zeal in behalf of Christ, just that moment the opposition is stirred against him. So when one receives the Spirit of Christ, and is endowed with it, and goes out as an aggressive disciple of Christ, he will at once meet with opposition, and the world will hate him; hence this instruction. This is true of all genuine disciples of Christ. "The friendship of the world is enmity with God." "Ye cannot serve God and mammon." It is to "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing,"—sin in any form. Then there will be a mark of distinction, and the world and the flesh and the devil will hate such an aggressive disciple of Christ, who is endowed with the Spirit.

"Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." Verses 20, 21. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Verse 26. Then the servant of Christ, in whom the Spirit dwells will have just one theme, and that is to testify of Christ, to preach Christ. That will be his whole theme, because when that Comforter is come "He shall testify of me." He will testify to us of Christ, and then through us he will testify to others of Christ. He will bear witness of Christ.

"And ye also shall bear witness, because ye have been with me from the beginning." Verse 27. *Do* you bear witness also? He shall bear witness of me; he shall instruct you about me. Now when he instructs you about me, and he dwells in you, Do you also bear witness of me, because you have been with me from the beginning? "These things have I spoken unto you, that ye should not be offended." "They shall put you out of the synagogues [the church]: yea, the time cometh, that whosoever killeth you will think that he doeth God service." They shall be put to death unless they yield obedience to the beast and to his image; and they will think that in doing that they are doing God service. "And these things will they do unto you, because they have not known the Father, nor me." John 16: 1–3. "Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." Verse 7. That is, it is for your advantage that I go away, so that the Comforter, the helper, the counselor, the advocate, should come.

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment;" or, He will *convince* the world concerning sin, and concerning righteousness, and concerning judgment. "Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." Verses 8–13. You will remember that Christ did not speak of himself: "As the Father said unto me, so I speak." "For I have given unto them the words which thou gavest me." "He shall glorify me: for he shall receive of mine, and shall show it unto you." Verse 14.

Now notice that these are definite promises to you and to me. We have read these scriptures over too easily altogether, and now we want to get them as definite, personal promises. Is he showing us things to come? "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father." Verses 15, 16. Then they began to make inquiry of him and ask questions; and he answered them and told them that he was going away, and the last words of this chapter are: "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Verse 33. Be of good cheer; be of good comfort; cheer up! cheer up! Almost his last words with them were, I am going away; ye shall have tribulation; but, cheer up! It's all right; be of good courage. Do not let your heart be troubled. I am your comfort. I am with you always. Go on!

Then comes this remarkable prayer of the seventeenth chapter. I will not take time to read it all. You are familiar with it. I begin at the twentieth verse: "Neither pray I for these alone, but for them also which shall believe on me through their word." I want to think, every time I read that prayer, that Christ prayed for me just as much as he did for those disciples, and had me in mind just as much as those disciples who heard him in prayer, and that I can take the comfort to myself that Christ prayed for me, and that that prayer is still for me. He prayed not alone for them, but for all, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Verse 21. That is the result of receiving the Spirit. It brings unity. He gave gifts unto men. It was that they might get into the unity of the faith.

There is a bond of union in the Spirit that binds together as nothing else will do. And this prayer of Christ for us,— for you and me, was that we might be one, just as he and the Father were one. If that were so, brethren, there would not be the least bit of bickering, there would not be the least bit of suspicion about one another. What a blessed condition of things that would be; that oneness between brethren that was between Christ and the Father. Why! He delighted to do his Father's will. They were one in thought; one in purpose; one in act; theirs was the perfection of union. He said to Philip, "He that hath seen me hath seen the Father." Their characters were the same exactly. He manifested the character of God.

Now we are to manifest the character of Christ; for he said to his disciples: "As the Father hath sent me, even so send I you," and the Spirit of Christ the mind of Christ, dwelling in the hearts of the believers draws them together and binds them together in the bond of Christian love and fellowship. God wants all estrangement, all alienation, all suspicion, all questioning, all bickering, and everything of that kind to be put aside. That is not the fruit of the Spirit; it is the very opposite of it. It is the devil working to bring in strife, to bring in differences; it is the devil working to bring in anything and everything that will turn us away from Christ, and what Christ is for us. And anyone, and I say it plainly, who allows himself to be used to speak words of suspicion, words of estrangement, words of accusation, words of alienation, is simply a mouthpiece for the devil. That is just what he is. And it is ever so much worse for one to do that who has known God and the pardoning love of Christ. It is worse in him, and the results are worse. Let us not do it any more.

Now let us go back a little, because these chapters bear a very close and careful study. Chapter 14:16. The first promise is, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." Now let us see in this study that the promise of the Spirit is the promise of Christ himself; that it is through the Spirit that Christ is with us. Remember that expression in "Early Writings" to which I call attention again, that when the Spirit was given, that is, when Christ breathed the Holy Ghost, there was much love, joy, and peace with it. These are the fruits of the Spirit. Turn with me now to "Steps to Christ," p. 84. Speaking of the disciples after the ascension of Christ and of their bringing their requests in the name of the Father, we read:—

"And Pentecost brought them the presence of the Comforter, of whom Christ had said, 'he shall be in you.' And he had further said, 'It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you.' Henceforth through the Spirit, Christ was to abide continually in the hearts of his children."

Let us read Eph. 3:16, 17. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith." With that scripture put this thought: Henceforth through the Spirit Christ was to abide continually in the hearts of his children. Their union with him was closer than when he was personally with them. Have you ever thought that if you could have lived when Christ was here upon earth it would have been a very easy thing to believe on him? and it would have been a wonderful experience if you could have seen right there with him; but if we only receive him through the Spirit the union is closer now than it was then. The truth is; we do not believe that it is so and that is the reason why it is not fulfilled to us. The way to believe that is to thank God that it is true, and then we can rejoice in it.

Let us read the next sentence in this Testimony: "The light, and love, and power of the indwelling Christ shone out through them, so that men, beholding, marveled." The light, and love, and power is the Spirit that is to be given to us. There was to be much light and power in it, and also much love, joy, peace. Here it says: "The light, and love, and power of the indwelling Christ shone out through them." This is true, and the union is to be closer than when he was upon the earth. Now is that so in our experience? Is he with us always? We do not have to go to Jerusalem to see if he will come to the feast. He is at this feast; he is with you at home and abroad; no matter where I am, he is with me. Now that is a beautiful theory, but what we want to do in order for it to benefit us, is to open the door and let him in, and believe he is there and does abide with us continually.

Then his indwelling presence will appear in our lives. When he comes to dwell with us he wants to make use of us as instruments of righteousness. He is not the minister of sin. Every word that is spoken should be a word of Christ; every act that is performed should be an act of Christ. O, well, then, you say, we are to be infallible, and that is fanatical, and so I cannot go with you on that theory. I do not want you to go with me on that *theory;* I want you to go with me on that *practice.* You just let the Lord take care of that, and see how nicely he will do it.

It is a fact, now, that we stand and wait for everything to be explained, when it cannot be explained. It is utterly useless for me to take time to try to explain these things. "The natural man receiveth not the things of the Spirit of God," "because they are spiritually discerned." The only way to learn these things is by experience, and that experience comes by believing them before we understand them; and the way to understand them is to believe them; it is the only way that has ever been known. You find a person who has known the spiritual life and experience, the blessed experience of Christ's dwelling in him, and he is not around asking you how it can be so. No. He is around praising the Lord that it is so; it is a great deal better experience to praise the Lord that it is true. Do not ask how these things can be so. I cannot understand it, do not try to understand it; let Christ come in himself.

You will remember that the Tabernacle did not have any windows at all, and the covering outside looked black, almost ugly. Suppose someone had come along in the wilderness and seen the Tabernacle, and said, What a homely, dark object that is, I would not think the priests would like it. But, when they went inside it was all filled with light and beauty. Come inside, brethren, it is all light, beauty, joy, glory inside. But, if we stand outside and look at it, it does not look that way. Don't stand outside; come inside. There are mysteries connected with the indwelling of Christ in the heart that we shall study to all eternity, and we shall just praise God to all eternity for the wonders of his grace. Yet, so far as this is concerned it is just as simple as that two and two are four, because we enjoy the experience when we cannot explain it when we are not called upon to explain it.

Why, if we were obliged to explain everything which we enjoy before we enjoy it, we should never enjoy many things, because when we come right down to try to explain to a man how it is that when he puts bread and grains, fruit and milk, and other articles in the mouth, and they become flesh, bone, etc., he could not do it. When you come to me and say you will not eat again until you understand how that is, it will be very inexpensive board for you, brethren, for some time to come. It is the same thing with the spiritual. Why should anyone stand outside, and refuse to receive the light and power and blessing of Christ dwelling in him, because he cannot explain that power and cannot answer every objection to it. Go right on eating, even if you cannot explain everything. Christ dwells within by the Spirit that comes to us.

We can have enough in that one promise that we took up there, to make our hearts glad to all eternity. It has seemed to me as we have taken up this study, that some of us were waiting for something

beyond, without taking the blessings that are right here. They are just as full of light and glory and power as they can be. Now, the Lord wants us to receive his Spirit right now; he wants our hearts open all the time to receive it. The heart is opened by confession and repentance of our sins, by a spirit of contrition, by a permanent sense of unworthiness, and not being lifted up when he gives us of his grace and his power. And we are to receive the Spirit in that fullness that we are to rejoice in the Lord all the time.

"My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad." "He is my rock, and there is no unrighteousness in him." I can say that all the time; if anyone askes me, Have you lived so many years without sin? I will lay hold of the Lord: "He is my rock, and there is no unrighteousness in him." "Be strong in the Lord." "Rejoice in the Lord." Everything is in the Lord. Let us receive the light and receive everything in the Lord.

STATISTICAL REPORT.

STATISTICS OF HOME AND FOREIGN CONFERENCES AND MISSIONS.

(Report of W. H. Edwards, Recording Secretary, for Year Ending June 30, 1892.)

DISTRICT.	Conference or Territory.	Dates of Organization.	Ministers.	Licentiates.	Total laborers.	Churches.	Membership.	Tithe.
1. Atlantic	Atlantic	Sept. 27, 1889	5	5	10	8	459	$5,575.53
	Maine	Nov. 1. 1867	4	1	5	20	429	2,642.44
	New England	Aug. 24, 1871	7	2	9	25	809	9,052.35
	New York	Oct. 25, 1862	7	7	14	44	1,089	4,892.91
	Maritime		1	....	1	5	78	387.44
	Pennsylvania	Sept. 17, 1879	7	3	10	51	1,152	9,340.14
	Quebec	Aug. 16, 1880	1	1	2	6	140	594.32
	Vermont	June 12. 1863	6	2	8	16	423	2,441.73
	Virginia	Aug. 5, 1884	3	...	3	5	165	567.18
	West Virginia	Sept. 15, 1887	1	1	2	4	159	958.83
	Totals		42	22	64	184	4,903	$36,452.87
2. Southern	Southern Mission		4	6	10	19	447	3,245.40
	Tennessee River	—— —, 1880	4	..	4	8	150	1,292.40
	Totals		8	6	14	27	597	$4,537.80
3. Lake	Illinois	June 9, 1871	7	4	11	23	878	$11,155.15
	Indiana	Sept. 20, 1872	9	4	13	55	1,359	8,108.94
	Michigan	Oct. 5, 1861	25	18	43	118	4,819	37,934.40
	Ohio	Feb. 22, 1863	10	4	14	57	1,261	11,670.16
	Totals		51	30	81	253	8,317	$68,868.65
4. Northwest	Iowa	Sept. 20, 1863	12	13	25	85	2,232	$15,618.11
	Minnesota	Oct. 4, 1862	12	6	18	70	2,138	17,475.48
	Nebraska	Sept. 25, 1878	5	6	11	38	1,081	10,425.34
	South Dakota	Sept. 16, 1880	8	7	15	32	876	8,940.63
	Wisconsin	June 22, 1871	12	11	23	68	2,004	13,645.93
	Totals		49	43	92	293	8,331	$66,105.49
5. Southwest	Arkansas	May 21, 1888	2	4	6	14	314	$ 1,363.00
	Colorado	Sept. 26, 1883	7	..	7	12	463	4,900.86
	Kansas	Sept. 10, 1875	7	7	14	67	1,950	11,450.95
	Missouri	June 2, 1876	4	5	9	29	897	4,819.29
	Oklahoma		2	....	2	..	.....	33.60
	Texas	Nov. 18, 1878	5	3	8	16	527	3,650.89
	Totals		27	19	46	138	4,151	$26,218.59
6. Pacific	California	Feb. 15, 1873	16	7	23	41	2,404	$30,162.31
	Montana		1	2	3	2	52	1,044.24
	North Pacific	Oct. 25, 1877	10	4	14	34	945	11,189.56
	Upper Columbia	—— —, 1880	6	5	11	22	554	5,020.12
	Totals		33	18	51	99	3,955	$47,416.23
7. Foreign	Australia	Sept. —, 1888	7	2	9	7	492	$ 4,855.39
	British		2	1	3	9	231	3,096.08
	Central Europe	May 26, 1884	4	2	6	19	425	2,780.15
	Denmark	May 30, 1880	4	2	6	10	380	1,230 86
	New Zealand	May 27, 1889	2	3	5	6	254	2,603.15
	Norway	June 10, 1887	2	2	4	6	306	1,087.09
	South Africa	Dec. 7, 1892	2	1	3	5	188	34,077.32
	Sweden	March 12, 1882	7	1	8	19	493	905.85
	Polynesia		2	....	2	2	110	323.66
	Germany		2	2	4	6	195	1,114.42
	Russia		2	2	4	16	451	618.59
	South America		....	....	....	1	20	.....
	West Indies		....	....	....	1	17	18 00
	Central America		1	....	1	1	9	.....
	Totals		37	18	55	108	3,521	$52,710.56

RECAPITULATION.

DISTRICT.	Ministers.	Licentiates.	Total laborers.	Churches.	Membership.	Tithe.
1. Atlantic	42	22	64	184	4,903	$36,452.87
2. Southern	8	6	14	27	597	4,537.80
3. Lake	51	30	81	253	8,317	68,868.65
4. Northwest	49	43	92	293	8,331	66,105.49
5. Southwest	27	19	46	138	4,151	26,218.59
6. Pacific	33	18	51	99	3,955	47,416.23
7. Foreign	37	18	55	108	3,521	52,710.56
Totals	247	156	403	1,102	33,775	$302,310.19

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

—OF THE—

GENERAL CONFERENCE.

VOL. 5. BATTLE CREEK, MICH., FRIDAY, FEB. 24, 1893. No. 16.

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION PROCEEDINGS.

FIRST MEETING.

THE thirty-third annual session of the stockholders of the Seventh-day Adventist Publishing Association (second under the new charter) convened at the Tabernacle, in the city of Battle Creek, Michigan, at ten o'clock A. M., Feb. 23, 1893, according to the legal call in the REVIEW for three weeks, which call was read before the stockholders, as follows: —

The Seventh-day Adventist Publishing Association will hold its thirty-third annual session (second annual session under the new charter) in Battle Creek, Mich., on Thursday, Feb. 23, 1893, at the Tabernacle, at 10 o'clock A. M., for the election of a Board of Directors for the ensuing year, and the transaction of any other business that may come before the meeting. Any share-holder who cannot be present, has the privilege of selecting and empowering some one, if he has not already done so, to represent him or her by proxy. Blank forms for proxy will be sent to any who may request them.

CLEMENT ELDRIDGE,
URIAH SMITH,
W. H. EDWARDS,
A. R. HENRY,
HARMON LINDSAY,
O. A. OLSEN,
F. E. BELDEN,
} *Directors.*

The President, C. Eldridge, occupied the Chair.

The call for shares and proxies represented at the meeting, showed that there were represented 2053 shares and 6601 proxies, making a total of 8654, against an issue of 14,190.

The President then declared the meeting open for business, and called upon Elder S. N. Haskell to offer prayer.

By vote, the reading of the minutes of the last meeting was waived.

The report of the Treasurer, A. R. Henry, for seven months, ending Dec. 31, 1892, was given as follows: —

FINANCIAL STATEMENT OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

For Seven Months, Ending Dec. 31, 1892.

RESOURCES.

Real estate		$ 66,500 00
Per. property		86,011 10
Cuts and engravings		11,010 00
Notes receivable		14,978 98
Cash on hand		5,614 04
Cash in banks		17,604 93
Accounts receivable		104,955 48
Type		9,960 00
Material		26,450 37
Work in progress		22,663 73
Stock in sales room		82,697 79
Total		$448,446 42

LIABILITIES.

Notes payable		$116,601 90
Stock notes		1,509 35
Demand notes		22,948 40
Capital stock		141,270 00
Stock not capitalized		70,627 77
Donations and legacies		2,585 59
Accounts payable		72,513 64
Surplus	$13,177 38	
Net gain	7,212 39	20,389 77
Total		$448,446 42

Capital stock	$141,270 00	
Stock not capitalized	70,627 77	211,897 77
Surplus	13,177 38	
Net gain	7,212 39	20,389 77
Present worth		$232,287 54

The chairman then read a short address, which he supplemented with interesting remarks.

PRESIDENT'S ADDRESS.

This annual report of the Seventh-day Adventist Publishing Association really does not cover but seven months. But at our last annual meeting held April 28, 1892, there were but a few of the stockholders present, therefore it may not be out of place to give a general summary of the work done since our annual meeting in March, 1891. Since that time the corporate life of the Seventh-day Adventist Publishing Association has expired. On the 5th day of June, 1891, it entered upon a new existence for a period of thirty years under the same name. The transition of the Publishing Association from the old to the new was accomplished with much less friction and discontent than usually falls to the lot of a transaction of that nature.

At our last annual meeting, April 28, 1892, most of the stock was held by proxy by those located in Battle Creek, the new stock not being issued up to this time. Since the annual meeting we are happy to say that the stock has been issued to the old stockholders at the rate of five to one. The reissuing of stock was based on the supposition that every certificate of stock would be claimed. But after the allotted time of limitation fixed by law there will be another issue of stock of unclaimed shares. Owing to the fact that the General Conference convenes in February and March, the Board of Directors voted to change the close of the fiscal year of the Association from May 30, to December 31, there being no better time to hold our annual meeting and be able to present a full report of the Publishing House. By beginning our fiscal year January 1, we are enabled to have our reports ready at the General Conference where there is a larger representation of stock than can be brought together at any other time during the year.

During the first complete year from June, 1891 to May 30, 1892, the sale of books amounted to $411,924.12 retail price. Book sales for the last seven months, commencing with June 1, closing December 31, in harmony with the above decision of the Review and Herald Directors, amounted to $303,120.26. These figures will compare very favorably with the year 1890, our most prosperous year.

The office has been able to run on full time for the last seven months, employing all the way from 300 to 325 or 330 hands.

During the winter of 1891–92, owing to the large number of hands we were then employing, we were obliged to run eight hours for a few months. With this exception, the Office has with the large number of hands mentioned, run full time for the last four years. We have also done considerable night work, and have also sent about 10,000 books to Chicago to be bound during the last two years.

It is not necessary to go into the detail of the publishing work. The prosperity of the canvassing work in the different Conferences is an indicator of the work at the Review and Herald Office. When there is no demand for our product, the Office will run short of work.

I am glad to report that during the last seven months that there has been a greater degree of spiritual interest than heretofore. There is more devotion and consecration to the work than I have witnessed during my connection with this office. Outside of the regular prayer-meeting there is held once a week during the winter, Bible classes conducted by efficient teachers, which has added materially to the growth of those employed in the Office.

The prosperity of the Publishing House depends upon the canvasser. No private interests should be tolerated. Men called to responsible positions in the Office should devote all of their time and talents to the work they have accepted at your hand. If we follow the teachings of the Spirit of God, there is no reason why prosperity should not continually increase.

At the close of his address the chairman called upon G. W. Morse, manager of the Toronto Branch office, for a report of his office. He responded with the following: —

REPORT OF TORONTO BRANCH OFFICE.

The publishing work in Canada, as connected with this office, has been quite satisfactory the past year. Evidences of the prospering hand of the Lord have been numerous, and there is abundant occasion for praise to him for what has been accomplished.

"Bible Readings" and "Patriarchs and Prophets" are the only books that we have had manufactured at Toronto, as yet. We continue to employ the firm of Warwick and Sons to do our printing and binding, and find them satisfactory parties to deal with.

The two books mentioned, are the ones that have been handled chiefly by the canvassers, "Bible Readings" continuing to take the lead. Something has been done with "Great Controversy," and "Thoughts on Daniel and the Revelation," and the sale of our denominational trade books, tracts, and pamphlets has been gradually increasing. The Office keeps in stock a supply sufficient to meet probable demands, of all our denominational publications, including the Bible Students and Sentinel Libraries, also the publications of the Good Health Publishing Co.

The canvassing work in the Maritime Provinces has continued under the direct supervision of the Office. My brother, F. W. Morse, continued his

labors there as General Agent until about September 1, when, in response to the call of the General Canvassing Agent, he dropped the work to prepare for another field. Since then no General Agent has been appointed for that field.

The Quebec Tract Society has continued to carry forward the work in their province.

In the autumn of 1891 an arrangement was made with the Michigan Tract Society, whereby the canvassing work in Ontario is carried forward jointly by that Society and the Office. The Society supplies the field agent for the Province, selects and arranges with the canvassers as to territory and work, while the Office attends to all financial transactions with the canvassers. A percentage of all sales of subscription books in the territory thus managed, is placed to the credit of the Tract Society.

The office has continued to have charge of the work in Manitoba and the Northwest Territories. Last spring, in harmony with the counsel of the General Canvassing Agent and the President of the Publishing Board, Brother James Hackett, of Minnesota, was appointed as General Agent for that field.

British Columbia continues under the charge of the North Pacific Tract Society.

The number of canvassers who worked for varying periods of time during the year 1892 was as follows: Maritime Provinces, 20; Quebec, 13; Ontario, 70; Manitoba, 4; British Columbia, 3; total, 109. Total number of days work done by those canvassers, 5575, or an average of 51 days each. The actual sales of the Office for the year consisted of 13,679 copies of subscription books, the retail value of which was $32,027. The value of trade books, tracts, and pamphlets sold during the year was $1037.50, at retail prices, making the total retail value of publications sold during the year, $33,064.50.

Four years have elapsed since the establishment of this office. Through the favoring hand of Providence, the financial situation has continued favorable almost from the beginning. The trial balance and statement made last May (that being when the books were last closed) showed the net gain up to that time to be $5002.36.

An examination of the monthly trial balance for Feb. 1, 1893, with careful and safe computations made as to the situation at that time gives the following results: The entire indebtedness to the parent house was paid, and the balance is now in favor of the branch office. All bills for paper and the manufacture of books are paid. The cash on hand and in bank is more than sufficient to cover personal deposits with the office. Accounts receivable (upon which there is occasion to make but slight discount for bad debts) are nearly four times as much as accounts payable. The value of subscription books in stock, at wholesale prices, is $3,883.61; value of paper in stock, $1,050.00; value of all other publications in stock and miscellaneous items subject to invoice, such as electro plates, office fixtures, etc., $1,600.00, wholesale prices. This last item is partly estimated, but the estimate is known to be safe. Making a very ample allowance for bad debts and discount for usage on plates and office fixtures, the net profits of the office for the four years are shown to be not less than $7,500.00.

In considering the financial situation of the Office, it should be remembered that in addition to the usual and customary items of expense incident to carrying forward the work, the matter of duties on imports has required a considerable expenditure. The sum paid for this one item during the four years amounts to $3,053.18. No advance has been made on the selling price of publications because of this expense. In the payment of railway fares of canvassers, and expenses of institutes, the sum of $2,500 has been expended.

The prospects for the future of the canvassing work in the Canadian field are encouraging. It is purposed to enter New Foundland the coming season, also to send a canvasser to the Magdalene Islands. A canvassers' institute is being planned for the Maritime Provinces, to be held in April or May, and it is greatly desired that the conditions necessary to success in that field may be fully secured for the future.

The Quebec Tract Society is laying broader plans for the extension of the work in that Province.

Present indications show that a larger force than ever will enter Ontario the coming season. The office will join with the Michigan Tract Society in holding an institute at Battle Creek in March and April for the training of canvassers for both Michigan and Ontario.

It is also confidently expected that the canvassing force for Manitoba and the Northwest Territories will be increased the coming season. Through the kindness of the Minnesota Tract Society, the canvassers for that field will have the privilege of attending their institute the coming spring. Our agent, Brother Hackett, will aid in the work of that institute. In harmony with her usual liberal policy, Minnesota has thus far furnished all the canvassers for our western Provinces—which kindness is heartily appreciated.

With some changes, which it is hoped will be secured it appears evident that the canvassing work in British Columbia can be made to reach much larger and more satisfactory proportions than heretofore.

We feel especially grateful to the Publishing

Board, and to Captain Eldridge in particular, for many kindnesses shown in connection with the work of the Toronto branch. To them is due large credit for the success of the same.

In this connection I should be remiss not to make special mention of the invaluable aid that Mrs. Morse has rendered in connection with carrying forward the work that has been given us to do. Her first and best thoughts, cares and labors have always been given to the interests of the work, and her counsels have been wise and helpful to a marked degree.

The report was accepted on motion of J. M. Loughborough.

C. F. Curtis, manager of the Atlanta Branch Office, submitted the following report:—

REPORT OF THE ATLANTA BRANCH OFFICE.

We rejoice in the progress of the third angel's message in the Southern States. Thousands of pages of truth are in the homes of the people. Sabbath-keepers are springing up here and there ready to help swell the cry and speed on the glad tidings of the soon-coming King. The Southern people will buy books when they will not listen to the ministers. Many who have entered the work are developing into ministers, State agents, and faithful canvassers, and are beginning to bear heavy burdens in connection with the Southern work. Experience teaches us that those who have always lived south, are best adapted to labor with this people as they know their wants and how to reach them. For this reason we are especially anxious to develop home talent.

The locating of the Southern Branch Review and Herald, and the books bearing the Atlanta imprint was just what was needed to remove some of the difficulties which stood in opposition to a rapid growth.

The second year after the Office was located, we had a display of our books at the Piedmont Exposition, held in Atlanta, and took the first premium for best paper, binding and general book work, over John B. Alden, Webster & Co., and "Old Book Store."

This was an advance step, as by this means we were enabled to get acquainted with many who we otherwise could not meet, and hundreds received some knowledge of the Office and our books, through the display, cards, circulars and souvenirs, which were handed out, so that in many instances when our agents called to show our books, the people remembered seeing them at the Exposition, and were glad of the opportunity of getting them.

A little over a year ago we started the publication of a bi-weekly mimeograph paper for the benefit of the canvassers throughout the District, which is proving a great blessing and encouragement to our workers. As it is printed for their special benefit they feel free through this means to communicate their experiences to each other.

During the past year two canvassers institutes were held, one in Georgia which was attended by the agents from Mississippi, North Carolina, Cumberland Mission Field, Alabama, Georgia, we paying the railroad fare to and from the institute and furnishing the provision while there. The entire cost of this institute was $571.88; from this meeting about fifty canvassers joined companies and engaged in the work.

The institute in Florida was held in De Leon Springs near the center and easily accessible from all parts of the State. About twenty canvassers were present who entered the work at the close of the institute. The expenses of this meeting amounted to $187.83.

We considered these meetings not only a financial success as shown by the increase of sales, but they have been a source of great spiritual blessings to those who availed themselves of this opportunity. By thus bringing the workers together they were able to exchange experiences and devise plans whereby to meet certain difficulties which retard the work in various localities. The Atlantic Office has been running three years and four months, and the following figures will give you an idea of the steady growth of the work:

Month of September 1889, sold	$ 130 70
" " 1890, "	998 78
" " 1891, "	1267 46
" " 1892, "	2130 32
Sales for the year 1889–90,	$ 4,636 75
" " " " 1890–91,	10,439 73
" " " " 1891–92,	15,548 68
" (September to January) 1892–93,	6,472 37
	$37,097 53
Total expense first year	$ 912 74
" " second year	709 32
" " third year	1,254 73
The net gain for first year	$ 482 59
" " " " second year	3,336 38
" " " " third year (nine months)	3,831 23

We have tried to get the work on broad, sound, business principles as we understand them, aiming to ever advance the prestige of the canvassing work, never allowing it to stand still for a moment, but keeping always in the onward march of progress. We have tried to favor every possible assistance to make the individual canvasser a success, which is the foundation of the canvassing work.

Our "policy" is a broad and liberal one, without being reckless, and we wish to maintain that element of conservatism which will commend us to the con-

fidence of all. We feel that notwithstanding the clouds and perplexities the Lord is blessing the work in the south. His prospering hand has been with it and to him be all the praise.

Upon motion of C. L. Boyd this report was also accepted.

It was voted that the Chair should appoint the usual committees, which was done, as follows: —

On Nomination: — S. N. Haskell, J. B. Goodrich, and Frank D. Starr.

On Resolutions: — R. M. Kilgore, U. Smith, and M. H. Brown.

After further remarks by the Treasurer, meeting adjourned to three o'clock P. M., Friday, March 3, 1893.

C. ELDRIDGE, *President.*

W. H. EDWARDS, *Secretary.*

GENERAL CONFERENCE PROCEEDINGS.

SEVENTH MEETING.

THE General Conference convened for its seventh meeting Thursday, Feb. 23, at 3:00 o'clock P. M. Prayer was offered by Elder D. A. Robinson.

The Committee on Resolutions presented in addition to the report found on page 337 of the BULLETIN, the following: —

Whereas, The Foreign Mission Board, which is composed of the General Conference Committee and six other members, is better acquainted with the circumstances connected with the labors of our missionaries in other lands, than any other committee can possibly be; therefore,

7. *Resolved*, That the Foreign Mission Board be authorized to audit all the accounts of laborers in their employ, instead of this work being done by the regular General Conference Auditing Committee.

8. *Resolved*, That the request of the delegate from England (Elder D. A. Robinson) that the Educational Secretary visit Great Britain during the coming season be referred to the Foreign Mission Board, for favorable consideration.

9. *Resolved*, That we extend substantial assistance in providing a suitable house of worship in Melbourne, Australia.

Whereas, The establishment of a school for the training of workers in Australia, is of more than local significance and importance, on account of the proximity in which it will be to Australasia, Polynesia, Malaysia, and other divisions of the earth, therefore.

10. *Resolved*, That we hold ourselves in readiness to assist in the establishment of such a school in that field; that we will appoint two members on the locating and building committee; and that, according to their proposition, we will contribute the sum of $10,000 to the enterprise, providing the friends in that field will raise $20,000.

11. *Resolved*, That we open the work in Queensland, Australia, by sending thither two laborers and supporting them for one year, with the understanding that the Australian Conference assume the charge of the work at the end of that time.

Whereas, Since the last preceding gathering of this body, death has made serious inroads into our ranks, causing us to lament the decease of a number of our prominent members and laborers, among whom may be mentioned Elders R. F. Cottrell, and E. R. Jones, and Capt. J. M. Marsh, and J. I. Tay of the "Pitcairn"; therefore,

12. *Resolved*, That while we mourn the loss of these brethren and laborers, we bow in submission to the providence which has removed them from us.

13. *Resolved*, That we extend to the friends immediately connected with these brethren, our sympathy in their bereavement, and that we will cherish with respect and affection their precious memory.

14. *We recommend*, That the Conference consider the request made to the Educational Secretary that a school be opened at Mt. Idaho, Idaho, so far as to send a representation of the denomination to visit the place with proper authority to act in case a personal investigation of the situation should warrant it; it being distinctly understood,

(1.) That neither the General Conference nor any State Conference be asked to furnish any money with which to erect the building.

(2.) That no obligations be assumed to conduct a school of higher grade than a good grammar school.

15. *We recommend*, That local schools for white students and colored students be established at such places in the South, and on such a plan, as may be deemed best by the General Conference Committee after careful investigation of all the circumstances.

Whereas, The Supreme Court of these United States, contrary to the principles upon which our government was established, and contrary to the Constitution of the same, has declared this to be a Christian nation; and,

Whereas, The Congress of the United States following in the same course that the Supreme Court has taken, has violated the Constitution, and invaded the dearest rights of the people, by legislating upon the subject of religion, deciding a religious controversy, and establishing a religious institution, in the matter of closing the World's Fair on Sunday; therefore, be it

16. *Resolved*, That we do hereby submit to the government and people of the United States this our appeal and remonstrance:—

As Christians, we appeal on the ground of the divine right which Jesus Christ has recognized and declared — the right of every man to dissent even from the words and the religion of Christ, in the words: "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47.

As Protestants, we appeal on the ground of the historical right to protest against every interference of civil government in the affairs of religion; the grand charter of Protestantism, the Augsburg Confession declaring: —

"The civil administration is occupied about other matters than is the gospel. The magistracy does not defend the souls, but the bodies, and bodily things, against manifest injuries, and coerces men by the sword and corporal punishment, that it may uphold civil justice and peace. Wherefore, the ecclesiastical power has its own command, to preach the gospel and administer the sacraments. Let it not by force enter into the office of another; let it not transfer worldly kingdoms; . . . let it not prescribe laws to the magistrate touching the form of the State; as Christ says, 'My kingdom is not of this world.'"— *Article XXVIII.*

As American citizens, we appeal on the ground of the specifically declared constitutional right to the free exercise of religion according to the dictates of the individual conscience, totally free and exempt from all governmental connection, interference, or control.

As men, we appeal on the ground of the natural right of mankind to render to the Creator such homage and such only as each

believes to be acceptable to him: which right men possess by virtue of being men, and not by virtue of government; which was theirs before government was, and which would be theirs though there were no earthly government at all; which is their own, in the essential meaning of the term; which is precedent to all the claims of civil society, and which would be the same to each man though there were not another person on the earth; which they do not hold by any sub-infeudation, but by direct homage and allegiance to the Owner and Lord of all.

And whether as Christians, as Protestants, as American citizens, or as men, what we mean by religion, always and everywhere, is, "the duty which we owe to our Creator, AND THE MANNER OF DISCHARGING IT."

Finally, in this our appeal from this action of the government of the United States, and our remonstrance against the principle, and all the consequences, of the action, we adopt (and adapt) the words of Madison, Jefferson, the Presbyterians, the Baptists, the Quakers, and the other good people of Virginia, in their memorable defense from 1776 till 1785 against the establishment of the "Christian religion" there and the making of that "a Christian State."

We would humbly represent that the only proper objects of civil government are the happiness and protection of men in the present state of existence, the security of life, liberty, and property of the citizens; and to restrain the vicious and encourage the virtuous by wholesome laws, equally extending to every individual. But religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge.

1. To illustrate and confirm these assertions, we beg leave to observe that, to judge for ourselves, and to engage in the exercise of religion agreeable to the dictates of our own consciences is an inalienable right, which, upon the principles on which the gospel was first propagated, and the Reformation carried on, can never be transferred to another. We maintain, therefore, that in matters of religion no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance.

2. If religion be exempt from the authority of society at large, much more is it exempt from the authority of the government. The latter is but the creature and vicegerent of the former. Its jurisdiction is both derivative and limited. It is limited with regard to the co-ordinate departments of the government, and more necessarily is it limited with regard to the whole people.

The preservation of free government requires not merely that the metes and bounds which separate each department of the governmental power be invariably maintained, but more especially that neither of them be suffered to overleap the great barrier which defends the rights of the people. The rulers who are guilty of such encroachment exceed the commission from which they derive their authority, and are tyrants. The people who submit to it are governed by laws made neither by themselves nor any authority derived from them, and are slaves.

3. It is proper to take alarm at this experiment upon our liberties. We hold this prudent jealousy to be the first duty of citizens, and the noblest characteristic of the American revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled itself in precedents. They saw all the consequences by denying the principle. We revere this lesson too much soon to forget it.

Who does not see that the same authority that can establish Christianity, in exclusion of all other religions, may establish with the same ease any particular sect of Christians, in exclusion of all other sects? And it is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith, without erecting a claim of infallibility, which would lead us back to the Church of Rome. Who does not see that the same authority that can require assent to Christianity as the national religion, may, with the same propriety, require assent to each particular phase and feature of that religion? that the same authority that can require the observance of the "Christian Sabbath," may, by the same right, require the observance of every other "Christian" practice, custom, or institution? nay, more, that with the same propriety and the same right, the authority which may require assent to Christianity as the national religion, may require assent to any other religion which the shifting policy of government might seem to demand? For it is certain that there is no argument in favor of establishing the Christian religion which may not, with equal propriety, be pleaded for establishing the tenets of Mohammed by those who believe the Koran; or Buddhism or any other religion by those who believe in such religion.

4. During almost sixteen centuries has the legal establishment of "Christianity" been on trial, under a number of different claims and phases. What have been its fruits? More or less in all places pride, indolence, and insolence in the favored clergy; ignorance and servility in the assenting laity; in both superstition, bigotry, and persecution. Inquiring of the teachers of Christianity, for the ages in which it appears in its greatest power and luster; those of every sect will point to the time before its incorporation with the civil power, whether it be viewed in its first propagation by the apostles, or in its revival in the great Reformation.

5. On the other hand, what influence, in fact, have established religions had on civil society? In some instances they have been seen to erect a spiritual tyranny on the ruins of civil authority; in many instances they have been seen upholding the thrones of political tyranny; in *no instance* have they been seen the guardians of the liberties of the people. A just government, instituted to secure and perpetuate public liberty, needs them not. Such a government will be best supported by protecting every citizen in the enjoyment of his religion, with the same equal hand which protects his person and property—by neither invading the equal rights of any sect or individual, nor suffering any sect to invade those of another or of any individual.

6. This establishment of a national religion here is a serious departure from that generous disposition of this government, which, offering an asylum to the persecuted and oppressed of every nation and religion, has made this nation the glory of the ages and the admiration of the world. What a melancholy mark are these acts of sudden degeneracy! Instead of holding forth an asylum to the persecuted, they are themselves a signal of persecution. They degrade from the equal rank of citizens all whose opinions in religion do not bend to those of the governmental authority. Distant as these may be in their present form from the Inquisition they differ from it only in degree. The one is the first step, the other is the last, in the career of intolerance. Henceforth the magnanimous sufferer from this cruel scourge in foreign regions must view this action of our government as a beacon on our coast warning him that now there is on earth no haven where he may be secure from religious oppression and persecution.

7. Finally, the equal rights of every citizen to the free exercise of religion according to the dictates of the individual conscience is held by the same tenure as all other rights. If we recur to its origin, it is equally the gift of nature; if we weigh its importance, it cannot be less dear to us. If we consult the National Constitution, the grand charter of those rights which pertain to the good people of the United States, it is not only enumerated with equal solemnity, but it is reserved with studied and special emphasis.

Either, then, we must say that the will of the governmental

authority is the only measure of that authority, and that in the plentitude of that authority it may sweep away all our fundamental rights, or that it is bound to leave this particular right untouched and sacred. Either we must say that the governmental authorities may control the freedom of the press, may abolish the trial by jury,— nay, that they may despoil us of our very right of suffrage and erect themselves into an independent and hereditary body, or we must say that they had no authority to make the declaration and decision, or to pass the acts under consideration.

We say that the government of the United States has no such authority, and in order that no effort may be omitted on our part against so dangerous a usurpation, we oppose to it this appeal and remonstrance.

We, therefore as Christians, as Protestants, as American citizens, and as men, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the natural rights of mankind, of the Constitution of the United States, of the history of more than eighteen hundred years, and of the Lord Jesus Christ, solemnly publish and declare that we are and of right ought to be, free and independent of all connection, direction, dictation, interference, or control, of the government of the United States, *in matters of religion or religious observance or institutions of any kind or degree*; and that, as such, as far as earthly authority is concerned, we have full right to be religious or not religious, to worship or not to worship, to observe a day or not to observe it according to the dictates of our own consciences and the convictions of our own minds.

And for the support of this appeal, remonstrance, and declaration, and with a firm reliance on the protection of the God and Father of our Lord Jesus Christ, we mutually pledge to each other and to the world, our lives, our fortunes, and our sacred honor.

Following the reading of these, the report of the Committee on Resolutions, found on page 337 of the BULLETIN, was considered.

Elder Conradi spoke at length upon resolution 3, giving many reasons for its adoption and more firmly establishing the work in Germany.

Elder D. A. Robinson, W. A. Spicer, J. I. Gibson, C. Eldridge, and others spoke to resolutions 4, 5, and 6.

Pending the consideration of these resolutions the meeting adjourned.

THIRD ANGEL'S MESSAGE.—NO. 16.

ELDER A. T. JONES.

I RECEIVED a letter a little while ago from Brother Starr in Australia, I will read two or three sentences because they come in well just at this place in our lessons: —

"Sister White says that we have been in the time of the latter rain since the Minneapolis meeting."

That is just what we have found in our own study of these lessons, is it not? Brethren, how much longer is the Lord going to wait before we will receive it? He has been trying these four years to have us receive the latter rain, how much longer is he going to wait before we receive it? Now this subject will join right on to Brother Prescott's, and his talk is simply the beginning of mine; and what he called upon every one here to do is what every one should have done four years ago.

And the fact of the matter is, something is going to be done. Those who will seek the Lord that way, who will receive his message that way, will get what he wants to give. Those who will not do that will be left to themselves, and when that is done it will be forever. And that is the fearfulness of the situation at this meeting; that is what lends to this meeting its fearful character. The danger is that there will be some here who have resisted this for four years, or perhaps who have not resisted it that long, who will now fail to come to the Lord in the way to receive it, and fail to receive it as the Lord gives it, and will be passed by. A decision will be made by the Lord, by ourselves in fact, at this meeting. On which side are you going to be found?

Here is another word that teaches the same point that we had last night in our lesson, to receive the word of God just as it is, just as he says it, with no question of our own. Brother Starr says that he was talking with Sister White one day about the angels at Mt. Sinai at the giving of the law, and he says this: —

"She saw that the angels, ten thousand times ten thousand, and thousands of thousands, surrounded the people of God as they assembled around the mountain, and all above them, thus making a great living tabernacle from which every evil angel was excluded; that not one word that was to come from the voice of Jesus should be altered in any mind, or one suggestion of doubt, or evil, to a soul, be made."

Now that is what we want here. [Congregation: "Amen."] What we want right here is for each one to just put up his own prayer himself, for himself, to the Lord to cover us with such a canopy as that at this Institute, that when the words of the Lord are read, not one word shall be altered in any mind from just what God speaks, and that not one suggestion of doubt or evil shall come to a single soul; but that we, each one may receive just what the Lord says in his own way, *as he* says it, and as *he* means it.

Then further from Brother Starr: —

"In a late testimony to an individual here, Sister White was forbidden to send it to him in writing, but to read it personally; for the reason that evil angels are at work *substituting words* for those that are written. Other words are pronounced in his ears and he gets a meaning just opposite from that designed of God."

Well if that man needs that, is he the only one in the world that needs it? If Satan is working that way, is he going to confine himself to Australia? Then don't you and I need to have our ears anointed as well as our eyes, that we may hear? And does

not that word of Jesus, "Take heed how ye hear," come to us?

Then another instance there: A brother had been carried away by connection with secret societies, and had gone through with them until he was about ready to take the highest degree.

A testimony came for him; God presented his case to her as a man just upon the brink of a precipice to whom it was dangerous to call out even. Sister White asked the Lord what she could do for him, and as she prayed, the angel said, "Give him the pass word. Give him the pass word into the heavenly society, '*Jesus Christ and Him crucified.*'"

What is the pass word into the heavenly society? [Congregation: "Jesus Christ and Him crucified."] That is the only thing that you and I have any business to know anything about; that is his message to the world, "Jesus Christ and Him crucified;" that is the passport.

Now turn again to Romans 4th chapter. We want to read of the righteousness of God, and while we read of this righteousness of God, we want to receive it just as the Lord has spoken it. Do n't forget now, we want that canopy of angels over us and around us, that no word may be perverted to our understanding. We want to receive it just as he gave it.

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." What was it that was counted unto Abraham for righteousness? [Congregation: "He believed God."] When God said a thing, Abraham believed it. He said "that is so." What was it that the Lord said to him? Let us turn and read, because that is important to us. Gen. 15:4-6: "And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it unto him for righteousness."

Now do you believe that Abraham became righteous in just that way? [Congregation: "Yes."] Honestly now, do you? [Congregation: "Yes, sir."] Do you know he did? [Congregation: "Yes."] The Lord called Abraham out and said, Look at the stars and tell the number of them, so shall thy seed be. Abraham said, "Amen." That is the Hebrew, Abraham said, "Amen." And the Lord said, "You are right."

"Now do you know that it was as simple a transaction as that? Was it just like calling you and me out of this Tabernacle, and the Lord saying to us, See the stars; tell the stars if thou be able to number them. Yes, so shall such and such be. And we say, "Amen." And he should say, "You are righteous." Suppose the Lord called you and me out to-night. No, he can do it without calling us out. He called Abraham out doors, to show him the *stars;* but he can show us *sins* without calling us out doors. Has he shown you a great many sins? Has he? [Congregation: "Yes."] Now he says, If thou be able to number them, "they shall be white as snow." What do you say? [Congregation: "Amen."] Then what does the Lord say? [Congregation: "You are righteous."] Are you? [Voice: "Yes."] Do people become righteous as easy as that? Is it as simple a transaction as that? [Congregation: "Yes."] Amen. Thank the Lord. Now let us turn again to the 4th of Romans and get the particular verse where this is told. Rom. 4:23, 24: "Now it was not written for his sake alone, that it was imputed to him; but *for us also*, to whom *it shall be imputed*, if *we believe on him* that raised up Jesus our Lord from the dead."

Some of the brethren were saying this morning in the social meeting, that last night they felt as though they would like to praise the Lord out loud, but they thought they had better not. "Quench not the Spirit." If you want to praise the Lord for anything, the Lord tells you to do it. We might as well start here as any other time to have Seventh-day Adventists praise the Lord, or say, "Praise the Lord," in meeting. We might as well start that here as anywhere.

What the Lord said to Abraham, Abraham believed: And what he says to you and me, you and I believe, then we get the same results. It is not some particular thing that the Lord says, that we must believe in order to be righteous; *whatever* he says *believe* it, and then he says "you are right."

I would like to know whether it is not so, that when the Lord says a thing he is right? [Congregation: "Yes."] Then when I say that is so, am I not right? [Congregation: "Yes."] What in the world hinders me from being right? Can you tell? I will say it again: When the Lord says a thing, is he right? [Congregation: "Yes."] He *is right* in saying it; then when I say "that is so"; when I say "Amen"; when I say "be it so"; when I say "yes, that is so," then am I not right? Yes. Am I not right just as certainly as he is? Certainly. Can even he say I am wrong? [Congregation: "No."] He says a thing, and I say the same thing; can he say I am wrong? [Congregation: "No."] When you say the same thing, can he say that you are

wrong? [Congregation: "No."] Well then, when we are in such a situation that the Lord himself cannot say that you and I are wrong, I would like to know what in the world is the reason we are not right? And believing God puts us in just that situation, as he did Abraham. I would like to know what can keep us out of heaven then? What can keep us out of the kingdom of God, *then?*

The only thing that can keep you and me out of the kingdom of God is to tell the Lord that he lies; and if you and I will stop that business we will get into heaven all right. That is just what people need to do, to stop telling the Lord that he lies. "He that believeth not God hath made him a liar." But whoever would make God a liar, is a liar himself, and liars cannot get into the kingdom of God.—"Without are liars" and all those other people referred to in Rev. 21: 8, 27, and 22: 15. Then the thing we want to do is to stop lying. Let us quit right now. Stop lying. No difference what the Lord says, you say, "That is so."

Don't you see this is the whole story, and the very idea that Brother Haskell was trying hard to inculcate upon us here in our lessons, that there is salvation in every line of the Scriptures. For God says it, don't he? Well, when God says it, and we say it, then we are righteous, that is the end of it. God said that to Abraham; Abraham said, "Amen, that is so, I take that." So this shows that there is salvation in every line of the Scriptures, in every thing God says.

Romans fourth chapter tells more about what Abraham said, or rather what he thought. Rom. 4: 20–22: "He staggered not at the promise of God through unbelief: but was strong in faith giving glory to God: And being fully persuaded that, what he had promised, he was able to preform. And therefore it was imputed to him for righteousness." Now as I read last night without reference to the third chapter of Romans, that Christ was set forth to be a propitiation for sin that is past, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." The thought is, that God is righteous in the doing of it; this is sufficient; he has met every demand. He is perfectly able, then, to justify the believer in Jesus, is he not? He is perfectly able to make the man righteous who believes in Jesus. He has promised to do that for every one who will believe in Jesus: Well, do you believe he is able to perform what he has promised? Has he not promised to do that? [Congregation: "Yes."] Do you believe he is able to perform what he has promised? [Congregation: "Amen."] Is he? [Congregation: "Yes."] Amen. *Therefore* it *is imputed to you* for *righteousness.* [Congregation: "Thank the Lord." "Glory to God." "Praise the Lord." That is all the story. [Congregation: "Praise the Lord."]

The story is simple enough, the mischief of it is, though, that we allow so much of Satan's devices to get in to mystify it. That is the mischief of it. He does not want that, he wants it to be just as simple as he has told it; and he has told it so simply that a little child can understand it and receive it. And you who do not receive it as a little child, cannot receive it. So I say again, that it is no difference what God says or when he says it; *whatever he says,* we, like Abraham, say "Amen"; "Lord I believe that"; "That is so." Then he says you are right. And you are right, too.

Let us read on now, in Rom. 4: 3–5: "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Believeth on him that justifieth who? [Congregation: "The ungodly."] Who is it, in this world, that the Lord justifies? [Congregation: "The ungodly."] The ungodly; I am glad of it; for that assures me everlasting salvation. If it were otherwise there would be no hope for me. If God justified people who were only half saints that would leave me out. If he justified people who had only *one* good thing, that would leave me out. If he justified people who had only a little good about them, that would leave me out. But, thank the Lord, *he* is so *good, he* loves me *so much,* he has such wondrous *power,* the divine power of his righteousness is so *great,* that when he pronounces that word upon such a corrupt sinner as I am it makes me through and through righteous in the sight of God. [Congregation: "Amen."] That is the worth of God's word "righteousness."

And because he is so good; because there is such divine power in his righteousness; and because he justifies the ungodly; therefore I have the perfect security of his everlasting salvation. Then what in the world is going to keep me from being glad? Can you imagine anything that is going to keep me from being glad? Can you imagine anything that is going to keep you from being glad? It is not enough for me to be glad; I want you to be glad; I can attend to my part of it. [Voice: "I am glad."] Amen.

"To him that worketh not." Yes, if it required works I could not do enough. If there was anything at all required it would leave me out. But O,

as we read the other night, ye have "sold yourself for naught" and "ye are redeemed without money." But not without a price; but lo, *he* has paid the price. And the blessing of it is that he was rich enough to pay the price, and the other blessing is he was good enough to spend all his riches in paying the price, that he might have me. He can have me.

I have heard brethren say, "I thank the Lord I have confidence in him." I thank the Lord he has confidence in me. I think it is little enough for *a man*, for whom the Lord does that much, to have confidence in the Lord; but to think that the Lord would make such a wondrous investment in me with the confidence of ever getting the worth of it; *his confidence* in me I cannot grasp. That is too wonderful for me. And I am thankful that the Lord had that much confidence in his risk upon me. For that reason I am so glad I do n't know what else to do. Brethren, the Lord is good. [Congregation: "Amen."] Then let us trust him.

"Even as David also describeth the blessedness of the man"? Well, I should say so. I should say so. The blessedness of the man "unto whom God imputeth righteousness *without works*." Brethren, do *you* know the blessedness of that man? or are there some in this house who know only the distressedness of that man, who tries to get it by works? There is no *blessedness* of that kind; the Bible does not describe any blessedness of that kind. That is all distressedness only, and you know it. But God describes the blessedness of the man to whom God imputeth righteousness without works saying, "O the blessedness of the man." That is the way David said it, in his own language, but in ours it is translated simply "Blessed is the man." O the blessedness of the man whose iniquities are forgiven, and whose sins are covered.

There is a blessedness to that man; I tell you there is. O the blessedness of the man to whom he will not impute sin. To whom the Lord will not impute sin, because that man has received the gift of Jesus Christ, and all that God has given in him, and when he looks at that man, he sees Jesus Christ; he does not impute sin to that man at all. Oh the blessedness of the man to whom the Lord will not impute sin!

"Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness." Three times, you see, there inside of nine verses, three times the Lord has said it over, Faith counts for righteousness. Look at it. "Abraham believed God and it was counted unto him for righteousness;" "To him that believeth on him that justifies the ungodly, his faith is counted for righteousness." "We say that faith was reckoned to Abraham for righteousness." Brethren, let us do like Abraham did; let us say "Amen." [Congregation: "Amen."] Counting that what God has promised he is able to perform. [Congregation: "Amen."] And then thank the Lord that he imputes to us righteousness, and makes us free.

"How was it then reckoned? When he was in circumcision, or in uncircumcision?" Did not he have to go and circumcise himself and all his house before he could be righteous? [Congregation: "No, sir."] "When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision." When he was a Gentile. Is that so? [Congregation: "Yes, sir."] Abraham was counted righteous when he was a Gentile? [Congregation: "Yes, sir."] A heathen? [Congregation: "Yes, sir."] Before he was circumcised? "And he received the sign of circumcision, a seal of the *righteousness*" that he had? [Congregation: "Righteousness *of the faith* which he had."] Does n't it say, he received the sign of circumcision, a seal of the righteousness which he had? [Congregation: "No; 'A seal of the righteousness of the faith which he had.'"] Yes, sir; yes, sir; "he received the sign of circumcision, a seal of the righteousness *of the faith* which he had." [Congregation: "Amen!"] A seal of the righteousness of the faith which he had; not the righteousness that he had; but the righteousness of the faith which he had; because the *righteousness* that he had, came by the *faith* that he had.

"And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised." Is that you? Father of all them that *believe* God. [Congregation: "Amen."] All them that *believe*. Is that so? [Congregation: "Yes, sir."] That righteousness might be imputed unto them also. He is the father of all them that believe, what for? "That righteousness might be imputed unto them also." Come along, then. "Father of all them that believe." No wonder he could not count them; only the mind of God could count the seed of Abraham. They are indeed numberless as the stars, but lo, of the stars it is said, "He calleth them all by their names," and he is able to number us, he knows us by name, and the blessing of it is, he is going to give us a new name. I tell you, brethren, the Lord loves us. Indeed he does.

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but *through the righteousness of faith*." Is that so? [Congregation: "Yes."] "For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath." Does it? [Congregation: "Yes."]

Does it now? [Congregation: "Yes."] Then how much righteousness is any man going to get out of the law? [Congregation: "None."] That is not what the law is for; "the law worketh wrath."

"For where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise *might be sure*." Oh! The Lord wants his promise to be sure to us, does he? And in order that it might be sure to us, where did he put it? Therefore it is of *faith, that* it might be by *grace; to the end* the promise might be *sure*." Look now; think of that carefully. I will say it slowly. "Therefore it is of *faith, that* it might be by grace. The word "that" is what I am after. What does it mean? In order that, just this way. "That it might be by grace." Then it is of grace, is it? [Congregation: "Yes."] It is of *faith*, that it might be by *grace;* what for? "That it might be *sure*." Then he who receives anything from God by faith, he is the man that is sure of that thing, isn't he? [Congregation: "Yes."] And he who thinks of getting anything from God in any other way than *by faith*, never can be sure that he has it, because in fact he does not have it at all. Do you see that? [Congregation: "Yes."] Let us act that way.

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure *to all*." Good. [Congregation: "Amen."] To *all*. To ALL. "To the end the promise might be *sure* to *all* the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the Father of us all (as it is written, I have made thee a father of many nations), before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." What does he do? [Congregation: "Quickeneth."] What is that? [Congregation: "Makes alive."] Giveth life unto the dead. "Calling those things that be not as though they were." When he calls a thing that is not as though it were, then *is* it? [Congregation: "Yes."] Did not he do that when he made the worlds? There were no worlds; he called them; what then? [Congregation: "They were."] There was no light; he called the light: "there was light."

In me is no righteousness; here is all ungodliness; here is all uncleanness; God has set forth that same One who declared the word and the worlds came, and who declared the word "light," and light came — he has set forth that same One to declare righteousness in place of this body of sin. [Congregation: "Praise the Lord."] In this place, this body, this character of sin, he calls that which is not as though it were, and, thank the Lord, it is. [Congregation: "Amen."] In this place which is all uncleanness he has set forth that blessed One to declare holiness and he calls this thing which is not as though it were, and, thanks be to his almighty power, it is. [Congregation: "Amen."] And I am glad of it. "Calleth those things which be not as though they were." A sinner is not righteous; the ungodly are ungodly; but God calls that which is not, as though it were, and it is. [Congregation: "Amen."] It is.

"Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadnes of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." He was raised that we might be justified; raised for our justification. I am going to let him accomplish what he was raised from the dead for. That is settled. He knows how to do it, and he can do it; and I am going to let him.

Now the fifth chapter of Romans: —

"Therefore being *justified* by *faith*." What do you say? [Congregation: "Amen."] Therefore being made righteous, being justified by faith, "we have peace with God." And I know it; don't you? We *have* peace with God. He says so. Then it is so. Even though it were not so. Then it is so. Even though it were not so, it is so after he calls those things that be not as though they were. We cannot understand it; but we can know it. I know it; and that is all I care to do.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace. How did we get into this grace? By faith. We have it, thank the Lord. "Wherein we stand." Do we stand there indeed? [Congregation: "Yes."] He says so; it is so, is n't it? He says so, and it is so. He says we stand there; and we do, thank the Lord. "Wherein we stand, *and rejoice* in hope of the glory of God." Do n't we? He says we rejoice, and we do. Because when he says we do, he is right; and we say, "Amen," and then we are right. "And not only so, but we glory in tribulations also." Tribulations will come along as easy as can be; but they will not amount to anything against us. "For I reckon that the sufferings of this present time are not worthy to be compared to

DISTRICT NUMBER ONE.

CONFERENCE.	Church.								Tract Society.					Sabbath-school.			
	Number.	Unorganized Companies.	Membership.	Ministers	Licentiates.	Tithe.	Total Contributions to Foreign Missions	Camp-meetings.	Net Worth.	Average Stock Carried.	Due Publishing Houses.	No. Canvassers.	Book Sales.	Number.	Membership.	Contributions	Donations.
Atlantic	7	....	351	4	5	$6,021.11	$1,340.99	..	.....	.....	.....	30	$25,168.10	16	417	$632.88	$358.19
	....	....	459	5	5	5,575.53	1,354.39	1	$375.00	.....	$1,350.00	20	19,181 58	22	509	649.36	430.05
Maine	20	....	454	3	1	2,240.36	513.54	..	.....	.....	.....	15	5,590.00	24	270	186.27	135.70
	20	1	429	4	1	2,642.44	404.10	1	.....	500.00	1,800.00	10	1,200.00	24	295	250.99	186.67
New England	25	....	783	8	3	3,368 14	2,595.81	..	.....	.....	.....	45	28,311.76	28	535	788.64	375.10
	25	2	809	7	2	9,052.35	2,248.37	..	5,171.96	2,500.00	602.46	35	19,404.96	35	566	861.28	613.66
New York	30	....	850	5	4	4,924.13	1,356.74	..	.....	.....	.....	51	19,911.74	35	567	394.75	191.33
	44	2	1,089	7	7	4,892.91	1,219.19	3	3,960.46	1,000.00	476.90	67	18,422.53	56	727	507.66	304 64
Maritime	4	....	54	1	..	359.05	40.58	.	.....	.....	.....	....	.....	8	89	46.48	21.24
	5	2	78	1	..	337.44	69.98	..	.....	.....	.....	....	.....	6	111	69.14	33.84
Pennsylvania	48	...	1,200	8	6	9,821.85	1,624.86	.	.....	.....	.....	30	30,000.00	60	1,031	509.70	382.17
	51	2	1,152	7	3	9,340.14	1,661.02	1	6,619.55	2,000.00	8,032.29	30	25,374.50	58	927	1,016.27	671.99
Quebec	6	....	146	1	2	701.85	254.92	..	.....	.....	.....	9	.....	6	140	52.79	85.44
	6	....	140	1	1	594.32	127.56	1	500.00	200.00	.....	9	1,927.75	6	140	26.17	20.48
Vermont	18	3	409	6	7	2,600.86	874.79	..	.....	.....	.....	20	2,790.00	27	337	253.22	133.77
	16	...	423	6	2	2,441.73	1,148.86	1	2,809.32	850.00	1,602.37	22	4,339.52	31	352	323.20	258.91
Virginia	4	....	115	3	2	576.68	82.27	..	.....	.....	.....	3	3,241.26	4	89	23.06	15.59
	5	...	165	3	..	567.18	75.92	1	620.60	350.00	1,914 86	10	2,391.20	5	132	51.31	33.03
West Virginia	5	....	144	2	2	974.29	237.85	..	.....	.....	.....	25	3,891.96	7	158	63.22	29.31
	4	2	159	1	1	958.83	267.44	1	956.52	500.00	1,618.92	48	6,044.94	8	209	95.28	61.16
Totals	172	....	4,506	40	22	36,588.27	8,922.35	.	.....	.....	.....	250	126,053.33	215	3,633	2,951.01	1,677,84
	184	14	4,903	42	22	$36,452.87	$8,576.83	10	$18,318.41	$7,702.00	$16,497.80	307	$103,695.04	251	3,963	$3,850.66	$2,614.63

DISTRICT NUMBER FOUR.

CONFERENCE.	Church.								Tract Society.					Sabbath-school.			
	Number.	Unorganized Companies.	Membership.	Ministers	Licentiates.	Tithe.	Total Contributions to Foreign Missions	Camp-meetings.	Net Worth.	Average Stock Carried.	Due Publishing Houses.	No. Canvassers.	Book Sales.	Number.	Membership.	Contributions	Donations.
Iowa	90	....	2,202	12	8	$18,127.47	$4,069.12	.	.....	.....	.....	27	$3,000.00	109	2,530	$1,460.77	$635.32
	85	8	2,282	12	13	15,618.11	6,045.79	4	$10,000.00	$3,800.00	$689.59	18	12,500.00	129	2,533	2,178.65	1.452.59
Minnesota	70	....	2,052	12	9	16,533.14	3,197.56	..	.....	.....	.....	81	30,017.87	96	2,219	1,681.22	980.55
	70	2	2,138	12	6	17,475.34	4,620.94	4	13,725.25	6,000.00	1,600.35	72	25,000.00	108	2,566	2,517.43	1,790.41
Nebraska	43	....	895	5	8	5,301.19	1,179.66	..	.....	.....	.....	7	7,281.73	59	1,425	725.15	311.51
	38	5	1,089	5	6	10,425.34	2,106.24	3	8,381.92	1,500.00	1,608.39	23	15,542.26	66	1,787	1,124.47	596.84
South Dakota	27	....	810	5	8	5,935.84	1,303.61	..	.....	.....	.....	17	7,267.28	60	1,098	607.30	297.27
	32	3	876	8	7	8,940.63	2,682.55	2	7,666.04	2,000.00	305.41	17	3,000.00	57	1,099	1,005.69	770.80
Wisconsin	62	....	1,872	14	12	12,961.82	3,074 80	..	.....	.....	.....	40	.....	111	2,002	1,277.73	816.22
	68	3	2,004	12	11	13,645.93	4,002.29	4	6,713.00	1,600.00	1,680.54	40	.....	111	2,016	1,689.72	1,251.77
Manitoba	....	....	.....	..	..	.....	.....	..	.....	.....	.....	3	2,581.15	....	.....	.....	.....
	....	....	.....	..	...	.....	.....	..	.....	.....	.....	4	2,980.50	....	.....	.....	.....
Totals	292	....	7,831	48	45	58,859.46	12,824.95	..	.....	.....	.....	165	56,248.03	435	9,274	5,752.17	3,040.87
	293	21	8,331	49	43	$66,105.49	$19,457.31	17	$46,986.28	$14,900.00	$5,884.26	172	$74,022 76	471	10,001	$8,515,96	$5,862.41

NOTE.—The upper figures in each case are for 1891, the lower ones for 1892,

the glory that shall be revealed"—not *to* us only but—"*in* us," which shall be a part of us. That is how we shall shine as the sun in the kingdom of our Father.

Well, that is the righteousness of God; that is how Abraham received it. What is the blessing of Abraham, then? What is it? [Congregation: "Righteousness by faith."] How did he get it? [Congregation: "By faith."] The blessing of Abraham is not received except by that man who has righteousness by faith; is that so? [Congregation: "Yes, sir."]

Now the text that Brother Prescott just read. I do not care if he did read it; it comes into my lesson as well as his; and it is all one lesson anyway. Gal. 3:13, 14: "Christ hath redeemed us from the curse of the law." Has he? He says he has; then he has. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ."

Why did Christ become a curse on the tree? That the blessing of Abraham might come on you and me. Why did he redeem us from the curse of the law? That the blessing of Abraham might come on you and me. What is the blessing of Abraham? [Congregation: "Righteousness by faith."] Christ died that you and I might be made righteous by faith. Brethren, is n't it awful when a man will rob Christ of the very thing for which he died, and want righteousness in some other way? Is n't it awful? Brethren, let us believe in Jesus Christ.

"That the blessing of Abraham might come on the Gentiles through Jesus Christ." Now then we are redeemed from the curse of the law; Christ is made a curse for us, that the blessing of Abraham might come upon us. And what does that come upon us for? "That we might *receive the promise of the Spirit* through *faith*."

Then, when we as a people, we as a body, we as a church, have received the blessing of Abraham, what then? [Congregation: "The latter rain."] The outpouring of the Spirit. It is so with the individual. When the individual believes in Jesus Christ, and obtains the righteousness which is by faith, then the Holy Spirit, which is the circumcision of the heart, is received by him. And when the whole people, as a church, receive the righteousness of faith, the blessing of Abraham, then what is to hinder the church from receiving the Spirit of God? [Congregation: "Nothing."] That is where we are. What is to hinder, then, the outpouring of the Holy Spirit? What holds back the outpouring of the Holy Ghost? [Voice: "Unbelief."] Our lack of the righteousness of God, which is by faith,—that is what holds it back; for when that is received, it is given *in order* that we may receive the promise of the Spirit through faith. Then let us be sure we have the blessing of Abraham, and then ask and we shall receive.

REPORT OF GENERAL CONFERENCE DISTRICTS NOS. 1 AND 4.

THIS report was given briefly in oral form by Elder O. A. Olsen. He had not prepared a written report except as to statistics, which had been arranged to cover very completely the work in all its departments. He stated that these Districts were unfortunate, as they had no superintendents to give them attention as the others had, yet they were by no means of less importance than the others. Elder A. T. Robinson was elected superintendent of District No. 1, but he had been called to South Africa, and no one had been selected to take his place. In District No. 4, the situation was similar, for the parties chosen to superintend the work there, had on account of pressing duties in other directions, been prevented from any effective superintendency of the work.

In District No. 1, very encouraging progress has been made. The condition of South Lancaster Academy is better than ever before. The Conferences in the district have all taken hold to provide means and student patronage. Judging from present interest manifested, South Lancaster Academy will soon be on as good a basis as any other of our institutions.

The work in Washington City should receive the attention of this General Conference. One of the special needs there is a suitable church building.

He attended the camp-meetings in the Atlantic, Vermont, and Maine Conferences, and was also present at the general meetings held in New England and New Brunswick. He called attention to several interesting points in the statistical report which he had prepared. Everything indicated that the Lord is leading his people on to victory.

The work in District No. 4. has also made encouraging progress. Elder Olsen reported that he had attended all the State camp-meetings in that District except the one held in Nebraska, and they were all occasions of special interest and blessing to the Conference in which they were held. He introduced the following extract from the report of the Nebraska meeting:—

"It was the largest meeting of Seventh-day Adventists ever held in the State of Nebraska. There were 183 tents in the camp, and by actual count on Sunday morning, Sept. 4, it was ascertained that 1,264 persons encamped on the ground the previous night. On the forenoon of Sabbath, Sept. 3, about three hundred persons

came forward for prayers. Many of these were seeking God for the first time; others were desirous of light and liberty which they had not yet found. There were ninety-two candidates for baptism at the close of the inquiry meeting.

The report of the standing and progress of the Conference was encouraging, there being an increase in membership over last year, of 226, and an increase in the tithes paid, of about one thousand dollars. The Sabbath-school contributions made on the camp-ground amounted to $124.47. The first-day offerings for foreign missions made on first-day morning, Sept, 4, amounted to $138, and a pledge of $500 more was placed in the hat with the contributions. On the same day, pledges were made to a tent and camp-meeting fund, of over one thousand dollars. At the closing meeting, on the morning of Sept. 6, brethren C. C. Lewis, and J. E. Janes were ordained to the gospel ministry."

The speaker urged that as much economy as possible be exercised in the expenditure of money contributed to the Sabbath-school work, saying that he thought as much care should be used in this direction as if all the money had been contributed to the work of missions. The officers of the Sabbath-school should not feel that they could use lavishly the money coming into their hands.

The statistical report herewith appearing is a condensation of the statistical reports to which reference was made in the above. The report is based on the annual reports of the different Conferences made June 30, 1891 and 1892. It may be proper to state that the most of the advancement made in the Conferences in 1892, was made after the date of their reports.

THE PROMISE OF THE HOLY SPIRIT.—No. 8.

PROF. W. W. PRESCOTT.

I AM free to say that I begin to feel seriously anxious over our work now. You will remember that we have been studying these things together now for nearly four weeks. And the very first theme we considered was what hindered our receiving an unusual degree of the outpouring of the Spirit of God. Very close testimonies were borne and were heard here and they seemed to make a deep impression upon our minds and hearts. I have since felt there is almost a reaction from that, and that this work seems to move along rather easy with us now. I want to say for myself, I shall not be at all satisfied if this Conference passes without a greater outpouring of the Spirit of God than we have experienced yet. Although I appreciate very much the blessing that we have had together, and the presence of God and his Spirit with us, helping us in our work, yet I shall be greatly disappointed if this meeting closes without a fuller outpouring of the Spirit of God than we have experienced yet. And I want that we should take simply and fully the lessons that we are having now as applied directly to us and to our condition, and get the most possible benefit from them.

When the Saviour promised the disciples that he would pray the Father, and he would send them another Comforter to abide with them forever, the disciples believed that promise. They simply took that promise as a fact and believed it; and when after his crucifixion and resurrection he said to them, as recorded in Acts 1:4, 5: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence," they simply believed that that was so. They believed that they were to be baptized with the Holy Ghost in a very few days. Again he said to them, "Ye shall receive power after that the Holy Ghost has come upon you." They believed that also; yet that did not prevent their earnestly seeking it. Day after day they most earnestly sought for the very blessing that had been promised them, and which the Saviour said was only a few days away. Now remember all the time that the same promise is ours just as much as theirs; and in a special sense it seem to me that now is the time to take this promise: "Ye shall be baptized with the Holy Ghost not many days hence."

We are taught that we ought to be praying just as earnestly for the descent of the Holy Ghost as they did. Now what I want to say is just this, Are we doing it? That is all. I understand that God will give special blessings of his Spirit in an unusual manner, and that is what we are speaking about especially in these lessons; not simply the usual operations of the Spirit, although that is all right properly considered; but it is a special thing that we are considering, and that is the promise of the Spirit in an unusual way. I do not understand that the Lord proposes to force this blessing upon a single soul. I do not understand that he expects to be dictated as to how that blessing will come in any way. But he has given, and is now giving us the very plainest instruction about it. And what I wish to know now especially is, How many of us are carrying out this instruction? Now we must not expect the fulfillment of the promise when we do not fulfill the conditions of it. The Lord wants this blessing to come upon this people *now*. He has told us what to do in order that it may come. Now I want to know, How many are doing it? That is the simple question. We are told that we ought to pray just as earnestly for the descent of the Holy Ghost as did the disciples. Are we doing it? We are told that companies ought to be gathered, and in a

special manner ought to be praying for this blessing, this outpouring of the Spirit. Are we doing it?

In spite of the fact that Christ had promised this blessing, the disciples prayed ten days continuously. It took them all that time to get prepared for the blessing. Now if we are prepared for the outpouring of the Spirit to-night, God wants to give it to us to-night. That is so. We are not to try to get the Lord ready to do something for us that he does not want to do. He is waiting for us to get ready so that he can do what he *wanted* to do. Now to my mind it is a simple proposition that the Lord desires that this people shall receive a blessing from him. We are not to try to get him favorable so that he will give it to us. That is not the object of this work. The object is simply to learn how to relate ourselves to him so that it will be possible for him to do that.

You remember that we have had that idea in our lessons, that it is through God's mercy that he does not pour out his Spirit. The Spirit would be to sinners and those who were persisting in opposition to God, just as it was to the Israelites — a fire that would consume. God is a consuming fire to those who knowingly cherish sin, and they cannot be in the near presence of God. But when the blessing of the Spirit comes in that manner, it is necessary that we should be free from unrighteousness; for we shall be in a holy place as was Moses at the burning bush, and Joshua with the commander of the Lord's hosts, and the disciples with Christ in the Mount.

It has seemed to me that it would help us in this matter to realize in a special way the idea of the personal presence of the Saviour. I want to feel in my experience that the Saviour is with me just as he was with his disciples, and that the question of my seeing him with the natural eyes does not enter into it at all. I simply take his promise that he is with me. Now after he had been with his disciples in his personal presence, after he had walked with them, and talked with them, and eaten with them, and instructed them, and they had seen his works,— then they could believe in his actual presence. And when out of sight he was to them, as it were, no farther away than as though he had gone up stairs into an upper room. The idea that they had a personal, living Saviour was just as real to them as though they had seen him go into an upper chamber. He had simply gone away out of their sight, but the sense of having a living personal Saviour was just as real to them as when he stood right beside them and they saw him. The idea that he was in the presence of God, identified with their humanity; that he was there, in their behalf, making intercession for them, as their friend, their counselor, their advocate, their helper, was just as real to them as though they had him walking with him.

Now I want to think about my Saviour in exactly the same way. I do not want think of him simply as *there*, I want to think of him as being *here*. *I do* think of him as here. Not simply, I *want* him, but I *have* him. It seems to me that it would help us to talk of these matters reverently, seriously. I believe it would do away with any inclination to a spirit of lightness, chaffiness, or anything of the kind; that spirit of commonness, of jesting, of joking. I believe that will all be removed when we realize that we stand in the presence of Jesus Christ as a living individual Saviour, and one who is with us all the time. I think it ought to be that way all the time; not as a task, but as a delight.

When the Saviour went away, he sent them the promise of the Father, as Peter said in his sermon in Acts 2: "This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which we how see and hear." Verses 32, 33. Now the Saviour is a great deal more interested that this work should go on than we are. He was interested enough in it to give his life for it, and now living, he is giving his whole service to it. "He ever liveth to make intercession" for us. Not only that, but all heaven is interested. I want you to take this as a literal thing. Our Saviour identifies himself with us and all humanity, and all the the hosts of heaven are intently watching this work. They are intently watching you and me to see whether we will sense the situation; whether we will co-operate with them in the work.

Considering the point to which we have come; — the law of God is made void; a power is taking hold of all of Satan's agencies to oppose this work: apparently Satan and his hosts are about to triumph, — it would seem that way, looking at it from the outward view. Is God going to allow anything of that kind? No, Satan is not to triumph. Evil is not to triumph. God will rise and show himself strong in behalf of right and his word. The Creator of heaven and earth is now being put to a public shame, as it were. His law is openly disregarded and trampled upon. His law is taken by man and interpreted as against him, and in favor of Satan who leads all the hosts of rebellion; and what in the world is the reason that the Lord does not rise and show himself strong and put his enemies to confusion, and justify himself in the face of the universe? It is going to be done, and that right early, lest the very character of God be compromised. But he has been waiting with a wonderful degree of patience. I cannot understand how he can be waiting for us who are representing his work now in the earth. What is he waiting for? Waiting for us to be willing to give up

these things that hinder his work; waiting for us to accept the righteousness of Christ; waiting for us that he may use us in this work.

Now the solemn thought to my mind is that he is getting impatient, and will not wait very much longer for you and me. I want you to see that plainly. It is a most solemn thought to my mind in connection with our work, and I cannot get away from the idea that now is a most critical time with us personally. It is more so than we realize. It seems to me that right now we are making choices that will determine whether we shall go on with this work through the loud cry and be translated, or whether we shall be deceived by the devices of Satan and be left out in darkness, and the work go on without us. Now it appears to me that that is just where we stand. I have felt that way all through this Conference and so I say again, I am extremely anxious over this situation; because the time is passing, and the days go easily one after the other. In a certain sense it is much more critical to us personally than to God's work. Let us not question about God's work. There is, however, a large question about us individually, and our relation to the work.

Now see what the offer is. God offers to become partners with me, and he will be the one who will furnish all the strength and all the power if I will submit to him. He will work wonderful works through me. He will magnify his law and carry forward his work to the confusion of his adversaries. I cannot find words to express such a situation, when there is such a hesitancy on our part, and we are told directly by a message from the Lord that he is getting impatient in waiting so long. I think it is time for us to look this situation very seriously in the face. I do not dictate to any one, but something must be done, something different must come to us than has come in this Conference yet, that is sure.

When the disciples received this outpouring of the Spirit after ten days earnest seeking, by confession of sin, by humbling their hearts before God, by viewing steadily Jesus Christ, and being changed into his image, then they had the power for the work which the Saviour had committed to them. You will remember the lesson last week, how they went out with power; how multitudes were converted in a day; how they had power over evil spirits and diseases; they healed the sick and God wrought many wonders right in the face of opposition, and took them out of prison. Now those things do not want to be looked at as a sort of fairy tale, that interests us simply as entertaining matter. Why? We are to repeat the very same experience!

Now I want you to take that as something real and literal; not as something to be talked about as happening way back there. I want to tell you that there are persons right in this house that will go through those very experiences; they will be taken out of prison by the angel of the Lord to go and proclaim the message; they will heal the sick, and raise the dead, too. Now that will happen right in this message. What are we going to do? Are we going to become scared and hold back with certain reserve? No! a thousand times, No. We must become just like little children. We must believe these things as simply as a little child believes them. There is to be no question or opposition of any kind; but we are to take the message in the simplicity with which God gives it to us.

But you will remember as the work went on, and even in Paul's day changes were to come in. He says: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

So the apostasy came in,— the falling away, and the man of sin was revealed. As that manifestation gained ground, what became of that large degree of the Spirit that rested upon the disciples in the early church? You remember when they went out to preach, the Spirit fell upon the people while they were preaching.

When Peter went to the Gentiles, and was in the house of Cornelius, the Holy Ghost fell on them, and in relating the matter when called to account, he said, "The Holy Ghost fell on them, as on us at the beginning." Acts 11:15. It was a regular outpouring. Then they of the circumcision were astonished, as many as came with Peter, and glorified God because that to the Gentiles he had granted repentance unto life. The Spirit fell on them,— was poured out. It was the gift of the Holy Ghost. The expressions are the same; they received it in its freeness and fulness. And that was in the private house where Peter had gone to preach to those who were gathered together. Then when they heard that, it fell on the Gentiles as on them at the beginning; that settled the matter, because the Spirit set his own seal to the work, that it was accepted of God.

But as this apostasy came in, the power of the Spirit began to leave them. If you trace that down, you will see how the man of sin was revealed and ruled, and the Spirit seemed almost entirely withdrawn through that terrible period called the Dark Ages. Then in the Reformation, in the early part of the sixteenth century, when men began to turn to God again and to his word instead of to the man of

sin, there was greater display of the power of God's Spirit. But since that time it has been going back again, and religion is running into formalism, into ceremonialism, and true Protestantism has merged into false Protestantism, which is nothing but the papacy under another name; the principle is the same.

Now at this time God sends forth a message and is urging it upon us. What is it? Why, it is the righteousness of Christ. Why does he send this? Because he is preparing a people for translation. Now what will be the condition of that people who are translated? The same as described in Rev. 14:5. "And in their mouth was found no guile: for they are without fault before the throne of God." This refers to the 144,000 that stood on Mount Zion. They are without fault; they are blameless; they are just like Christ,—without spot or blemish. Now God is at work to prepare a people for that condition. What will prepare a people that they may be without fault and unblameable? Righteousness. And nothing else will do it. They must have the character of Christ. No other character is without blemish and without fault. So he is sending now with special urgency this message. Just have the white raiment now,—the righteousness of Christ.

But what is the connection between that and the outpouring of the Spirit. Let me read two or three scriptures: "He came to his own, and his own received him not." "But to as many as received him, to them gave he power to become sons of God, even to them that believed on his name." "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Now to those that believe him, and receive him, so that he is in them, Christ the hope of glory, Christ formed within, so that he dwells in their hearts,—he gives the right—notice it is a gift—to become sons of God. Now because they are sons God sends forth the Spirit of his Son into their hearts. So we read: "And hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 3:24. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." 1 John 4:13.

Now when we are sons and he gives us the Spirit, what is the office of the Spirit? "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed ye were sealed with that Holy Spirit of promise." Eph. 1:13. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Chapter 4:30. "Who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1:22.

Now the Spirit is given as a seal of the work that is wrought in us when we accept Christ. On this point let us read Gal. 3:13, 14. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth upon a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." There are two things that come as the result of being redeemed from the curse of the law through Christ. We are to receive the blessing of Abraham; that is righteousness by faith. Now we receive that, in order that we may receive the promise of the Spirit through faith. And receiving the promise of the Spirit through faith, that seals the righteousness which we receive. It is a seal of righteousness. You will at once notice the connection.

Then the measure of righteousness that we receive is the measure of the Spirit that we receive. That is why we are urging you to accept the righteousness, because the Spirit will be there. Do you not see? The first thing is righteousness. That is why that is the message now. That is why that is to be preached now. We are to have righteousness, and that is the righteousness of Christ. The Spirit will come with that, because they are linked right together. We are to have the blessing of Abraham, that we may receive the promise of the Spirit through faith. See how it was in Christ's experience. "For he whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him." The idea seems to be that God did not give it out of a measure, as though he gave a little at a time. He wants to pour it right out. He would not stop to measure it, you see.

We have the thought in Heb. 1:9: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." So Peter, when he was speaking to the company with Cornelius, spoke of "How God anointed Jesus of Nazareth with the Holy Ghost." Why was it that the Spirit was given him without measure, and was not doled out in small portions, but poured right out, and he was anointed with the oil of gladness above all his partners? Because in him was manifested the character of God; and according to the measure of his righteousness and the fullness of his righteousness was the fullness of the Spirit as a seal. Thus we read in John 6:27, "For him hath God the Father sealed." That is, by the full and free gift of the Spirit.

But God wants a people now prepared to be sealed. Let us read on the point: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth,

nor on the sea, not on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7: 1–3.

Put right with that the ninth of Ezekiel, where those who were sealed escaped the general destruction. But who will be sealed? Those who have the character of God in Christ, the righteousness of Christ, and only those. That is why the message is so urgent now, to receive the righteousness of Christ. Because only those who have that righteousness will be sealed, and the sealing time is here. It is time to have these things decided for the sealing work. The Spirit is the seal and it seems to be the agency by which the work is done.

An illustration: Some one places a piece of paper in a seal, and presses down the lever; the paper is taken out and here is an impression. Now there is a certain agency that does that work. After it is done a certain impression remains. Now the Spirit is the agency in the sealing work. What is the impression that remains? It is the image of God restored in the soul. Who is that image of God? Christ. Then it will be Christ in you, the hope of glory. It all comes right back to that. And the work of the Spirit is to prepare us for, and impress that image upon us. On this point I will read a few words from the REVIEW of Nov. 1, 1892:—

"As the wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the moral image of Christ."

But we have always been told that the Sabbath is the seal. Now I just want to indicate a line of study for you. I am not going to bring it out. I have not the time. But I desire to have you study it, and will suggest it in this way: You will remember in our talk some time since about the Sabbath, we tried to show that in the Sabbath, from every standpoint and on every side, Christ appeared: Christ the creator; Christ the one who makes holy; Christ the sanctifier; Christ the one who blesses us and in whom we are blessed. No one can really and truly keep the Sabbath in whom Christ does not dwell; and the Sabbath is the seal in so far as Christ is recognized in it. Just that far and no farther. It will not seal anyone simply to observe the Sabbath in a formal way, as an outward ceremony.

To keep Saturday does not seal anyone any more than to keep Sunday or Monday, in that sense; but only in so far as Christ is seen in the Sabbath is the Sabbath a seal. But the Spirit is the agency by which we are transformed by the renewing of our minds, that Christ may be formed within. Now when the Sabbath is recognized as the institution of Christ, and that Christ is the very essence of the Sabbath, do you not see that when the Sabbath is properly and really kept in the spirit of it, that it is when Christ is received in his fulness. That is to say, you cannot keep the Sabbath without receiving the righteousness of Christ. The fact is, you cannot do anything without receiving it. You may view it on every side, but you will come back to that one point where everything centers, that you must have the righteousness of Christ; you must have Christ dwelling in you.

You see from that what a field of study there is for us. I wish we might enter upon it, for we are to make it clear to the world that the righteousness of Christ and the Sabbath are inseparable. God wants to seal a people for the kingdom: but the people who are sealed for this kingdom and who are ready for translation, must be those in whom Christ dwells; must be those that receive the righteousness and the character of Christ. But when we receive the righteousness of Christ in its fullness, just as God wants us to receive it, right with that comes the fulness of the Spirit, and there is the outpouring of the Spirit. Now, it is of no use whatever for us to pray and pray for the outpouring of the Spirit apart from the righteousness and character of Christ. Think how this matter has stood here for three or four years, and what we have been doing all this time! God wanted to pour out his Spirit on his people years ago; but we cannot help that now: do not add another day to that time.

What can I say about this matter? Here we are together. These things are just as plain as A, B, C, that righteousness is the gift of God; that all in the world he asks us to do is to submit to the receiving of it, to open the door. How? By confession and repentance, by closing every door to Satan, and opening the door wide to Christ, and accepting him in simplicity. Now, it does not make any difference about our age or our standing: whether we are ministers or not; whether we are licentiates or not; we are all on the same level. You and I are to receive this in the same way, just as little children, and just thank God for it all the time, and rejoice in it all the time.

What I want to get at is, What hinders it now? What we are after is the righteousness of Christ. When we receive that in its fullness, the Spirit comes with it. We shall not have to receive the righteousness of Christ in its fullness and then agonize for the Spirit. We are to receive Christ in his fullness, and it all comes together. Now, do you know any reason why we should not know something about that to-night? I have been thinking about it somewhat in this way; If we were just to stop all

questioning about one another, about Brother A. and Brother B., and whether he has accepted it or opposed it, and stop hunting around, and sit right down here in the simplicity of it just as a child, so glad to know that it is so, we could take it.

Suppose there were persons here to-night who had never heard anything about it at all: I should count it a privilege to go before an audience that had never heard anything about it, and sit down and tell them in the simplest way that Christ had come here, and had made provision that he would give them his character, and righteousness, and spirit, with all his power and love, and that they could have it, if they wanted it, by just receiving it. It seems to me that it would be a pleasure to be before such persons who had never heard about it in all their lives: and I can imagine the light and joy and peace that would come to their countenances, and I can imagine them saying: "Isn't that good?" "I will take that now." Brethren, what is to hinder us from accepting it now in that way? Nothing. Then let us praise the Lord and say, *I have it now.*

Why is it that we come together as ministers, as brethren and sisters in the Lord, and in some way,—I do not know exactly how,—place ourselves somewhere out of reach of it all? Perhaps we are expecting some one to come along with a mighty force and say, Receive this. It will never be done in that way. Let us take it right now. Let us make such a submission to God as we have never made before; in a practical way as we never have done before. Let us make a submission that includes all that we have, in every way. Let us submit all that we know about and all that we do not know about; all of our friends and all of our relatives, our property, our hopes, our life, everything and say: Now Lord, you take it all. Take me just as I am. Come brethren, let us go together. Will he not do that?

No language can describe the earnest desire of Christ to dwell within every one of us; to cleanse us fully from sin; to deliver us fully from the power of sin and the devil, and to bind our hearts close to his every moment of the time. That is all he wants to do. Can we not in some way get right down to that and do it? Just drop helpless at the feet of Christ and say, Now, Lord, here I am, and everything that pertains to me; you do with me just as you please; it will be a blessed privilege that will be conferred upon me if I can go anywhere or do anything with you. Then there will not be any trouble as to how and where we labor. There will not be any trouble if one brother is put before another, and receives more attention; there will not be any trouble at all. There will not be any trouble if one is promoted; but we shall rejoice that he is promoted. We are not to esteem ourselves better than others.

Let us get right down to the simplicity of this thing. You will remember that our attention was called last night to this latter rain and to this loud cry. This is the message,—the righteousness of Christ,—and it all comes from heaven. We find it in no other place. We are to receive it by opening our hearts to it and saying, Lord, give it to me in your own way. And this means service. This means that we are to go out and carry the message; and it will be a glorious service. The servants of God under this message will go out with faces lighted up with a holy joy and holy consecration. I want to see these brethren go out in that way; I want to see their faces lighted up as did that of Stephen when he was in the council. That is what God wants to do for us. And as we go out there can be only one statement made of us and that is, They have been with Jesus. That is the way the Lord wants it to be, and we should be glad of the privilege of having it that way. And the Lord wants it to be that way *now.* What do you say? Let it be so.

But here is the instruction. He has promised this blessing, and he wants to give it to us. His disciples prayed earnestly ten days for it continuously, with confession of sin, repentance, looking to Christ all the time. Now why should we not get it in the same way? We only have about ten days left in the Conference. Now brethren, isn't it time to begin on that very thing? Are not these things all clear to every mind, what righteousness is, and what the Lord wants to do for us at this Conference? Are we not now within ten days of the time, and ought we not to seek the Lord as we never have sought him before?

Let me read one more scripture: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Hosea 10: 12.

I wish to leave this with you, and to repeat it over and over again. "*It is time to seek the Lord till he come and rain righteousness upon you.*" When he rains righteousness, you need not have any fear about the outpouring of the Spirit. It is there. It comes with the same shower. It is time *to* seek the Lord until he rain righteousness. Brethren, let us do that very thing.

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

—OF THE—

GENERAL CONFERENCE.

VOL. 5. BATTLE CREEK, MICH., SUNDAY, FEB. 26, 1893. No. 17.

GENERAL CONFERENCE PROCEEDINGS.

EIGHTH MEETING.

THE eighth meeting of the General Conference was called Friday forenoon, February 24, at 10 A. M. Elder R. S. Donnell offered prayer.

Since last report of new delegates, E. H. Root of Michigan had arrived and taken his seat in the Conference.

The first matter called up was resolutions 4, 5, and 6 in the report of the Committee on Resolutions, found on page 337 of the BULLETIN, which were under discussion at the close of the last meeting. Upon motion the word "twenty-five" was omitted from resolution 4. By request of the chairman of the committee the word "erect" in resolution 5 was changed to read "provide" instead, and the word "paper" added after the word "weekly" in resolution 6. As amended and changed the whole report was adopted.

Harmon Lindsay, Treasurer of the General Conference, then rendered the following financial report of the General Conference and General Conference Association:—

REPORT OF GENERAL CONFERENCE ASSOCIATION.

December 31, 1892.

DR.

Real estate	$150,000 00
Notes due Association	70,027 00
Office fixtures	1,458 47
Tent factory	7,560 84
General Conference Publishing Company	9,000 00
General Conference (debt)	5,002 90
Personal accounts receivable	3,654 43
Donations and legacies	9,800 90
Interest	262 02
General Conference Association expenses	13 28
Walla Walla school (grant)	4,560 00
Cash	392 49
Total	$261,732 34

CR.

Notes owed by Association	$42,725 58
Pacific Press	1,385 22
New York Branch Pacific Press	179 67
Review and Herald	457 55
O. H. T. D. fund	100 00
Home and foreign mission fund	889 47
Personal accounts payable	54,274 77
Foreign mission fund	11,021 50
Stock (present worth)	150,698 58
Total	$261,732 34

REPORT OF THE GENERAL CONFERENCE.

December 31, 1892.

DR.

General Conference expense	$ 210 61
Library fund	225 18
Personal accounts (not audited)	27,300 33
Total	$27,736 12

CR.

General Conference fund (tithe)	$17,484 38
General Conference donations	1,141 26
R. L. Col. fund ($2000)	1,510 34
Ministerial relief fund	124 75
American educational aid fund	192 00
Persecution relief fund	1,768 65
Manitoba tithe fund	376 40
Personal accounts	9 76
Scandinavian educational aid fund	125 68
General Conference Association	5,002 90
Total	$27,736 12

STATEMENT OF THE ACCOUNTS OF THE FOREIGN MISSION BOARD.

December 31, 1892.

DR.

Real estate and personal property	$112,633 37
Office fixtures	248 03
South African mission	2,867 54
Australian mission (debt)	23,750 97
New Zealand Tract Society (debt)	7,438 61
Australian Tract Society "	3,466 81
Foreign mission expense	523 74
Colton's missionary map of the World	516 45
West Indian deposit	898 98
Foreign mission library	155 79
Personal accounts	14,056 55
General Conference Association	11,021 50
Total	$177,578 34

CR.

Scandinavian mission	$ 2,602 28
Central European mission	5,704 59
British mission	7,842 21
Hamburg mission	1,188 84
Foreign mission fund	26,195 47
Christmas offerings, (one week)	4,866 46
First-day offerings, (one month)	170 21
London branch Pacific Press	2,346 12
West African mission	1,300 00
Jewish mission	1,500 00
Polynesian mission	725 60
Chinese mission	135 75
Central American mission	400 00
West Indian mission	2,246 41
South American mission	5,299 48
Personal accounts	2,421 55
Stock (present worth)	112,633 37
Total	$177,578 34

CONDENSED REPORT OF THE TREASURER OF THE GENERAL CONFERENCE.

For Year Ending June 30, 1892.

DR.

Tithes from Conferences	$37,296 82
Tithe from individuals	2,172 93
Donation account, 3 years. Transferred	21,416 92
Balance — Deficit June 30, 1892	1,021 08
Total	$61,907 75

CR.

Overdraft June 30, 1891	$15,545 51
Paid laborers, etc	44,370 18
Washington mission, (old account)	252 66
Loss on Conference BULLETIN	364 65
Scandinavian school deficit	254 30
French and German school deficit	922 46
Petoskey Institute deficit	197 99
Total	$61,907 75

Gross receipts of tithe for year ending June 30, 1892.	$39,469 75
" " " " " " " June 30, 1891.	33,342 15
Increase in one year	$6,127 00

SUPPLEMENTARY REPORT OF THE WORK OF THE GENERAL CONFERENCE.

For Year Ending, June 30, 1892.

Overdraft June 30, 1891		$15,545 51
Audit for six months to June 30, 1891	$21,252 05	
" " " " " Dec. 31, 1891	25,110 19	
Total for one year		46,362 24
Aggregate of year's disbursements and previous overdraft		$61,907 75
Estimated amount due laborers for six months to June 30, 1892		25,000 00
Probable expenses to June 30, 1892		$86,907 75
Tithe for one year	$39,464 75	
Donations for three years, transferred by vote	21,421 92	
Total receipts for year		60,886 67
General deficit		$26,021 08

THE SAME RESULT FROM ANOTHER SHOWING.

Overdraft June 30, 1892	$ 1,021 08	
Estimated amount due laborers	25,000 00	
General indebtedness on June 30, 1892		$26,021 08

At this rate the General Conference is running behind about $10,000 a year, donations not included.

General Conference yearly expenditures	$50,000 00	
Receipts from tithes	40,000 00	
Shortage		$10,000 00

REPORT OF DONATIONS.

For Year Ending June 30, 1892.

Donations to General Conference Association fund,—	
Legacies	$2,005 54
Donations	86 38
Total	$2,091 92
Donations to foreign mission fund,—	
Not including Christmas, First-day, and Sabbath-school donations given elsewhere, — itemized in *Home Missionary*	$8,109 44
First-day Offerings,—	
Third quarter 1891	$3,791 52
Fourth quarter 1891	4,563 11
First quarter 1892	3,005 80
Second quarter 1892	5,304 09
Total	$16,664 52
Christmas offerings for 1891, received up to June 30, 1892	$26,555 43
General Conference donation account	$2,658 80
Sabbath-school donations:—	
Third quarter 1891	$4,507 60
Fourth quarter 1891	4,567 52
Second quarter 1892	4,592 31
Total	$13,667 43

First quarter 1892, not herein shown, was for the benefit of the Orphans' Home and has been credited direct to that institution.

The report of the Committee on Distribution of Labor found on page 349, was adopted.

The report of the Committee of Resolutions beginning on page 375, of the BULLETIN was next taken up for action.

Resolution seven was referred back to the committee.

Resolutions eight and nine were adopted.

Elder Tenney spoke to resolution nine, in reference to the establishment of a schoo in Australia. He stated that the Australian Conference had agreed to raise $20,000 for the purpose, if the General Conference would assist to the amount of $10,000. He said that its importance was of more than local interest; that Polynesia, Malaysia, and Australasia were interested and involved in this project.

Elders Haskell and Loughborough, Brother Peter J. D. Wessels and others also spoke of the importance of the school, and of making rapid and advance moves in the work. The third angel's message is a message of faith, and we must act in faith.

Resolution 10 was then adopted.

In regard to the matter referred to in resolution 11, Elder Tenney read a communication to the General Conference, signed by Elder A. G. Daniells, the president of the Australian Conference, giving an account of the laborers in that Conference and the need of additional help. The resolution was adopted.

The noon hour having arrived, Conference adjourned to meet again at 3 P. M.

GENERAL CONFERENCE PROCEEDINGS.

NINTH MEETING.

THE General Conference met again Friday afternoon, February 24, at 3 o'clock. Opening prayer was offered by Elder S. N. Haskell.

The remaining resolutions on page 375 of the BULLETIN, of the list which was under consideration when the last meeting adjourned, were taken up for consideration.

Resolutions 12 and 13, in regard to the death of Elders R. F. Cottrell and E. R. Jones, Captain Marsh and Brother J. I. Tay, called out appropriate and touching remarks from Elders Haskell, Saunders, Lamson, Loughborough, S. H. Lane, and Brother C. H. Jones. The resolutions were passed, the whole congregation, upon request, being permitted to participate in the vote upon them.

Recommendation 14 and 15, were by mistake, printed as a part of the report of the Committee on Resolutions, whereas they were introduced and intended as a report from the Committee on Education in regard to the recommendation (recommendation 2 on page 336) referred back to them. They should have appeared as recommendations 6 and 7 under a report from that committee. For this reason they were not considered in connection with the resolutions before and after them.

The resolutions containing the appeal and remonstrance to the government and people of the United States, numbered sixteen (properly numbered fourteen,) elicited much interest and called out remarks from a number of delegates. After a careful re-reading, it was adopted unanimously by a rising voice.

A typographical omission was found to have been made in the paragraph numbered 3 page 376. After the word "consequences," the words "in the principle, and avoided the consequences" should be inserted.

The first line of the first full paragraph on page 377 was changed to read as follows: —

What then shall we say? We say, as men can only say, that the government of the United States, etc.

In the next paragraph, following the last word in line nine, the word "religious" was by consent inserted.

It was voted upon motion of A. F. Ballenger that this appeal and remonstrance be placed in the hands of the National Religious Liberty Association with permission to publish and circulate it to the people of the United States as extensively as its importance merits.

Following the adoption of this, the report of the Committee on Education above referred to under Nos. 14 and 15 (p. 375,) was taken up for consideration. The first recommendation was adopted, but the second was left over for future consideration.

The following response to the greeting from the brethren in Scandinavia, prepared by the Committee on Resolutions, was introduced, and upon motion adopted and ordered sent: —

The Brethren in General Conference Assembled, to the Brethren in Scandinavia: —

BELOVED BRETHREN: Acknowledging with unfeigned love your kind remembrance and cordial greeting, accept as our desires and the confidence of our hope in your behalf, 1 Thess. 5: 23, 24; Jude 24, 25.

The Committee on Resolutions presented the following additional report: —

15. *Resolved*, That Sec. 9, Art. 1 of the By-Laws be amended by adding the following clause, "except the accounts of those in the employ of the Foreign Mission Board; which accounts shall be audited by the said Foreign Board."

Whereas, The week before, or the week immediately following Christmas, is a very inconvenient time for many of our people to attend the religious services connected with the week of prayer; therefore,

16. *Resolved*, That the week of prayer be appointed in the latter part of the month of November.

Whereas, The growing importance of the Sabbath-school work demands that more attention be given to that branch of the cause in the general field; therefore,

17. *Resolved*, That it is the sense of this body that the President of the International Sabbath-school Association should be left free to devote his time principally to the work of the Association.

18. *Resolved*, That we recommend that the officers of our various Conferences provide for the holding of children's meetings, and mother's meetings in connection with all of our camp-meetings and other general meetings.

19. *Resolved*, That we recommend that the Sabbath-school donations for the last six months of 1893 go to the Hamburg mission.

Whereas, The German field in this country is as yet hardly touched, and whereas the calls for German labor are more than the few laborers we have can fill, therefore

20. *Resolved*, That the German laborers be recommended to confine their work to the German field.

21. *Resolved*, That we request the Conferences, who have Germans within their borders, to encourage labor among them as far as possible.

Whereas, the Providence of God clearly indicates that the time has fully come for us to enter upon the work of giving the gospel to India and that it has become our duty to do so without further delay, therefore,—

22. *Resolved*, That the Foreign Mission Board be authorized and instructed to form and execute plans for prosecuting this work on such a scale as the importance of the field would seem to demand of us.

23. *Resolved*, That the plans adopted should include the use of those facilities with which God has especially endowed us, viz: Health and medical missionary work, teaching, Bible work, canvassing, translating and publishing into the native tongues small works, and preaching.

24. *Resolved*, That in view of the difficulties to be met, we admonish the fearful, the ease-loving, the selfish not to offer themselves for this work and that only those be accepted for it who intelligently and willingly consecrate themselves for life or death to arduous, humble service in the dark regions of this lost world.

The Committee on the Distribution of Labor, also submitted the following further report:—

2. That Elder H. Grant go to Nebraska, and labor in the College View church.

3. That Elder D. T. Fero make the North Pacific Conference his field of labor.

4. That Elder J. W. Bagby, of Illinois, labor in the Upper Columbia Conference.

5. That Elder R. S. Owen, of Canada, go to Georgia, and labor in that field.

6. That Elder C. McReynolds go to Kansas, and take the presidency of that Conference and Tract Society.

7. That Elder J. M. Rees go to Arkansas, and take the place made vacant by the removal of Elder McReynolds.

8. That J. R. Eastman connect with the Pacific Press, at Oakland, Cal.

9. That Annie R. Ingels, of California, go to Sidney, Australia, to labor in connection with the tract-society work in that field.

Meeting then adjourned.

REPORT ON UNION COLLEGE.

A. R. HENRY
Attorney for the Association.

MY REPORT from January 1, 1890, to February 1, 1893 shows the construction, equipping and present condition of Union College at College View, a suburb of Lincoln, Nebr. In compliance with the bond made by this Association, work was commenced early in the spring of 1890. Few will appreciate perhaps the difficulties encountered the first year, unless they have come under their immediate attention. The year was one of financial depression and discouragement in this territory. This, at the commencement of an enterprise of this kind, when we were compelled to go to the people for aid was a serious obstacle to surmount. The money furnished by the Association ($16,000) was a great help to us at this time as well as the timely assistance received from some of the State Conferences, without which help the work could not have been commenced. I wish to especially mention the immediate response made by the Dakota and Iowa Conferences, others which I might mention also were not far behind. At the time the plans were laid it was supposed that the money promised by the General and State Conferences would nearly make the contemplated improvements, or at least provide a large portion of it. Future developments soon convinced us that it would only make a commencement. The property promised us as a subsidy, about 275 acres of land, having all been turned over to us upon the delivery of our $100,000 bond, we began to dispose of this to procure the money to make up a deficiency that was plain to be seen.

But as this could not be sold for ready cash, still another deficiency must be provided for by borrowing. The maintenance of the credit of an institution of this kind, especially when going into a new territory, was a matter of no small anxiety to us. How well this has been done we leave this body to judge. Without any thing more than temporary delays, the work which we obligated ourselves to do was done before the expiration of the time, and in excess of our bonded obligation, and we have yet to find a person to say we have not far more than filled our obligations. We have received the moral support of the citizens of Lincoln, and without an exception they have filled promptly their obligations, without any controversy or delay. At the time announced for the opening of the College in the fall of '91 we were not well prepared to receive the seventy-five students who presented themselves the first day. But as fast as time and funds would permit we have continued to carry on the work until at the present

our needs are fairly provided for. The attendance however has so rapidly increased that it has been a matter of considerable solicitude to meet the continually increasing wants. Nor has the increase of numbers or the accumulation of wants disappeared. If any doubts have arisen in your minds as to the necessity of the expenditure here made, it will only be necessary to investigate and become convinced, that we are not even yet done.

I append hereto a tabulated statement which will assist in giving you a more complete knowledge of the financial standing of the Association at this date. I should take pleasure, had I the space, to mention the names of individuals who have been of service to us in this enterprise, who have done much to promote its interests. I cannot forbear to mention the names of Hon. J. H. Gillilan, J. H. McClay, Cashier Columbian Bank, and our efficient architect and superintendent, W. C. Sisley, of whom we can speak in the highest praise, also Brother J. P. Gardiner. Besides we shall long remember the array of warm friends whose names deserve to be mentioned. I wish to especially congratulate the Association that in doing the three years' business here amounting to perhaps $300,000.00, or more, we have up to this date had no litigation, nor have we any threatening us at this time. I would earnestly remind you that the amount of property involved and the interest awakened needs your careful attention, that the full benefits of your labors and expenditures may be fully realized and utilized. I shall be disappointed if at this meeting of the Association there is not something done more than to give this work a passing notice. As there have been some resignations from the Board and there will be others, we anxiously await its strengthening; since the increase in patronage will demand the enlargement of the Faculty. As the foreign departments are not yet self-sustaining they especially call for your attention. The power of attorney which you executed three years ago is at your command, and I would be highly gratified if you would permit it to be returned to your hand.

The enrollment for the first year was 301; for the second year up to the present date it has been 540, and will in all probabilities before the close of the year nearly reach 600. If there should be any increase the third year it would be a serious matter to provide for them, in fact we are not fully prepared to take care of the present attendance.

As to the improvements in the village, a church building is almost indispensable, but as it would cost quite a sum, the congregation does not feel able to build. Some $5000.00 was raised last spring by subscription, but as this was only about one third the amount necessary, the building was not commenced and the enterprise lies dormant, and the money collected will have to be returned soon if the work does not go on. The village has a population of 750, besides those in the homes, or about 1200 in all. There have been about 100 dwellings built adjacent to the college, since its location there. An electric motor line has been built to the city, and has been in operation two years. $2000.00 has been spent to promote this enterprise. $1000.00 has also been given to a large normal school near by.

You will notice that the bills receivable are nearly equal to indebtedness of the Association, that there is considerable valuable property yet unsold which with the proper attention may in a few years be converted into cash. The bills receivable should be carefully handled. With the proper management of its other assets the college will be able to pay all its liabilities and have something of a surplus left for other improvements.

The rate of interest received and paid for the first two years was eight per cent, which is the current rate in that locality. For the last year we have been able to reduce our paying rate to six per cent, and in all probability we will be able to reduce it further during the current year. The difference between the amount of interest, received and paid, will pay the services of a competent agent to manage the collections and sales of the remaining property.

The foreign departments will not be self-sustaining with the present attendance. Attention should be given to these departments, to make them so, or provision should be made to supply the deficiency in expenditures. The English department will be self-sustaining and have a small surplus to apply on indebtedness, or to use for equipment. Quite an amount is needed for various purposes to make the College what it should be in all its departments.

The prospect at College View is the best at the present of any time since its location. Property is saleable at fair prices and the demand is sufficient to prevent any decline, and in many instances quite a fair advance is obtained. In the handling and disposal of the property of the Association, caution has been constantly maintained to avoid the sale of property to those who should not buy. No instance is known where advice has been given by the representatives of the Association, which has proved damaging to the purchasers.

This Association holds the title to all the property connected with the Union College enterprise. Except one or two pieces not in Nebr. which is held by me as agent. Sixteen thousand dollars ($16,000) was at the commencement furnished by the Association to commence operations. The States belonging to what is called the Union have mostly paid their obligations. Kansas, Missouri, Texas, and Arkansas

have not entirely done so. Wisconsin very generously came to our assistance with a pledge of $5000, although they were not in the Union. More than half of their pledge has been paid. Some $6500 or more in total remains by these States unpaid.

You will notice that there have been purchases of real estate to the amount of $35,000 most of which has been sold. Perhaps it would be safe to say, the profit on these purchases will amount to from twenty to thirty thousand dollars. These purchases were all made without being able to consult the Association, it being impossible to secure a meeting for the purpose of taking action. For one year or more no incumbrance has remained on any property owned by the Association, in fact no incumbrances have been put upon any property by your attorney. The purchases made where security was given were all made by your agent assuming the liability, in case mortgages had to be given. This was thought preferable in order to as far as possible maintain the credit of the Association the better to enable it to carry on its work.

These obligations have for some time since all been paid. Your agent was granted unusual authority to carry on this work which carried with it unusual personal responsibility; for this reason oftimes it would have been more pleasant to have found cover under a more restricted authority. In the construction of our building, we can safely say many thousands of dollars have been saved by employing our own architect and superintendent instead of letting our work by contract. We have bought all our material for cash and obtained the best discounts. Never has there been a time in three years that we could not draw our check for any demands that could be made upon us, never has any of our obligations fallen due without being paid, and at the present time we are ready to pay anything due or not due. After the work of construction had been well nigh completed we found a heavy burden on our hands to equip and furnish four large buildings. Perhaps some twelve or fourteen thousand dollars have been used for this purpose. We have hoped for a year past to begin to materially reduce our debt but the constant call for furnishing has absorbed our funds about as fast as we could collect them. We have for a few months past, however, been able to use a portion of our collections for this purpose and we hope to entirely do so in the future. We have made a few moderate expenditures for philosophical apparatus, library and museum, and have also received some donations for this purpose, for which the donors have our thanks.

Our museum is becoming worthy of attention, our collection at the present time at a fair valuation would amount to fifteen hundred dollars. There are forty persons under pay, employed by the college management, which, with the expense for fuel and other current expenses amount to more than one hundred dollars per day. The fuel expense is quite large although we purchase coal delivered on the track at College View, at two dollars and forty cents ($2.40) per ton. Part of this winter our coal bills have run as high as five hundred dollars per month. We have purchased eight musical instruments, six organs and two pianos, at a cost of twelve hundred dollars.

A large brick public school building has been built within the last four months at College View, which I am told, is at once filled to its capacity. It will be remembered that this enterprise was started on the open prairie, the center of a large farm, without any conveniences at hand. No place for workmen to board, or find shelter, without water, without any conveyance to the city, without railroad privileges. All these and more to be looked after take time and money. No surprise need be expressed that with funds slowly coming in it was no easy task to complete this work, ready for opening in eighteen months. Much has to be done beside the erection of buildings in a enterprise of this kind. The equipping is no small task.

The subject of lighting these buildings must be one in which everyone acquainted with the circumstances will be interested. Each room is lighted with oil lamps which are at any time liable to explode and endanger the entire premises. Our water supply and the facilities for using it are inadequate for such an emergency with any hope of success. The buildings are only lightly insured and should a fire break out in an unfavorable time our loss would be heavy, especially as we are not within reach of the Lincoln fire department. The use of electric lights would lessen this risk 80 per cent. The cost of machinery and wiring would perhaps cost $3000, and I am not certain it would not be more. In closing our contract we made provision for a horse car line. We thought it to our interest to contribute $2000 to insure an electric line instead. It would have been an advantageous exchange even at a higher figure. I do not think it would be well to conclude the Association has a surplus at its command to make other improvements. You will remember that the assets are not as good as cash, some will be slow of collection. The real estate will sell, but it will not be surprising if the remnants remain on hand for some time; besides it may incur some expense to continue the business. To be conservative it would be best to allow always a good margin for disappointments. It is safe to say that we can pay all our liabilities and have everything free of debt.

Referring to the $35,000 investment in real estate in round figures I would report that for the Johnston farm I paid $13,000; for the McClay farm, $15,000; for the Highberger & Brown land, $6000; for the Morphet land, $1500. The profits on the Johnston farm I would estimate at $8000; the McClay, $11,500; Highberger & Brown, $6000; and the Morphet, $1000. Making a profit of $26,500. This estimate is made on that which has been sold and a wholesale price on what remains unsold. Of the original donations of land but a small portion remains unsold. Of the land purchased, from one-third to one-half is yet on hand. If we should dispose of it at retail, the profit on our purchases would run above $30,000. What lands we still have on hand are the best that can be had near College View. Our prices are the most favorable, consequently we can hope to receive considerable help from this quarter within the next two or three years.

The time has arrived when there will be a new Board of Directors elected for this institution. It seems to me it has become a matter of sufficient importance that the board be so constructed that they can have meetings at least twice each year. The present Board is so scattered that it is with quite an expense that they are convened; for this reason there are few meetings of the entire membership.

More teachers will have to be provided if the present attendance is increased. The equipping of three departments is more expensive than our other College where there is only one. For this reason I think the Association will have to give assistance. Last year there was a small deficiency which the Board has been asked to supply. I hope this will receive attention at this meeting.

A very nice plat of land has been laid out for a cemetery making over three hundred lots. The price before platting was $1,500. The title is in the Association. There have been reserved three lots on which to build a church. These could be sold for $1,200. These two items have not been included in the inventory. Three thousand dollars would be a low estimate upon them.

FINANCIAL STATEMENT OF UNION COLLEGE, FEB. 1, 1893.

LIABILITIES.

Capital	$60,958 94
Surplus	30,513 34
Bills payable (Notes)	70,267 63
" " (Accts)	1,656 65
	$263,396 56

RESOURCES.

Campus, etc.	$149,001 36
Real estate	32,350 00
Notes	57,942 00
Personal accounts	1,262 00
Conference accounts	6,410 29
Furnishing	10,918 58
Museum	1,039 00
Cash	4,473 33
	$263,396 56
Present worth	$191,471 29

HEALTH REFORM INSTITUTE PROCEEDINGS.

FIRST MEETING.

An adjourned meeting of the stockholders of the Health Reform Institute held Dec. 28th, 1892, convened at the Tabernacle in the city of Battle Creek, Wednesday February 22, at 3:00 P. M.

J. H. Kellogg, President, in the chair.

Prayer by Elder J. N. Loughborough.

Minutes of annual meeting of 1892 were read, showing a want of quorum of stockholders present and a necessary adjournment. Upon a careful canvass of the stockholders present it was found that but 656 of stock were represented. Amount necessary for a quorum, 731.

G. H. Murphy, Treasurer, made a report of finances for the past two years, showing amount of earnings and also the amount expended by the institution.

The President made quite a full verbal report of the improvements in building and facilities for the treatment of the sick; as also the extent of missionary work accomplished both by treating the sick poor and in the preparation of medical missionaries to engage in health and temperance work. The President dwelt at length upon the report of the Treasurer, showing the amount of receipts and expenditures, giving a very satisfactory explanation of many items contained therein. He dwelt more especially upon the charity work done by the institution, explaining how that the sick poor were especially cared for. He stated that there were now at the present time sixteen endowed beds wherein the sick were received without any expense to the patient. The amount necessary to endow a bed is $200 per year. This amount entitles the occupant of the bed to free medical attention, treatment, board, room, and nursing. It is found that in the past two years, over 500 persons, or one fifth of the entire number treated at the Sanitarium, have had the benefit of charity rates—some paying more, some less. It was also an evidence that in the past two years there have been over sixty persons occupying the endowed beds, although there were but five beds during the first year mentioned.

Dr. Kellogg gave quite an interesting description of how men and women were prepared for medical

missionary work, both at home and abroad. He mentioned the fact that all the net earnings of the institution were expended in this way. He also stated that there had been $66,000 expended in charities in the past two years; this amount being expended for the sick poor only; while about $10,000 aside from this was expended in missionary work — such as preparing workers for the field, etc.

No regular business was transacted for the want of a quorum, and the meeting adjourned until Thursday, February 23, 5 P. M., at which time it was thought there would be enough share and proxy holders present to have a quorum.

J. H. KELLOGG, *President.*

L. MC COY, *Secretary.*

SCANDINAVIA.

ELDER L. JOHNSON.

THE Conference was addressed the evening of February 22, upon the progress of the work in Scandinavia, by Elder L. Johnson. He expressed his thankfulness for the privilege of attending the Conference, and for the blessings received. The Lord has spoken through the word of God of gathering his people from the north country, at the time when he gathers his people. The Lord has also spoken concerning this field in the Spirit of Prophecy. In "Historical Sketches," Sister White says: —

"The condition of some of the churches has been presented to me in years past, with many things showing that Denmark, Norway, and Sweden were promising fields for labor. We knew that a great work lay before the missionaries of this field."

She also speaks further of the distribution of publications, saying it was shown how the people would compare what has been written with their Bibles, and thus when they would receive light on certain points of truth, they would weep for joy.

Of the extent of the field Elder Johnson presented some figures. It comprises Norway, Sweden, Denmark, Finland, and Iceland. The three Scandinavian countries have an area of about 310,000 square miles. Sweden has about 5,000,000 population; Norway, 2,000,000; Denmark, 2,000,000; Finland has 140,000 square miles and about 2,500,000 people. Iceland has an area of 37,207 square miles and 81,000 people according to reports of several years ago. Besides Iceland, the Faroe Islands have a population of 11,000. Greenland has only about 15,000 population. Altogether the Scandinavian mission field has about 885,741 square miles, and a population of nearly 2,000,000.

Sketching the religious history of Scandinavia, Elder Johnson said the people had a great regard for the word of God. Most of those who have been reached by the truth are of the poorer classes. And they rejoice when they hear of God's love for them, and of his desire to save them. In Sweden we can get a good congregation anywhere. In Denmark it is not so easy. There are more infidels in Denmark than in Norway and Sweden. In these two countries we can use tents to good advantage, although the summer is short.

Figures were given showing the present standing of each of the Conferences, making a total of 35 churches, 1243 members, 286 scattered Sabbath-keepers, and tithes, $4,143.40. The year before they had 31 churches, 1132 members, and 363 scattered Sabbath-keepers, making in all 1493, with $3,612.55 tithe.

Elder Johnson recounted some of the circumstances which are not so favorable as in America, the military laws compelling a certain amount of service in the army or navy.

They have but few laborers in Scandinavia; all told there are only ten ministers, one licenciate, and ten Bible workers actually engaged in the work, leaving over 1,100,000 people for each minister.

The publishing work in Christiania has increased every year, and this year the office has not had room to do the work. There are fifty persons employed, and during the last fall they had to hire work done in the city. From the first day of July to December 31, they did $20,730 worth of work for ourselves and for outsiders $3,247. The hands have worked from twelve to fourteen hours a day.

About seventy-five canvassers have been employed during the last year, and it is thought that there will be 100 in the field this winter. In the three Scandinavian fields the agents have sold $28,060.81 worth of books. The number of volumes was 25,825, or about 500 books a week, or for each working day, 100 books. Books have been sold nearly everywhere in Sweden. I think not a city has been passed by, and now we have commenced to sell them in the country. We have sold some also in Norway and Denmark in the cities. In Denmark there is a large country field. Our canvassers are depending upon the Lord and it would do all good to hear them speak of how the Lord helps them. Elder Johnson related incidents showing how the canvassers were being blessed.

At Trondhjem, although the police authorities thought it impossible to run tent meetings in an orderly way, the meetings were as quiet as any ever held. The people were deeply interested. We have the largest churches at the capitals of the three countries. We have also Sabbath-keepers scattered all over the field.

The need in Scandinavia is more men, ministers,

and money. Especially is a minister needed in Sweden. Elder O. Johnson has been located in Helsingfors, Finland, and Elder Ahren is called to teach in Union College. They also ask for the return of the workers who have been taking the medical missionary course in this country. The brethren have a location in Denmark where they think a sanitarium might be a success.

In Copenhagen a building for school, church, and depository, is much needed. It is difficult to get a suitable hall for meetings. A building is also greatly needed in Stockholm.

School work has been started in Denmark. One school will answer for Denmark and Norway, but we must also have one for Sweden. The Scandinavians long for education, and we appeal for help to get these schools started.

The people are ready to help to the extent of their ability. One sister in Copenhagen has donated 4,000 kroner for the erection of a building. Others will help us. We believe if we could get $15,000 for both places, half for one and half for the other, that we could raise the rest over there. And we have hoped that when our brethren here learn how poor we are, and know about the situation, you would do even better than that. I believe you will help us. We are thankful for what you have done, and may the Lord reward you for it, and may we finally all be saved in his glorious kingdom.

THE THIRD ANGEL'S MESSAGE.—NO. 17.

ELDER A. T. JONES.

THE last verse that we had before us in the previous lesson was in the third chapter of Galatians, verses 13 and 14. Now, whether that be the promise of the Spirit to the individual in his own individual experience, or the promise of the Spirit in its outpouring on the whole church, it is all the same. Nobody can have it without having the blessing of Abraham first. Whoever has not the blessing of Abraham cannot have the Holy Spirit. Because we read in Rom. 4, "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." What circumcision really is, you will find by turning to the 30th chapter of Deuteronomy, and the 6th verse:—

"And the Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Now, put right with that Rom. 5:5. After telling that we are justified by faith, and that "we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God;" then he says, (verse 5): "And hope maketh not ashamed; because *the love of God* is shed abroad in our hearts *by the Holy Ghost* which is given unto us." Now, unto us, the Holy Ghost sheds abroad in the heart the love of God; but he said here, I "will circumcise thine heart . . . to love the Lord thy God with all thine heart, and with all the soul." The only way that we can love the Lord with all the heart and with all the soul, is by the love of God, implanted in the heart and in the soul, converting the person to God. And "love is the fulfilling of the law."

To "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "with all thy strength" is the first of all the commandments: "And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Circumcision of the heart is that condition of the heart by which we will "love the Lord" our God, "with all the heart and with all the soul." Then you see that that which this circumcision in the flesh was to Abraham, was simply a sign, a token, that they could see in the time when God was teaching them by object lessons—a token which they could see, signifying that which they could not see. And therefore, that circumcision in the flesh being the sign, "a seal of the righteousness of the faith which he had," before he was circumcised. It was simply the sign, outwardly, of the work of the Holy Spirit, which circumcised the heart. The Holy Spirit sheds abroad the love of God in the heart, but no man can receive the promise of the Spirit who has not the blessing of Abraham—the righteousness of God, which is by faith.

Then, the man who knows that he believes God can ask with perfect confidence for the Holy Spirit. Not the man who *thinks* that he believes God; a part of the time he does, a part of the time he does not; a part of the time he thinks he does, a part of the time he does not know whether he does or not. That is not believing God at all, but the Lord wants you and me to *know* that we believe God. He wants us to know that, and to have that thing as firmly settled and fixed as that we live. Then, I say that the man who knows that he believes God, can ask with perfect confidence for the Spirit of God, and receive it by faith, for "if ye ask, ye shall receive." He said so. But we must ask according to his will. But it is not according to his will to give the Holy Spirit to anybody who has not the blessing of Abraham; and just as with the individual, so with the church: When the people of God reach that place where they *know* that they believe God, they can ask with perfect confidence for the out-

pouring of the Holy Spirit, and wait in perfect confidence and faith that they shall receive it, and they will. That is a fact.

Now let us study a little further to-night, how we may *know* that the blessing of Abraham is our own, and how we may *know* that with perfect confidence we may ask the Lord to give us his Holy Spirit, and then just simply wait his own good time, and we receive it according to his own wish — we have no anxiety about whether we are going to receive it or not. We want to learn how all that anxiety as to *whether* we can receive the Holy Spirit or not — learn how that can be taken away from us, and then we can present our petitions to the Lord in faith, expecting to receive it, expecting just that, and expecting nothing else, and simply waiting for him to give it in his own good time, while we still ask and still seek him that it may be so.

I tell you, brethren, when we get into that place, it will not be difficult for us all to be "with one accord in one place." Now, at this meeting, when we reach that condition — that place where we know that we believe God, and know that we may ask with perfect confidence for the Holy Spirit, it will be an easy thing for every one of us — and it will be so, too — to be with one accord in one place, every time there is a meeting. The fact of the matter is, each one will be afraid to be away; because, if he should be away from any one of these meetings, and the promise of the Holy Spirit be fulfilled, he would miss it. Every one will be here waiting and watching for the Lord to do what he says, just when he gets ready. Don't you see how that will bring all with accord into one place? It will do it.

Of course, if the work of the Lord should call us away from some meeting in the order of our work and the order of the Lord, and the Holy Spirit should be poured out while we were away, we would get it anyhow, wherever we were. But it will not be so with those who are away from the meeting from their own inclinations. I am afraid to be away from any of our meetings here. I am afraid to be away from these morning meetings. For I can't tell at what meeting the Spirit may be poured upon us. I cannot risk being absent.

Now let us take up the Scriptures and read just how the Lord has led us, and will lead every one right through to that place to-night, if you will go. If you will start where I begin to read, the Lord will lead you and me right straight through. Let us not question how that can be. When the Lord speaks, that is the end of the whole story, no difference what he says; that is the end of it; and we say, "Lord, that 's so." Now, let us go together to-night, and we will arrive at that place where every one of us can *know* that we believe God, and that we have the blessing of Abraham; and then we can ask God for his Spirit in perfect confidence, and wait to receive it, as he gives it in his own good time.

Let us see what the Lord has done, and how he works, and how he brings us up to that place. Let us begin where he began. We will read first from Eph. 1: 3–6. That takes us to the point where God began concerning us, and that will be as far back as we need to go. The third verse: —

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." What is it he "hath" done? [Congregation: "Blessed us."] Is it so? [Congregation: "Yes."] *Has* done it? [Congregation: Yes."] He has blessed us with how many blessings? [Congregation: "*All* spiritual blessings."] All the blessings he has? He has given us all? [Congregation: "Yes."] How? [Congregation: "In Christ."] In Christ. Then in giving Christ, what did God give? [Congregation: "All spiritual blessings."] All the spiritual blessings that he had.

Well then, when you and I believe in Jesus Christ, are we not blessed? Have not we all the blessing that the Lord has? Then what is going to bother us? A person that is blessed like that, is he going to be anything else than happy? [Congregation: "No."] Can he have the blues? [Congregation: "No."] Can he get into the sulks because things don't go just right? [Congregation: "No."] They are going just right any way. However things go they can't take his blessings away. "All things work together for good to them that love God."

But the fourth verse is the one particularly that I want to read: — "According as he hath chosen us." *Will* choose us? [Congregation: "Hath chosen us."] Has he? [Congregation: "Yes."] When did he do it? [Congregation: "'Before the foundation of the world.'"] Thank the Lord! "Before the foundation of the world" he chose you and me. [Congregation: "Praise the Lord!"] Now, will you say "amen" to that every time? [Congregation: "Amen!"] I do not mean just now. Will you say it *all* the time? [Congregation: "Yes."]

How long is that Scripture going to remain there? [Congregation: "Forever."] Then how long is it going to be true that "he hath chosen you before the foundation of the world?" [Congregation: "Always."] Then how long are you going to be bothered to know whether you are the Lord's or not? Has n't he chosen you? Has n't he *chosen* you? [Congregation: "Yes."] What did he do it for? Because he wanted us? Did he? [Congregation: "Yes."] He chose me because he wanted me, and he shall have me. I am not going to rob him and disappoint his choice. He has chosen us, has n't

he? [Congregation: "Yes."] "Before the foundation of the world." Now the rest of that verse: "That we should be holy and without blame before him in love." His blessed purpose is, he wants us to "be holy and without blame before him in love." Then we can let him have his own way, because it is our everlasting salvation to let him do it.

Next verse: "Having predestinated"—appointed the destiny that he wants us to reach, long before hand. The destiny that God fixes for man is worth having. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Why did he do it then?—Not because we were so good, but because he is so good; not because we were so well pleasing to him, but because of the good pleasure, of his own will. It was just himself to do it. That's why he did it.

Verse 6: "To the praise of the glory of his grace wherein he hath made us accepted in the beloved." Now what do you say to that? [Congregation: "Amen."] When did he do that? [Congregation: "Before the foundation of the world."] Precisely; "Before the foundation of the world." That answers all this idea about whether we can do anything in order to be justified or not. He did it all before we had any chance to do anything—long before we were born—long before the world was made. Don't you see that the Lord is the one that does things, in order that we may be saved and that we may have him?

Now see what he has done: 1. "He hath blessed us with all spiritual blessings" in Christ. 2. "He hath chosen us in him before the foundation of the world." 3. "He hath predestinated us unto the adoption of children by Jesus Christ." 4. And "He hath made us accepted in the beloved." Well, I am glad of it. I *know* that that is so. [Congregation: "Amen."] Don't you? [Congregation: "Yes."] For he says so. He *says* so. Here then are four things that we can be everlastingly sure of.

A word further about those blessings the Lord hath given us. We have all the blessings that God has, when we believe Jesus Christ. Then they are our own. We don't need to be so very particular about praying for blessings. Would we not do better, think ye, to spend our time in *thanking him* for the blessings that we have, than in asking him for blessings? How does that look? Which do you think looks the better, to thank the Lord for the blessings he has already given, or to ask him to give us some, when he has n't any more to give? Now which is the better? [Congregation: "To thank him."]

He hath given us all the blessings he has in Christ. Christ says, "I am with you." Brethren, let us feed on the blessings. We have them, and they are our own.

Then we can *be sure* all the time that we have *all spiritual blessings.*

We can be sure all the time that he has chosen us. He says he has.

We can be sure all the time that he has predestinated us unto the adoption of children.

We can be sure all the time that he has made us accepted in the beloved.

We can be sure of all these things; for God says so, and it is so. Then is n't that a continual feast itself.

Now he has done all that, and has done it freely. For how many people did he do this? [Congregation: "All."] Every soul? [Congregation: "Yes, sir."] Gave all the blessings he has to every soul in this world; he chose every soul in the world; he chose him in Christ before the foundation of the world; predestinated him unto the adoption of children, and made him accepted in the beloved, did he not? [Congregation: "Yes."] Of course he did.

We will read other verses on that presently. The thought I am after just now is that no one can have these things, and know they are his, without his own consent. The Lord will not force any of these things upon a man, even though he has given them already, will he? [Congregation: "No."] This is a co-operation, you see; God pours out everything in one wondrous gift, but if a man will not have it, the Lord will not compel him to have a bit of it. Every man that will take it, it is all his own. There is where the co-operation comes in. The Lord has to have our co-operation in all things.

Now let us turn to Titus 2:14, speaking of the Lord it says, "who gave himself for *us*." That is the past tense, too, is it not? That is done. He did give himself for how many people? [Congregation: "All."] How many people on the earth can read that text and "say that means me"? Every soul on the earth. Wherever we go, then, on this earth and find a man, we can read to him that "Christ gave himself for you," can we not? [Congregation: "Yes."] He gave himself for you, then. That s the price that Peter refers to in 1 Pet. 1:18-20: "Forasmuch as ye know that ye were not redeemed with corruptible thiugs, as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was fore-ordained before the foundation of the world."

Now we want each individual to know where he stands. "He gave himself for me." That is stated in Gal. 2:20: "The life which I now live in the flesh I live by the faith of the Son of God, who loved

me, and gave himself for *me*." How many people in the world can read that and say that means me? [Congregation: "Every one."] "Loved me and gave himself for me," gave himself for *me*. That was the price that was paid. Then he bought me, did he? [Congregation: "Yes."] He bought you? [Congregation: "Yes."]

Whether you or I let him have us, that is not the question just now. What has *he* done? What did he do? [Congregation: "Paid the price."] Before the foundation of the world he bought me, did he not? And you? Then whose are we? [Congregation: "The Lord's."]

Well, then, is there any prospect of your getting into doubt as to whether you are the Lord's? How is a man who wants to be the Lord's, and has confessed his sins—how is it possible for him to get into doubt as to whether he is the Lord's or not? It is only by going back on the word of God altogether and not believing it at all, and saying the Lord has lied. Is not that the only way he can do it? "He that believeth not God has made him a liar." Then the only way a man can doubt as to whether he is the Lord's or not is by going back on the word of God and saying that the Lord lies. That is the only way he can do it. Because for a man to doubt is to do that; he may not do that in so many words; but when he gets into doubt as to whether he is the Lord's, that is what he has done. He has allowed unbelief to overthrow him, and Satan to get the advantage and sweep everything away. That is so.

But still, though the Lord has bought us, he will not take what he has bought without our permission. There is a line which God has set as fixing the freedom of every man, and he himself will never go over that line a hair's breadth without our permission, never. He respects the freedom and dignity which he has given to intelligent creatures, whether man or angel; he respects it and he himself will not transgress the limit; he will not go over the limits without the permission of that person. But when the permission is given, then he will come for all that he is; then that opens the flood gates and the Lord flows in. That is so.

Well, then, he has bought you, has he? [Congregation: "Yes."] Do you want to be the Lord's? [Congregation: "Yes."] Now, friends, let us make this a real practical, tangible thing. He has bought us, has he not? He has paid the price for us; we are his by his will. Now then, when our will is there, whose are we then? [Congregation: "The Lord's."] He has shown his will on that subject by paying the price, has he not? And when we make known our will on the subject by saying, "Lord, that is my choice, too; that is the way my will goes, too; then I want to know how in the universe anything is going to keep us from being his. Then can you *know* that you are the Lord's? [Congregation: "Yes sir."] Can you, now? [Congregation: "Yes sir."]

Well, suppose you get up in the morning with a headache, and your digestion has not worked very well during the night, and you feel rather bad all over, and don't feel just right; how do you know you are the Lord's? [Congregation: "Because he says so."] But suppose you get up in the morning and feel bright and hilarious, and feel pretty good generally; how do you know you are the Lord's? [Congregation: "Because he says so."] Sometimes people say when we ask them, "Have your sins been forgiven?" "Yes, I was convinced that they were for awhile." "What convinced you?" "I *felt* as though they were forgiven." They did not *know* anything about it. They did not, in that, have a particle of evidence that their sins were forgiven. Why, brethren, the only evidence that we can have that these things are so is that GOD SAYS SO. *That* is the evidence. Do n't look to feelings; feelings are as variable as the wind; you know that is so. Never pay a particle of attention to them; it is none of your business how you feel. When God says so, it is so, whether I feel so or not.

I will give that illustration again; I have given it before, but it emphasizes this point, that feeling has nothing to do with facts: Twice two is four, is it not? You know that is so, but there are some people in the world who do not know that twice two is four. But suppose you should tell some one, and he should believe it, how do you think he would *feel*? Do you suppose he would feel as though he had been picked up and whirled in a sort of half somersault and set down in a new place? No. What in the world has feeling got to do with that? Then what does he care how he feels?

Now that is not saying that there will be no experience as the fruit of this; but it is saying that if you look for feelings as an evidence, you will never find the evidence; but if you look to the word of God for the evidence, then you will get the evidence which God gives in his word; that is, his own divine power in that word effectually working in the man who believes.

Well, then, the Lord has bought us, has he not? Now as far as you and I are concerned, we need not have any more doubt as to whether we are the Lord's, that is so? [Congregation: "Yes."] But there are some people in the world who are not, really, in real experience and as a matter of fact so far as the consummation of the bargain is concerned; they have not submitted themselves to the Lord and are not practically his. He has made them his by purchase; now how can they know that they are his

practically and indeed? By his word; by choosing for themselves to have it just that way; by choice. Page 44 in "Steps to Christ" gives the whole philosophy of it; it tells how to make the surrender of ourselves to God; it says that your promises and resolutions are like ropes of sand; and the knowledge of your broken promise and forfeited pledges, weakens your confidence in your own sincerity. And finally:—

"What you need to understand is the true force of the will. You cannot save yourself, you cannot change your heart, but you *can choose* to serve him."

When the man chooses to put his will on the side where God's will is, then the thing is accomplished. Then it is at a man's *choice* that he practically, in his own experience, becomes the Lord's indeed. Then is it not by the man's own permission in choosing the Lord's way that the man becomes the Lord's in practical experience?

Then having done that, don't you see that so long as your choice is there, so long as your wish is there to be the Lord's—don't you see that you are the Lord's indeed? Do you see that? Whenever we deliver ourselves up to him, that is so. But some of you delivered yourself up long ago, but then, since that, you have been discouraged and wondering whether you were the Lord's or not.

We want people to-night to get that doubt and question forever out of the way, so that whatever comes up, you will not be bothering about whether you are the Lord's. Just as certainly as your choice is there to be his, you *are* his; for he bought you long ago. That is the thing I am after. Is that what you are after? You are to *take* it if you ever get it. [Congregation: "Amen."] Then we can *know* that we are the Lord's.

But now we sometimes hear people talk as though that was going to sanction sin. No. It will not do that. No. It will *save* you from sinning. When a man gets into that place, and his choice is there to be the Lord's, then God works in him both to will and to do of his own good pleasure; and he is a Christian. God will make him a Christian. That is the divine power there is in this thing. There is no sanction of sin about it. In fact, it is the only way to keep from sanctioning sin. Any other profession *does* sanction sin. Any other profession does do just what the Lord complains of—that men have made him to serve with their sins. What does the Lord say? "You have made me to serve with your sin." Isa. 43:54. Let us stop it. Let our will and our choice be the Lord's every moment of our conscious days; and then it is a fact.

Let us turn and read that verse that says so. 1 Cor. 6:19, and the last words of the verse: "Ye are not your own." That is so, is it not? I don't care who the man is, is he his own? [Congregation: "No sir."] The Lord has bought him, and if he does not let the Lord have him, he is robbing the Lord of that which is the Lord's own. That is the mischief of it. Though he be not consciously and practically the Lord's; yet the Lord has bought every one, and any man who refuses to let the Lord have him, he is robbing the Lord of that which he bought, and for which he paid the price, and he is counting the price which bought him as worth less than *himself*. Is not that the same satanic spirit that sought to put itself above God in heaven? The Lord gave *himself* for us; then when I will not let him have me, in that very thing, I count myself worth more than the price that was paid—that is, worth more than the Lord—and that is the same self that puts itself above God all the time. Oh let this mind be in us that was in Christ, who emptied himself, that God and man might again be united in one.

"Ye, are not your own," are you? (Congregation: "No."] Are you not glad of it? Are you not glad you are not your own? He says so, and it is so, is it not? Why is it? "For ye are bought with a price." He bought us, therefore we are not our own; and before all people in the world who are not their own, is the man who has yielded himself to the Lord who has bought him. "Therefore glorify God in your body, and in your spirit, which are God's." Whose are they? [Congregation: "God's."] But I need not dwell longer on these verses; brethren, you do that, will you? You dwell on them.

Well now, we have read the verses, "He gave himself for us." He bought us. How much of us? [Congregation: "*All* of us."] When was it that he did it? [Congregation: "Before the foundation of the world."] What kind of folks were we before the foundation of the world? What kind of folks were we when God bought us? We were just ourselves; just as we were in this world. And he bought us, sinners, just as we are? [Congregation: "Yes."] Now did he? Honestly, now? We are coming to another thought here. Now did he pay that price and buy us just as we were? Sinners? [Congregation: "Yes."] Evil beings and willing to go into evil ways? Willing to do the evil thing? Making no profession of religion, and not particularly wanting to? Did he buy us then? [Congregation: "Yes."] What did he buy just then? He bought us, and *all* there was of us. And as he bought *what* there was of us, he bought our sins. Isaiah describes it—wounds, and bruises, and putrifying sores; no soundness at all. Is that so?

Here is another text; Titus 3:3–7: "For we ourselves also were sometimes foolish, disobedient, serv-

ing divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour: That being justified by his grace, we should be made heirs according to the hope of eternal life." He did it; he says so. Then do you know that that is so? [Congregation: "Yes."]

Well, now, let us carry that a little further. He gave himself for our sins; but the same thought goes through all: he will not take our sins—although he bought them—without *our permission.* Look at it a little further, carrying the same thought forward. "He gave himself" for whose sins? [Congregation: "Ours."] Whose were they? [Congregation: "Ours."] He gave himself for them. They being ours, *to whom* did he give himself when he bought them? [Congregation: "To us."] He gave himself *to* me, *for* my sins? [Congregation: "Yes."] Then the choice is forever with me as to whether I would rather have my sins than to have him, is n't it? [Congregation: "Yes."] That is the living choice before me, is it? [Congregation: "Yes."] Is that the choice before you? [Congregation: "Yes."] Which would you rather have, your sins or Christ? [Congregation: "Christ."] Then from this time henceforth can there be any hesitation about letting anything go that God shows is sin? Will you let it go when it is pointed out? When sin is pointed out to you, say, "I would rather have Christ than that." And let it go. [Congregation: "Amen."] Just tell the Lord, "Lord, I make the choice now; I make the trade; I make thee my choice; it is gone, and I have something better." Thank the Lord! Then where in the world is the opportunity for any of us to get discouraged over our sins?

Now some of the brethren here have done that very thing. They came here free; but the Spirit of God brought up something they never saw before. The Spirit of God went deeper than it ever went before, and revealed things they never saw before; and then, instead of thanking the Lord that that was so, and letting the whole wicked business go, and thanking the Lord that they had ever so much more of him than they ever had before, they began to get discouraged. They said, "Oh what am I going to do? my sins are so great." There they let Satan cast a cloud over them, and throw them into discouragement, and they get no good out of the meetings day after day.

Isn't that too bad? Isn't it too bad that a person whom the Lord has loved so much as to give himself for him at all, should act that way with the Lord, when the Lord wants to reveal more of himself? Brethren, if any of you have got into discouragement, let us quit. If the Lord has brought up sins to us that we never thought of before, that only shows that he is going down to the depths, and he will reach the bottom at last; and when he finds the last thing that is unclean or impure, that is out of harmony with his will, and brings that up, and shows that to us, and we say, "I would rather have the Lord than that"—then the work is complete, and the seal of the living God can be fixed upon that character. [Congregation: "Amen."] Which would you rather, have a character—[Some one in the congregation began praising the Lord and others began to look around.] Never mind. If lots more of you would thank the Lord for what you have got, there would be more joy in this house to-night.

Which would you rather, have the completeness, the perfect fulness, of Jesus Christ, or have less than that, with some of your sins covered up that you never know of? [Congregation: "His fulness."] But do n't you see, the Testimonies have told us that if there be stains of sin there, we cannot have the seal of God. How in the world can that seal of God, which is the impress of his perfect character revealed in us, be put upon us when there are sins about us? He cannot put the seal, the impress of his perfect character, upon us until he sees it there. And so he has got to dig down to the deep places we never dreamed of, because we cannot understand our hearts. But the Lord knows the heart. He tries the conscience. He will cleanse the heart, and bring up the last vestige of wickedness. Let Him go on, brethren; let him keep on his searching work. And when he does bring our sins before us, let the heart say, "Lord, thou gavest thyself for my sins; Oh, I take thee instead of them." They are gone, and I rejoice in the Lord. Brethren, let us be honest with the Lord, and treat him as he wants us to.

Then he gave himself to us, for our sins. Then, I say again, and you see, that it is simply with you and me a living choice, as to whether we will have the Lord or ourselves, the Lord's righteousness or our sins, the Lord's way or our way? Which will we have? [Congregation: "The Lord's way."] There is no difference in making the choice when we know what the Lord has done, and what he is to us. The choice is easy. Let the surrender be complete. And when these sins come up,—why, they were surrendered long ago. That is all they are brought up for, that we can make the choice. This is the blessed work of sanctification. And we can know that that work of sanctification is going on in us. If the Lord should take away our sins without

our knowing it, what good would it do us? That would simply be making machines of us. He does not propose to do that; consequently, he wants you and me to know when our sins go, that we may know when his righteousness comes. It is when we yield ourselves that we have him.

It is true that the Scriptures say we are instruments of God; and don't you forget that we are always intelligent instruments,— not like the instrument — a pick or a shovel — that a man would use, that is utterly senseless. That is not it; but we are *intelligent* instruments. We will be used by the Lord at our own living choice. Our own living choice upon his side, choosing that he will do that with us, and then it is done because his almighty power carries on the work.

Then he gave himself for our sins; and now he comes and says, there is sin. What then? "Lord, it is sin." That is confession. The root idea of confession is to speak the same thing. The root idea of the Greek word translated confession, is to speak the same thing. That is confession. The Lord said to David, "You have sinned and done this evil." David said, "I have sinned." That is confession. The Bible says, "If we confess our sins he is faithful and just to forgive us our sins." What does God show them for anyway? The only thing that he shows men their sins for, is that he may take them away. When he shows me sins, I say, "Lord, they are sins." And what then? They are forgiven. They are gone.

Now you folks have confessed your sins since you have been here, have n't you? All that the Lord has shown you, have you? [Congregation: "Yes sir."] Everyone who has done that, his sins are forgiven. The Lord has said so. What do you say? [Congregation: "Amen."] But Satan says, "It is not so." He is a liar. But some folks here have been saying that Satan tells the truth upon that point. People in this house have been telling Satan that he told the truth upon that very point. Satan says, "They are not forgiven," and they say, "No, they are not." *Let us quit that.* We confess our sins that they may be forgiven; and the Lord says they are forgiven; and when they are forgiven why then in the Lord's name, let us say so.

"Abraham believed God, and it was counted to him for righteousness." "And he received the sign of circumcision, a seal of the righteousness of the faith which he had." The Lord says, "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." What do you say? [Congregation: "It is so."] How do you know? [Congregation: "The Lord says so."] Very good. Then you know that is so, do you?

Micah 7:19: "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Then where are they? [Congregation: "In the depths of the sea."] How do you know? [Congregation: "He says so."] Then you know *that*, do n't you? Then how in the world is anybody going to bother you about getting your sins back to you?

Ps. 103:12: "As far as the east is from the west, so far hath he removed our transgressions from us." How far are they away from you now, you who have confessed them? How far are they away? [Voice: "As far as the east is from the west."] Why do n't you say so then? Satan comes and says, "They are not forgiven; every sin is right there before your face; do n't you see them?" Are they? [Congregation: "No."] Says one, "I have seen them there." It is nothing of the kind. Satan is a magician, and can make things appear so, that are not so. But you look at them and say, "Yes, that is so." It *is not* so. The Lord says they are as far from us as the east is from the west. They are in the depths of the sea, and they are as white as snow. Thank the Lord.

Isa. 38:17, and that verse is the last one we need to-night. "Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." How many? [Congregation: "All."] Behind his back. Where are they, then? [Congregation: "Behind his back."] We are before his face, and the sins are behind his back; who is between us and them? [Congregation: "God."] And he is upon his throne, is n't he? Then when I have confessed my sins to the Lord, he and his living eternal throne stand between me and those sins, and Satan and everybody else in this universe cannot bring them back; for he has got to get the Lord and his throne out of the way before they can get those sins back to me again. And I am going to be glad of it.

Can we know these things? Can we know that we know them? How can we know that we know them? The Lord says so. When he says so, and we believe it, that is faith. Satan says, "They are not." We say, "I know they are." Satan says, "No, there they are." We say, they are not there; They are in the depths of the sea. [Voice: "Praise the Lord."]

When the man stands there, there is something that God can put his seal on. When the Lord says, "Thy sins are forgiven;" that he has "cast them behind his back;" and the man will not believe it, is

there anything there that God can put his seal on? —No.

[Some one asked that Isa. 43:25 be read, which Elder Jones did.] "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

There are many other texts like that which we might notice. One is found in Heb. 8:15: "Their sins will I remember no more;" and another in Eze. 33:16, "None of his sins that he hath committed shall be mentioned unto him." Here the Lord says, he will not remember our sins. The Lord will never mention them; it is Satan's work to do that. Brethren, let us believe the Lord.

When we believe that, then God will give you and me the circumcision of the heart, the seal of the righteousness of the faith that we have, and he can do it because there is something there that he can put his seal upon. And when a man does that as an individual, he receives the seal of righteousness; and when we as a whole body, as a church believe that, we can ask with perfect confidence for the outpouring of his Holy Spirit, and wait patiently and confidently, knowing that it will surely come in his own good time.

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

OF THE

GENERAL CONFERENCE.

VOL. 5. BATTLE CREEK, MICH., MONDAY, FEB. 27, 1893. No. 18.

GENERAL CONFERENCE PROCEEDINGS.

TENTH MEETIMG.

THE tenth meeting of the General Conference was called Sunday forenoon, Feb. 25, at 10:00 o'clock. Prayer was offered by Elder G. A. Irwin.

Since the last meeting Elder O. A. Johnson, delegate for the general field, and S. M. Jacobs, delegate from Iowa, had arrived, and took their seats in the General Conference.

The recommendation numbered 15, on page 375 of the BULLETIN (which should have been number 7 of reports from Committee on Education), was called up, and upon motion of C. Eldridge referred back to the Committee for a fuller statement.

The report of the Treasurer of the General Conference, found on pages 391 and 392 of the BULLETIN, was further examined and upon motion accepted.

The statistical report of the Recording Secretary of the General Conference, found on page 370 of the BULLETIN, was also after a few minor corrections accepted.

The report of the Committee on Resolutions, beginning on page 393 of the BULLETIN, was next brought up for consideration.

Resolution 15 was voted down.

Resolution 16, after considerable discussion, was referred back to the committee.

Resolutions 17, 18, 19, 20 and 21 were adopted, several making remarks in regard to the importance of holding children's meetings and mother's meetings at camp-meeting, and Elder Schultz speaking to the resolutions in regard to German laborers.

The noon hour being arrived, Conference adjourned to 3 o'clock, P. M.

GENERAL CONFERENCE PROCEEDINGS.

ELEVENTH MEETING.

THE eleventh meeting of the General Conference was called Sunday afternoon, Feb. 26, at 3 P. M., the International Tract Society not being prepared to occupy the hour as per program.

Prayer was offered by Elder J. B. Goodrich.

The following communication from Sister White, to the General Conference was read before the Conference, Professor Prescott, at the request of the chairman, reading the same: —

"GEORGE'S TERRACE, ST. KILDA ROAD, MELBOURNE,
Dec. 23rd 1892.

"*Dear Brethren of the General Conference:* —

"I am rejoiced to report to you the goodness, the mercy, and the blessing of the Lord bestowed upon me. I am still compassed with infirmities, but I am improving. The great Restorer is working in my behalf, and I praise his holy name. My limbs are gaining in strength, and although I suffer pain, it is not nearly as severe as it has been during the past ten months. I am now so far restored that by taking hold of the balusters I can walk up and down stairs without assistance. All through my long affliction I have been most signally blessed of God. In the most severe conflicts with intense pain, I realized the assurance, "My grace is sufficient for you." At times when it seemed that I could not endure the pain, when unable to sleep, I looked to Jesus by faith, and his presence was with me, every shade of darkness rolled away, a hallowed light enshrouded me, the very room was filled with the light of his divine presence.

"I have felt that I could welcome suffering if this precious grace was to accompany it. I know the Lord is good and gracious and full of mercy and compassion and tender, pitying love. In my helplessness and suffering, his praise has filled my soul and been upon my lips. My meditation has been so comforting and so strengthening as I have thought how much worse condition I should be in without the sustaining grace of God. My eyesight is continued to me, my memory has been preserved, my mind has

never been more clear and active in seeing the beauty and preciousness of truth.

"What rich blessings are there! With the Psalmist I could say, 'How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand. When I awake, I am still with thee.' These last words express my feelings and experience. When I awake, the first thought and expression of my heart is, 'Praise the Lord! I love thee, O Lord; thou knowest that I love thee. Precious Saviour, thou hast bought me with the price of thine own blood. Thou hast considered me of value, or thou wouldst not have paid an infinite price for my salvation. Thou, my Redeemer, hast given thy life for me, and thou shalt not have died for me in vain. I will give that life to thee to co-operate with thee in the saving of my soul.'

"Since the first few weeks of my affliction, I have had no doubts in regard to my duty in coming to this distant field; and more than this, my confidence in my heavenly Father's plan in my affliction has been greatly increased. I cannot now see all the purpose of God, but I am confident it was a part of his plan that I should be thus afflicted, and I am content and perfectly at ease in the matter. With the writings that shall go in this mail, I have since leaving America written twenty hundred pages of letter paper. I could not have done all this writing if the Lord had not strengthened and blessed me in large measure. Never once has that right hand failed me. My arm and shoulder have been full of suffering, hard to bear, but the hand has been able to hold the pen and trace words that have come to me from the Spirit of the Lord.

"I have had a most precious experience, and I testify to my fellow-laborers in the cause of God, 'The Lord is good, and greatly to be praised.' I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which he bestows his supreme regard. While he extends to all the world his invitation to come to him and be saved, he commissions his angels to render divine help to every soul that cometh to him in repentance and contrition, and he comes personally by his Holy Spirit into the midst of his church. 'If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning.' 'Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.'

"Ministers and all the church, let this be our language, from hearts that respond to the great goodness and love of God to us as a people and to us individually, 'Let Israel hope in the Lord from henceforth forever.' 'Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good; sing praises unto his name; for it is pleasant. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods.' Consider, my brethren and sisters, that the Lord has a people, a chosen people, his church, to be his own, his own fortress, which he holds in a sin-stricken, revolted world; and he intended that no authority should be known in it, no laws be acknowledged by it, but his own.

"Satan has a large confederacy, his church. Christ calls them the synagogue of Satan because the members are the children of sin. The members of Satan's church have been constantly working to cast off the divine law, and confuse the distinction between good and evil. Satan is working with great power in and through the children of disobedience, to exalt treason and apostasy as truth and loyalty. And at this time the power of his satanic inspiration is moving the living agencies to carry out the great rebellion against God that commenced in heaven.

"At this time the church is to put on her beautiful garments,—'Christ our righteousness.' There are clear, decided distinctions to be restored and exemplified to the world in holding aloft the commandments of God and the faith of Jesus. The beauty of holiness is to appear in its native luster in contrast with the deformity and darkness of the disloyal, those who have revolted from the law of God. Thus we acknowledge God, and recognize his law, the foundation of his government in heaven and throughout his earthly dominions. His authority should be kept distinct and plain before the world; and no laws are to be acknowledged that come in collision with the laws of Jehovah. If in defiance of God's arrangements the world be allowed to influence our decisions or our actions, the purpose of God is defeated. However specious the pretext, if the church waver here, there is written against her in the books of heaven a betrayal of the most sacred trusts, and treachery to the kingdom of Christ. The church is firmly and decidedly to hold her principles before the whole heavenly universe and the kingdoms of the world; steadfast fidelity in maintaining the honor and sacredness of the law of God, will attract the notice and admiration of even the world, and many will by the good works which they shall behold be led to glorify our Father in heaven. The loyal and true bear the credentials of heaven, not of earthly potentates. All men shall know who are the disciples of Christ, chosen and faithful, and shall know them when crowned and glorified as those who honored God and whom he has honored, bringing them into possession of an eternal weight of glory.

"The language of the Psalmist may be adopted by the commandment keeping people of God: 'Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart when I shall have learned thy righteous judgments.' 'Thy hands have made me and fashioned me; give me understanding; that I may learn thy commandments.'

"The Lord has provided his church with capabilities and blessings, that they may present to the world an image of his own sufficiency, and that his church may be complete in him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven that every stone may be hewed and squared by the divine measurement, and polished to shine as an emblem of heaven, radiating in all directions the bright clear beams of the Sun of Righteousness. The church is to be fed with manna from heaven, and to be kept under the sole guardianship of his grace. Clad in complete armor of light and righteousness, she enters upon her final conflict. The dross, the worthless material, will be consumed, and the influence of the truth testifies to the world of its sanctifying, ennobling character.

"'The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my word which I have put in thy mouth, shall not depart out of thy mouth.' 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon the. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.'

"God has in training a people chosen, elect, precious. They were once the children of disobedience, disloyal to God. But now "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who

hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.' The Lord Jesus is making experiments on human hearts through the exhibition of his mercy and abundant grace. He is effecting transformations so amazing that Satan with all his triumphant boasting, with all his confederacy of evil united against God and the laws of his government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to co-operate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven.

"To his church, Christ has given ample facilities, that he may receive a large revenue of glory from his redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is his depository, in which the wealth of his mercy, his love, his grace, is to appear in full and final display. The declaration in his intercessory prayer, that the Father's love is as great towards us as toward himself, the only begotten Son, and that they shall be with him where he is, forever one with Christ and the Father, is a marvel to the heavenly host, and it is their great joy. The gift of his Holy Spirit, rich, full, and abundant, is to his church as an encompassing wall of fire, which the powers of hell shall not prevail against it. In their untainted purity and spotless perfection Christ looks upon his people as the reward of all his suffering, his humiliation, and his love, and the supplement of his glory,—Christ the great center from which radiates all glory. 'Blessed are they which are called to the marriage supper of the Lamb.' ELLEN G. WHITE."

The remainder of the resolutions on page 394 of the BULLETIN, in the report of the Committee on Resolutions, not considered at the forenoon meeting were taken up for action.

In speaking to resolution 22 in regard to entering upon work in India, Elder D. A. Robinson read a portion of a communication Sister Jessie F. Waggoner had recently received from a Miss Annie P. Gordon, a missionary in India, (formerly a Methodist), who, a few months ago, while on her way from New York to London, fell in with a Sabbath-keeping sister, and later spent a few weeks at the London mission, which resulted in her going to India a Sabbath-keeper, and to teach the Sabbath truth. In the letter Miss Gordon expressed great thankfulness for the light that had come to her, for information upon health reform which she had found greatly beneficial and agreeable to her there, and expressed a strong hope that our people would soon send missionaries to India to assist her in holding forth the words of life and truth. The resolution was adopted.

Elder Haskell spoke to resolution 23. A slight change was made in it by placing the word "preaching" after the expression "medical missionary work," after which it was adopted.

The last resolution, number 24, was spoken to by Elders Haskell and Lamson. It was then adopted.

The report of the Committee on Distribution of Labor found on page 394 of the BULLETIN was next considered.

Upon request of Elder J. E. Graham, action on recommendation 3 was deferred. All the other recommendations were adopted.

The Committee on Resolutions presented the following additional report:—

Whereas, There is an urgent call from new fields in all parts of the world for consecrated men and women to come and labor as self-supporting missionaries; therefore,

25. *Resolved*, That we encourage suitable persons for this work to prepare to go to these fields as soon as practicable.

26. *Resolved*, That we recommend those who think of responding to this call to counsel with the District Superintendent of the General Conference District to which they belong, before making any definite arrangements about going to these fields.

Whereas, Very little has been done by this denomination in the way of mission work for the Chinese; and

Whereas, There is a large field open in this country for mission work among an intelligent class of these people, and

Whereas, The Lord in his providence has opened the way in the city of Chicago for some of our people to labor among that nationality, with the result that several are interested in the truth; therefore,

27. *Resolved*, That steps should be taken at once for the establishment of a mission school for the Chinese in that city and the selection of suitable persons for teachers.

Whereas, We are repeatedly admonished and exhorted by the Spirit of God in regard to the urgent necessity of elevating the standard and encouraging the improving of our ministry; therefore,

28. *Resolved*, That the chairman of this Conference be authorized and requested to appoint a committee of five, whose duty it shall be to devise and present to this body a plan for a systematic and judicious examination of candidates for ministerial licenses and credentials.

Upon motion of C. P. Bollman it was voted,—

That the Chair appoint a committee of three to see what arrangements can be made for republishing the Bible lessons which appeared in the BULLETIN up to the beginning of the General Conference, or so far as copies of the BULLETIN containing them cannot be supplied, and report to the General Conference.

The Chair appointed as this committee, A. O. Tait, C. H. Jones, C. F. Stevens.

The Conference then adjourned.

THE THIRD ANGEL'S MESSAGE.—NO. 18.

ELDER A. T. JONES.

OUR study last night was in order to know for ourselves, and how we may know, that we have the blessing of Abraham, and thus be prepared to be sure, that with confidence we may ask for the Spirit of God. There is more of that yet. The Lord has given us yet further evidence, yet further proof, upon which to base our perfect confidence in him, in his

righteousness; that that is our own; that we have the righteousness which is by faith; so that we can ask in perfect confidence for his Holy Spirit, and thank the Lord that it is our own. For, remember, the verse reads: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

The blessing of Abraham is the righteousness of faith; that we are to have in order to receive, and that we may have, the promise of the Spirit, and *that also* through *faith*. Well, then, when we have the evidence, the proof, the perfect work of God demonstrating to our complete satisfaction, that we can ask in perfect confidence for the Holy Spirit, then is it not ours to receive that by faith? Is it not ours to thank God that that is our own? and that it simply remains for him to manifest it at his own will, whenever occasion may require, and as occasion may need?

Well, let us study, then, some other evidence that he has given us — study this to-night in connection with what we had last night, so that we may have before us fresh what the Lord himself has opened for us, upon which to base our confidence before him; upon which we may be sure where we stand; and upon which we may ask with the full assurance of faith. And when we ask according to his will, and ask that we may have that which he has promised, then he heareth us. "This is the confidence that we have in him; that, if we ask anything according to his will, he heareth us: and if we know that he hear us," then "we know that we have the petitions that we desired of him." 1 John 5: 14, 15. And then we can thank him that that is our own.

Let us begin with the fifth chapter of Romans, twentieth verse. The real point, or we might say, one of the main points of the study to night, is to see what place the law of God occupies in the subject of righteousness by faith; what place the law of God occupies in our obtaining righteousness alone by Jesus Christ; and this is simply another phase of the same thought we had last night, as to what proof the Lord has given us, to give us confidence that we can claim by faith the promise of the Holy Spirit.

"Moreover the law entered, that the offence might abound." In other words, Rom. 3: 20, the last words — words with which you are all familiar — "by the law is the knowledge of sin." What was the law given for on tables of stone — the first purpose of its giving? [Congregation: "To show us what sin is."] To make sin abound; to give the knowledge of sin. So, "the law entered that the offence might abound"; that sin might sppear; that it might appear as it is. Paul, speaking in the 7th chapter of Romans, says how it appeared to him, 12th and 13th verses: —

"Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin *by the commandment* might become *exceeding sinful*." Then to make sin abound, and make it appear as it is, exceeding sinful, — that is the first object of the giving of the law, is n't it?

Now let us read right on in Rom. 5: "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound." Then did the law come alone, making sin to appear alone, and that alone? [Congregation: "No."] It is simply the means to another end — the means to an end by which to attain another object beyond the knowledge of sin. Is that so? [Congregation: "Yes."] So then, where sin abounds — where is it that grace abounds? [Congregation: "In the same place."] Right there? [Congregation: "Yes."] But does it read that way, "Where sin abounded grace abounded"? [Congregation: "No; 'Much more.'"] That would be pretty good would n't it, if it was only where sin abounds there grace abounds? That would be pretty good; but that is not the way the Lord does things, you know; he does things absolutely well — entirely good, just as good as God *could* do.

Well then, "where sin abounded, grace did *much more* abound." [Congregation: "Amen."] Then, brethren, when the Lord, by his law, has given us the knowledge of sin, just at that very moment, at that very point, *grace* is *much more abundant* than the knowledge of sin. Is that so? [Congregation: "Yes."]

Now, another word: "By the law is the knowledge of sin;" and we have found this much: that when the law gives the knowledge of sin, at that particular moment, in that very place and at that very point, in that very thing, the grace of God is much more abundant than the knowledge of sin. But, when the law gives the knowledge of sin, what puts the *conviction* there? [Congregation: "The Spirit of God."] Before we read the passage which says so, however, let us see what we are to get so far, from what we have read — what are you and I henceforth to get from the knowledge of sin? [Congregation: "Abundance of grace."]

Then there is no possible place for discouragement at the sight of sins any more, is there? [Congregation: "No."] No possibility of that. It is impossible, you see, for you or me to get discouraged, or under a cloud, any more at the knowledge of sin.

Because, no difference how great the knowledge is, no difference how many sins are revealed to us and brought to our knowledge, why, right there, at that very moment, in those very things, and at that very time in our experience, the grace of God much more abounds than all the knowledge of sins. Well then, I say again, how is it possible for us ever to be discouraged? Brethren, is n't it so, that the Lord wants us to be of good cheer? [Congregation: "Amen!"] Be of good cheer.

Well, now, this verse that we have before us brings the same thing to view. John 16: 7, 8: "Nevertheless I tell you the truth." What is he telling us? [Congregation: "Truth."] Good! And he told us also that "Ye shall know the truth, and the truth shall make you free." That is it then, isn't it? "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." Who will not come? [Congregation: "The Comforter."] Who? [Congregation: "The Comforter."] The Comforter? Is that his name? Is that what he is — The Comforter? [Congregation: "Yes."]

"But if I depart, I will send him unto you. And when *he* is come," Who has come? [Congregation: "The Comforter."] Who? [Congregation: "The Comforter."] "And when he is come, he will reprove [or convince] the world of sin." Who is it that does it? [Congregation: "The Comforter."] Is it the Comforter that convinces of sin? [Congregation: "Yes."] Is he the Comforter *when he does it?* [Congregation: "Yes."] Now, each one wants to get hold of that. Is not he the reprover when he does it, and the Comforter some other time? [Congregation: "No."] It is the *Comforter* that *reproves*, thank the Lord! The Comforter reproves, thank the Lord! Then what are we to get out of the reproof of sin? [Congregation: "Comfort."] Whose comfort? [Congregation: "The Lord's comfort."] The comfort we get, comforts just at the time when it is needed. Then where is the room for our getting discouraged any more at the knowledge of sin? Isn't that the very thought that we have read in the fifth chapter of Romans?

Do n't you see, then, that when we bear in mind just at the moment and at the time, and at the place, that where sin abounds, there grace much more abounds; and just at the time when the Holy Spirit is giving conviction of sin, he is the Comforter that does it. Do n't you see that in all that — remembering all that — we have an everlasting victory over Satan? Does Satan get the advantage of that man who believes God right then? — No. Satan comes and says, "See what a sinner you are." Thank the Lord, "where sin abounds, grace does much more abound." [Congregation: "Amen!"] "Well," says another, "I have such a deep conviction of sin. It seems to me I was never convicted of sin so deeply before in all my life." Thank the Lord, we have got more comfort than ever before in our lives. Do n't you see, brethren, that that is so? [Congregation: "It is so."] Well then, let us thank the Lord for that. [Congregation: "Amen!"] I should like to know why we should not praise the Lord right along.

But there is some more in that Rom. 5: 20. What is this all for? First, we found that the law makes sin abound in order that grace may abound, so that we may have the grace to lead us to Christ. Now what are the two things together for? The law making sin abound in order that more grace may abound. What are they both together for? "*That* as sin hath reigned unto death." We know that's so, don't we? Now that is so. The law makes sin abound, *that* we may be lead to more abundance of grace, *in order* "that as sin hath reigned unto death, even so might grace reign."

What does "even so" mean? — Just as certainly. Just so. Then, isn't it so that God will make that abundance of grace to reign in our lives just as certainly as ever sin did in the world? [Congregation: "Yes sir."] But, mark you, when the grace much more bountifully reigns, then what is the comparison between freedom from sin now, and the slavery to it before? The freedom is much more abundant, even than the slavery was. "That *as sin hath reigned* unto death, *even so* might *grace reign* through *righteousness* unto *eternal life* by *Jesus Christ.*"

Now let us see the whole story. "The law entered that the offence might abound," in order that we might find the more abundant grace abounding right there in all those places, and the grace abounds "through righteousness unto eternal life by Jesus Christ our Lord." Then what did the law enter for? [Voice: "To bring us to the Lord."] What did the law enter for? [Voice: "To bring us to Christ."] Yes. Do n't you see? Then whenever anybody in this world uses the ten commandments — when any sinner in this world uses the ten commandments for any other purpose than to reach Jesus Christ, what kind of a purpose is he putting them to? [Congregation: "A wrong purpose."] He is perverting the intent of God in giving the law, is n't he? [Congregation: "Yes sir."] To use the law of God with men for any other purpose, therefore, than that they may reach Christ Jesus, is to use the law in a way that God never intended it to be used.

Well, the law then brings us to Christ. That's certain. What for? [Congregation: "That we may be justified."] What does the law want of you and me? Does it make any demands of us before we reach Jesus Christ? When the law finds us, does it want anything from us? [Congregation: "It

wants righteousness."] What kind? [Congregation: "Perfect righteousness."] Whose? [Congregation: "God's."] God's righteousness? [Congregation: "Yes."] Just such righteousness alone as God manifests in his own life, in his own way of doing things? [Congregation: "Yes."] Will that law be content with anything less than that from you and me? Will it accept anything less than that, a hair's breadth less? [Congregation: "No."] If we could come within a hair's bread th of it — that's too far short; we miss it.

Turn to Timothy, and Paul tells us what the law wants *out* of you and me, and what it wants *in* us, too. 1 Tim. 1:5: "Now the end (the object, the aim, the intent, the purpose) of the commandment is charity." What is charity? [Congregation: "Love."] What kind of love? [Congregation: "The love of God."] "Out of a pure heart." What kind of a heart? [Congregation: "A pure heart."] "And of a good conscience." What kind of a conscience? [Congregation: "Good."] "And of faith unfeigned." That is what the law wants to find in you and me, is n't it? Will it accept you and me with anything less than that which it demands — perfect love, manifested "out of a pure heart, a good conscience, and of faith unfeigned"? No, never. Well, that is simply *perfection*, that it demands.

"Well now, have we, has any man in the world, any of that kind of love to offer to the law of God? [Congregation: "No."] Has any man naturally that kind of a conscience? [Congregation: "No."] Has he that kind of faith? [Congregation: "No."] No sir. Well, then, the law makes that demand of every man on the earth to-night, no difference who he is. He makes it of you and me; he makes that demand of people in Africa; and of all the people on the earth; and he will not accept anything less than that from any one of them. But, we are talking about ourselves to-night. So, the law comes to you and me to-night and says: "I want charity; I want perfect love—the love of God. I want to see it in your life all the time. And I want to see it manifested out of a pure heart, and through a good conscience, and unfeigned faith." That is where we are.

"Well," says one, "I have not got it: I have done my best." But the law will say, "That is not what I want; I do n't want your best; I want perfection. It is not *your* doing I want anyhow, it is God's I want: it is not your righteousness I am after: I want God's righteousness from you: it is not your doing I want: I want God's doing in your life." That is what the law says to every man. Then, when I am shut off thus at the very first question, and even then when I said I did my best, then I have nothing more to say. Is that not what the scripture says: "That every mouth may be stopped." It does just that, does it not?

But there comes a still, small voice saying, "Here is perfect life; here is the life of God: here is a pure heart; here is a good conscience; here is unfeigned faith." Where does that voice come from? [Congregation: "Christ."] Ah, the Lord Jesus Christ, who came and stood where I stand, in the flesh in which I live; he lived there; the perfect love of God was manifested there; the perfect purity of heart manifested there; a good conscience manifested there; and the unfeigned faith of the mind that was in Jesus Christ, is there.

Well then, he simply comes and tells me: "Here, take this." That will satisfy, then, will it? [Congregation: "Yes."] The life manifested in Jesus Christ; that will satisfy the law; the purity of heart that Jesus Christ gives, that will satisfy the law; the good conscience that he can create, that will satisfy; the unfeigned faith which he gives, that will satisfy. Will it? [Congregation: "Yes."]

Well then, is that not what the law wants all the time? It is Jesus Christ that the law wants, is it not? [Congregation: "Yes."] That is what the law wants: that is the same thing which it calls for in the fifth of Romans, is it not? But, why does it call for it in connection with me? It calls for Christ in me, because the law wants to see that thing *in me*. Then, is not the object of the law of God, the gospel of Christ alone? "Christ in you the hope of glory?" Ah, that is so.

Rom. 5:1, 5. Justified by faith we have peace with God through our Lord Jesus Christ, and the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. And that is charity — supreme love. Acts 15:8, 9, "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them *purifying their hearts by faith*." There is the love of God out of a pure heart.

Heb. 9:14: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" There is a clean conscience, brethren, and there is the love of God out of a good conscience.

Then that faith which he gives; which he enables us to keep — the faith of Jesus which enables us to keep the commandments of God, there is the love of God by a faith unfeigned.

Oh, then the message of the righteousness of God which is by faith in Jesus Christ, brings us to, and brings to us, the perfect fulfilment of the law of God, does it not? [Congregation: "Yes."] Then that is the object and the aim, and the one single

point of the third angel's message, is it not? [Congregation: "Yes."] That is Christ; Christ in his righteousness; Christ in his purity; Christ in his love; Christ in his gentleness; Christ is his entire being; Christ and him crucified; that is the word brethren; let us be glad of it; let us be glad of it. [Congregation: "Amen."]

So then, when we have Jesus, when we have received him by faith, and the law stands before us or we stand before it, and it makes its wonderous demand of charity, we can say: "Here it is; it is in Christ, and he is mine!" — Out of a pure heart — "Here it is in Christ, and he has given it to me:" "A good conscience." The blood of Christ has created it in me: here it is; "Faith unfeigned," the faith in Jesus — he has given it to me: here it is. Then, just as "Steps to Christ" tells us, we can come to Jesus now and be cleansed, and stand before the law without one touch of shame or remorse. Good. Brethren, when I have that which makes me at perfect agreement with the law of God, then I am satisfied, and cannot help but be glad that I am satisfied.

Now let us turn and read the 3d chapter of Romans; that tells the whole story without any further study than simply to read the texts. Rom. 3:19–22. We can say amen to every word of it now, right straight along. "Now we know." And that is so. "That what things soever the law saith it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." And is it not that? That which tells me that I am a sinner cannot tell me that I am righteous. "But now"— good. When? [Congregation: "Now."] All right, let us say so, brethren. "But now the righteousness of God without the law is manifested." That is so, is it not? [Congregation: "Yes."] The law cannot manifest it in us, because we cannot see it there: it is there, but we are so blind that we cannot see it there; sin has so blinded and corrupted us that we cannot see it in the law: and if we could see it there, we could not get it there, because there is not anything in us to start with that is fit for it: we are utterly helpless.

So now, "the righteousness of God without the law is manifested . . . . . even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe." What does that word "believe" mean when God speaks it? [Congregation: "Faith"] And what is genuine faith? Submission of the will to him, a yielding of the heart to him, a fixing of the affections upon him: that is what he means here to those who will receive him; because *believing* is *receiving* when God speaks. He says so in the first chapter of John, 12th verse: "But as many as *received* him, to them gave he power to become the sons of God, even to them that *believe* on his name." "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Then we can every one here have it to-night? *Can* have it? *Have* it, because we believe it.

Well now, that is the object of the law then, is it not? to bring us to Jesus Christ that we may be justified by faith, made righteous by faith, that his righteousness — the righteousness of God in Christ — may be ours? That is it. Well, when that is true, when we have got there, *then* what is the use of the law? Then what is the law for? [Congregation: "It witnesses."] Exactly. Let us read now that part of the twenty-first verse that I did not read: "But now the righteousness of God without the law is manifested, *being witnessed by the law.*" That is as far as we need to read just now; the other belongs there, though. Then, when the law gives a knowledge of sin, in order that we may have the knowledge of the abundance of grace to take away the sin; then grace reigns through righteousness unto eternal life by Jesus Christ — and this righteousness of God by faith in Christ is our own through the working of the law; and this knowledge of sin has brought us to Christ, and we have him, and the law is satisfied in all its demands that it has made upon us.

Now when it is satisfied in all its demands it has made upon us, then will it stick to that, and keep on saying that it is satisfied: that that is all right? When the law has made demands upon us that we cannot satisfy by any other possible means except by Jesus Christ being present in ourselves; then, will the law of God, as long as we stay there, stand right there and say: "that is right, and I am satisfied with it"? [Congregation: Yes."] Then, if anybody begins to question it and says: "It is not so," then we have witnesses to prove it, have we?

Now you see this: that it is necessary for several reasons, that we should have witnesses. One in our own connection, and in our own personal experience, is this; when God speaks and we believe it, then we know, each one for himself that the righteousness of God is our own, that we are entitled to it: that it belongs to us; and that we can rest in perfect peace upon it. But there are other people that need to know this, too. Can they know it by my saying so? [Congregation: "No."] Can they know it by my saying that I assent to this, and that I say that is so, and therefore it is so? Will that convince them: is that proof enough to them? [Congregation: "No."] They need something better even than my word. Don't you see, the Lord has met that very demand, and has given us witnesses to which they can appeal, and they can go and ask these witnesses whenever

they please, whether this that we have is genuine or not. Is that so? [Congregation: "Yes."]

They need not come and inquire of us; if they inquire of us, of course we can tell them what the Lord has told us to say; and if that is not enough, they can go and ask those witnesses. We can say: there are some friends of mine: they know me from my birth till now. They know me all the way through: they know me better than I do myself, and if you want any more than this that I say, go and ask them: they will tell you. How many of them are there? [Congregation: "Ten."] Is their word worth anything? do they tell the truth? Ah, they are truth itself: They are *the truth.* Ps. 119:142. Well then, it is impossible for them to testify otherwise in bearing witness, than that. When they say that that demand is satisfied, "This life is well pleasing to me," that is enough for anybody in the universe, is it not? [Congregation: "Yes."]

So then, the man who claims to believe in Jesus, and claims the righteousness of God which comes to the believer in Jesus, is his claiming it, enough for this world? [Congregation: "No."] Or is our word in regard to it enough? [Congregation: "No."] Well, they will say, and there are lots of them that will say it, "Why yes, we believe in the Saviour; I have a right to claim, too, the righteousness that he has, the perfect holiness and perfect sanctification: and that I have not sinned for ten years, and am above all temptation, even: and I know it." Well, how do you know it? "Why, *I feel it in my heart; I feel it* in my heart, and have for several years." Well, that is no evidence at all; for "the heart is deceitful above all things and desperately wicked." Deceitful above *how* many things? [Congregation: "All things."] All things? [Congregation: "Yes."] Above Satan even? [Congregation: "Yes."] Is the heart actually deceitful above all things? [Congregation: "Yes."] He says so, whether we can understand it or not. It is more deceitful than Satan himself, is n't it? [Congregation: "Yes."] The heart will deceive me quicker and oftener than Satan will.

Well then, when that person *feels it in his heart,* is that a good kind of evidence? When my heart says that I am good, then what is it doing? [Congregation: "It is deceiving."] Solomon said: "He that trusteth his own heart is a fool:" and he is not only a fool, but he is *fooled* in this thing, is he not? [Congregation: "Yes."] It is bad enough for a wise man to be fooled, but when a fool is fooled, what in the world is the thing coming to? Therefore, we cannot afford to trust such things as that on such an important question as this: no sir: we need better evidence than a man's heart, that he has got the righteousness of God, and that he is all right and is fit for the judgment, and that he has not sinned for ten years, holy and sanctified and above temptation: etc., etc. We need something better than that; and the fact of the matter is, Jesus was here in this world a good while, and he never was above temptations while he was here. Christians are not, either, while they live here.

Well, then that evidence is not enough; we want something more than that. And if that person who claims to have the righteousness of God by faith in Jesus Christ has only that for a witness, and his testimony can go only that far, then what is his claim worth! [Congregation: "Nothing at all."] Just nothing at all. It is a deceptive claim; he never can realize upon it. So the Lord has not left us there. Last night we found in our lesson that when we want to know that these things are so in our experience we are not to look within to find out whether it is so, but to look at *what God says* to see whether it is so When we have found Jesus Christ, and have him then the Lord does not want us to look within to see whether he is there. He has furnished us witnesses, whose testimony will tell us all the time that he is there, and these will tell everybody else that he is there. The righteousness of God is now manifested, which is by faith of Jesus Christ, and when it is, it is witnessed *by the law.*

Then the law is, first, to bring us unto Christ, and after it has led us to Christ, and we have found him, then it witnesses that that is just the thing. First, to give the knowledge of sin, and second to witness to the righteousness of God which is by faith. Well then, anybody who uses the law of God for any other purpose than these two purposes at any time, what is he doing with the law of God? [Congregation: "Perverting it."] He is perverting, the whole thing; he is using it for purposes that God never intended at all. So then, though a man or an angel use the law of God in any other way or for any other purpose than those two things — a man can use it for both, but angels can use it for one,— he has perverted the law of God.

Where is our righteousness from? [Congregation: "God."] "Their righteousness is of me, saith the Lord." 2 Cor. 4:6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Where do we find the knowledge of the glory of God? [Congregation: "In the face of Jesus Christ."] In the face of Jesus Christ.

Now 2 Cor. 3:18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Then what is it that we see in the face of Jesus Christ? [Congregation:

"The glory of the Lord."] What is the glory of the Lord? We have read here, we have been told here, by the Spirit of God, that the message of the righteousness of God which is by faith of Jesus Christ, that is the beginning of *the glory* that is to lighten the whole earth. Then what is the glory of God? His righteousness, his character. Where do we find it? In Jesus Christ. There is the glory of God, revealed in the face of Jesus Christ. He said so, you see; that is where we look for it.

Do we look to the law for righteousness? [Congregation: "No."] Even after we have been brought to Christ, do we look there for righteousness? [Congregation: "No."] Where do we look for righteousness? In the face of Jesus Christ. There "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory," from righteousness to righteousness, from character to character, from goodness to goodness, even as by the Spirit of the Lord.

Then don't you see how the righteousness of God and the Holy Spirit go hand in hand? Don't you see that when we obtain the righteousness which is by faith of Jesus Christ, the blessing of Abraham indeed, that then the Holy Spirit can not be kept away from us; you cannot separate the two; they belong together. Then when we have that, and know that we have that by the faith in his word, then he says we have a right to ask for the Holy Spirit, and to receive it, too.

Why, look at it. Gal. 4:5: He came "to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, *God hath sent* forth the Spirit of his Son into your hearts." He *sends* it; he does not want to hold it back: he *sends* it into the heart; it is a free gift.

Then, I say, don't you see that it is impossible to keep the righteousness of God and the Holy Spirit separate? So then, "changed into the same image from glory to glory, even as by the Spirit of the Lord;" and when the image of God in Jesus Christ is found in us, what then? There is the impress, the seal of God. You have heard that in the other lessons. When by looking into the face of Jesus Christ, and there alone, having received the righteousness of God which is by faith in him; and looking ever into his glorious face, that reflects the glory of God, the effect of that is to change us into the same image, to perfect the image of God, and restore it in us, by the working of the Spirit of God upon the soul. And when that is done, then the same Spirit of God is there to affix the seal of the living God, the eternal impress of his own image.

So then after we have come to Christ, after we have found him, then we do not look into the law for righteousness. Where do we look? [Congregation: "In the face of Jesus Christ."] Into the face of Jesus Christ; and while we look there, what does the law say? [Congregation: "That is right."] The law testifies, "That is the place to look; that is what I want you to have; that is satisfactory; we are perfectly agreed." Where in heaven do the angels look? Don't they look into the law to see whether they are right or not? [Voice: "Always beholding the face of our Father."] "Their angels do always behold the face of my Father which is in heaven." Then where does the righteousness of the angels come from? [Congregation: "God."] From God, through Jesus Christ, is it not? And what does the law in the throne of God, the foundation of his throne, what does the original copy of his law do there? When the angels look into the face of him who sits upon the throne, what does the law, that never was touched by man, and never could be, what does it do there? It witnesses to the righteousness of God which they obtain without the law.

This was always the true idea of the uses of the law of God. When the people had sinned and done anything against the commandments of the Lord concerning things which ought not to be done and were guilty; then they were to bring the sacrifice and its blood was offered, atonement was made and they were forgiven. Lev. 4. And *then* as *now*, the commandments witnessed to the righteousness which they obtained by faith in Jesus. And therefore the Tabernacle was called "The Tabernacle of *witness*." Acts 7:44, and Numbers 17:7, 8; 18:2. The tabernacle of the testimony is the same thing, because testimony is the evidence given by a witness. So that the tabernacle was the tabernacle of witness or testimony, the ark was the ark of the testimony or witness, because it contained the tables of the testimony. The tables of stone, the tables of the law, were the tables of the *testimony*, because they were the evidence of the witness, which God appointed to witness to the righteousness of God, which comes without the law, by faith of Jesus Christ alone. Then it is everlastingly true throughout the universe that "If righteousness come by the law, then Christ is dead in vain." Gal. 2:21. Forever and everywhere it is true that "Their righteousness is of me, saith the Lord." And the law witnesses to the righteousness which all obtain from God without the law, but by Jesus Christ.

Then isn't it true, as I said awhile ago, that whether man or angel, if he uses the law of God for any other than one, or both of these two purposes, he perverts the law of God entirely from what God ever intended. Well then, the righteousness of God which is by faith of Jesus Christ, that satisfies everything, does it not? Everything *now*, and how long? [Congregation: "Forever."] Now and evermore it

satisfies everything. Well, then we may know for our own selves that it is ours by the evidences that God gave us last night, and they are everlastingly sure, and everybody in this world may know that we are entitled to it, by the witnesses that God has given.

Well, this is to fit us for the seal of God, the righteousness of God, in order that through this we may be changed from glory to glory, into the same image; and when that is completed what then? What witnesses to that? [Congregation: "The Sabbath of the Lord."] It will witness to that finished completed work all the way through.

As Prof. Prescott gave us in his sermon, it is the presence of Christ that makes holy and sanctifies the place where it is; and when the presence of Christ is there in its fulness, then what is that place? That is sanctified. What is the sign of sanctification? [Congregation: "The Sabbath."] And sanctification complete is God's complete work in the soul. Then when the work of God is completed in the soul, the law of God will witness to it all the way. But what particular part of the law of God is a witness to that particular thing, the complete sanctification of his people? [Congregation: "The Sabbath of the Lord."] It stands there as the witness, and as the chief witness, and the two coming together testify; and the seal is affixed,— that work is completed.

Brethren, how can we get away from the seal of God? Then are we not right now, in the time of the sealing? [Congregation: "Yes."] And it is through the righteousness of God, which is by faith of Jesus Christ, is it not? Yes, sir; and then when that seal is received, when that is affixed there, then these can stand through the time of the plagues, through all the temptations and trials of Satan when he works with all power and signs and lying wonders. For the promise is "as thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

And when that is past—then entrance into the heavenly city; entrance into the heavenly city. Thank the Lord. There are the tests that we are to pass through; but, brethren, when we have this righteousness of Jesus Christ, we have that which will pass through every test.

And in that day there are going to be two parties there; there are going to be some there when the door is shut, and they will want to go in, and they say, "Lord, open to us; we want to come in." And some one comes and asks, "What have you done that you should come in? What right have you to enter the inheritance here? What claim have you upon that?" "Oh, we are acquainted with you; we have eaten and drunk in thy presence; and thou hast taught in our streets. Yes, besides that we have prophesied in thy name; in thy name we have cast out devils; and in thy name we have done many wonderful works. Why, we have done many wonderful things. Lord, is not that evidence enough? Open the door."

What is the answer? "Depart from me, ye that work iniquity." What did they say? "We have done many wonderful works; *we* have done them; *we* are all right; *we* are righteous; *we* are just, exactly right; therefore *we* have a right to be there. Open the door." But "*we*" does not count there, does it?

There is going to be another company there that day — a great multitude that no man can number,— all nations, and kindreds, and tongues, and people; and they will come up to enter in. And if any one should ask them that question, "What have you done that you should enter here? What claim have you here?" The answer would be: —

"Oh, I have not done anything at all to deserve it. I am a sinner, dependent only on the grace of the Lord. Oh I was so wretched, so completely a captive, and in such a bondage, that nobody could deliver me but the Lord himself; so miserable that all I could ever do was to have the Lord constantly to comfort me; so poor that I had constantly to beg from the Lord; so blind that no one but the Lord could cause me to see; so naked that no one could clothe me but the Lord himself: All the claim that I have is what Jesus has done for me. But the Lord has loved me. When in my wretchedness I cried, he delivered me; when in my misery I wanted comfort, he comforted me all the way; when in my poverty I begged, he gave me riches; when in my blindness I asked him to show me the way, that I might know the way, he led me all the way, and made me to see; when I was so naked that no one could clothe me, why, he gave me this garment that I have on; and so all I can present, all that I have to present, as that upon which I can enter, any claim that would cause me to enter, is just what he has done for me; if that will not pass me, then I am left out; and that will be just, too. If I am left out, I have no complaint to make. But, oh, will not this entitle me to enter and possess the inheritance?"

But he says, "Well, there are some very particular persons here; they want to be fully satisfied with everybody that goes by here. We have ten examiners here. When they look into a man's case and say that he is all right, why then he can pass. Are you willing that these shall be called to examine into your case?" And we shall answer, "Yes, yes; because I want to enter in: and I am willing to submit to any examination; because even if I am left out I have no complaint to make: I am lost anyway when I am left to myself."

"Well," says he, "we will call them then." And so those ten are brought up, and they say, "Why, yes, we are perfectly satisfied with him. Why, yes, the deliverance that he obtained from his wretchedness is that which our Lord wrought; the comfort that he had all the way, and that he needed so much, is that which our Lord gave; the wealth that he has, whatever he has, *poor as he was*, the Lord gave it; and blind, whatever he sees, it is the Lord that gave it to him, and he sees only what is the Lord's: and naked as he was, that garment that he has on, the Lord gave it to him,—the Lord wove it, and it is all divine. It is only Christ. Why, *yes, he can come in.*"

[Here the congregation began singing:—

"Jesus paid it all,
All to him I owe;
Sin had left a crimson stain:
He washed it white as snow."]

And then, brethren, there will come over the gates a voice of sweetest music, full of the gentleness and compassion of my Saviour,—the voice will come from within, "Come in, thou blessed of the Lord." [Congregation: "Amen."] "Why standest thou without?" And the gate will be swung wide open, and we shall have "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Oh, he is a complete Saviour. He is my Saviour. My soul doth magnify the Lord. My soul shall rejoice in the Lord, brethren, to-night. Oh, I say with David, come and magnify the Lord with me, and let us exalt his name together. He has made complete satisfaction; there is not anything against us, brethren; the way is clear; the road is open. The righteousness of Christ satisfies; that is light and love and joy and eternal excellence.

Isn't it true, then, of Isa. 60:1: "Arise, shine; for thy light *is* come, and the glory of the Lord *is* risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Brethren, he can do it; he wants to; let us let him. [Congregation: "Amen."] And let us praise him while he is doing it.

Now, can't we praise the Lord. Then everybody in this house that wants to do it, you just go right ahead now. I will say amen to every word of it; for my soul magnifies him, too, brethren. My soul praises him, too, brethren; because he is my Saviour; he has completed the work; he has done his gracious work; he has saved me; he saves all. Let us thank him forevermore.

Prof. Prescott:—The times of refreshing are here, brethren. The Spirit of God is here. Open the heart, open the heart; open the heart in praise and thanksgiving.

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

—OF THE—

GENERAL CONFERENCE.

VOL. 5. BATTLE CREEK, MICH., TUESDAY, FEB. 28, 1893. No. 19.

MONDAY MORNING SOCIAL MEETING.

AT the ministers and delegates 8:30 morning meeting, Monday morning, February 27, the following testimony from Sister White was read:—

GEORGE'S TERRACE, ST. KILDA ROAD,
MELBOURNE, Jan. 9, '93.

The time of peril is now upon us. It can no longer be spoken of as in the future. And the power of every mind, sanctified to the Master's work, is to be employed, not to hedge up the way before the messages God sends to his people, but to labor unitedly in preparing a people to stand in the great day of God. It is not the inspiration from heaven that leads one to be suspicious, watching for a chance and greedily seizing upon it to prove that those brethren who differ from us in some interpretation of Scripture are not sound in the faith. There is danger that this course of action will produce the very result assumed; and to a great degree the guilt will rest upon those who are watching for evil. Had our brethren been free from prejudice, and walking in humility, they would have been ready to receive light from whatever source; recognizing the Spirit of God and the grace of Christ, they would be indeed channels of light, and their long experience would make them counsellors, men of sound judgment.

The opposition in our own ranks has imposed upon the Lord's messengers a laborious and soul trying task; for they have had to meet difficulties and obstacles which need not have existed. While this labor had to be performed among our own people, to make them willing that God should work in the day of his power, the light of the glory of God has not been shining in clear concentrated rays to the world. Thousands who are now in the darkness of error, might have been added to our numbers. All the time and thought and labor required to counteract the influence of our brethren who oppose the message has been just so much taken from the world of the swift coming judgments of God. The Spirit of God has been present in power among his people, but it could not be bestowed upon them, because they did not open their hearts to receive it.

It is not the opposition of the world that we have to fear; but it is the elements that work among ourselves that have hindered the message. The efficiency of the movements for extending the truth depends upon the harmonious action of those who profess to believe it. Love and confidence constitute a moral force that would have united our churches, and insured harmony of action: but coldness and distrust have brought disunion that has shorn us of our strength.

The Lord designed that the messages of warning and instruction given through the Spirit to his people should go everywhere. But the influence that grew out of the resistance of light and truth at Minneapolis, tended to make of no effect the light God had given to his people through the Testimonies. "Great Controversy," Vol. 4 has not had the circulation that it should have had, because some of those who occupy responsible positions were leavened with the spirit that prevailed at Minneapolis, a spirit that clouded the discernment of the people of God.

The work of opponents to the truth has been steadily advancing while we have been compelled to devote our energies in a great degree to counteracting the work of the enemy through those who were in our ranks. The dullness of some and the opposition of others have confined our strength and means largely among those who know the truth, but do not practice its principles. If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. What account will be rendered to God for thus retarding the work?

While the angels were holding the four winds that they should not blow, giving opportunity for every one who had light to let it shine to the world, there have been influences among us to cry peace and safety. Many did not understand that we had not time or strength or influence to be lost through dilatory action. While men slept, Satan has been stealing a march upon us, working up the advantages given him to have things after his own order.

The Lord has revealed to us that the Laodicean message applies to the church at this time, and yet how few make a practical application of it to themselves. God has wrought for us; we have no complaint to make of heaven, for the richest blessings have been proffered us, but our people have been very reluctant to accept them. Those who have been so stubborn and rebellious that they would not humble themselves to receive the light of God sent in mercy to their souls, became so destitute of the Holy Spirit that the Lord could not use them. Unless they are converted, these men will never enter the mansions of the blest. Some have been preaching the word whose labors have been tainted with impurity and licentiousness. They have done far more harm than good. Unless they shall turn from their evil ways, they will perish with

the wicked. Others have carried the truth in a very indifferent manner; they have had no real burden of the work; they have gone backward rather than forward. It is high time for these to retrace their steps; for they have lost their first love. The Lord's injunction to them is: —

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

A great work is before us. There are a few who carry the heavy burden of responsibility. They feel that God has committed to our American churches a solemn trust in the messages of truth to be given to the world. From all nations the Macedonian cry is heard, "Come over and help us." God in his providence has opened fields before us, and if the human agents co-operate with the divine agencies, many souls may be partakers of a pure and saving faith. For years the appeal has been made, but the Lord's professed people have been sleeping over their allotted work, and it remains almost untouched. God has sent message after message to arouse our churches to do something, and to do it now. But to the call of God, "Whom shall I send?" there have been few voices to respond, "Here am I, send me." Through this neglect, many souls will lose the opportunity the Lord desired to give them.

"A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant, said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those which were bidden shall taste of my supper."

When the message of God is brought to them, many will thus excuse themselves. But the work must be pressed wherever there is an opening. Men and money are needed to carry it forward. Still there is opportunity for us to share the Saviour's self-denial and sacrifice for the salvation of souls. The necessities of the work now demand far greater outlay than ever before. The Lord calls upon his people to make every effort to curtail their expenses. Again I plead that instead of spending money for pictures of yourself and your friends, you should turn it into another channel. Let the money that has been devoted to the gratification of self flow into the Lord's treasury to sustain those who are working to save perishing souls. Let those who have houses and lands give heed to the message, "Sell that ye have, and give alms." "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

The Lord is soon to come. We must work while the day lasts; for the night is coming, in which no man can work. O, many, many have lost the spirit of self-denial and sacrifice. They have been burying their money in temporal possessions. There are men whom God has blessed, whom he is testing to see what response they will make to his benefits. They have withheld their tithes and offerings until their debt to the Lord God of hosts has become so great that they grow pale at the thought of rendering to the Lord his own,— a just tithe. Make haste, brethren, you have now the opportunity to be honest with God; delay not. For your soul's sake, no longer rob God in tithes and offerings.

The Lord calls for every talent and ability to be put to use. When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort, the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom he has sent. As in the apostles' time, many souls will turn unto the Lord. The earth will be lighted with the glory of the angel from heaven.

If the world is to be convinced of sin as transgressors of God's law, the agency must be the Holy Spirit working through human instrumentalities. The church needs now to shake off her death-like slumber; for the Lord is waiting to bless his people who will recognize the blessing when it comes, and diffuse it in clear, strong rays of light. "Then will I sprinkle clean water upon you, and ye shall be clean. . . . And I will put my spirit within you, and cause you to walk in my statutes." If the wilderness of the church is to become as a fruitful field, and the fruitful field to be as a forest, it is through the Holy Spirit of God poured out upon his people. The heavenly agencies have long been waiting for the human agents, the members of the church, to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an agent of divine power.

At the same time there will be a power stirring everything from beneath. The working of evil angels will be manifest in deceptions, delusions, in calamities, and in casualities and crimes of no ordinary character. While God employs the angels of mercy to work through his human agents, Satan sets his agencies in operation, laying under tribute all the powers that submit to his control. There will be lords many and gods many. The cry will be heard, "Lo, here is Christ" and "Lo, he is there." The deep plotting of Satan will reveal its workings everywhere, for the purpose of distracting attention from present duty. The appearance of a false christ will awaken delusive hopes in the minds of those who will allow themselves to be deceived. The church members that are awake will arise to the emergency, and manifestations of satanic power are to be presented in their true light before the people. There will be signs and wonders in the world of nature. The powers of earth and hell will manifest a terrifying, destructive activity. But the eye of faith will discern in all these manifestations harbingers of the grand and awful future, and the triumphs that will surely come to God's people.

Let all who believe the truth for this time put away their differences; put away envy and evil speaking and evil thinking. Press together, press together. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

Work, O work, keeping eternity in view. Bear in mind that every power must be sanctified. In yourselves you are powerless to do anything good. Christ declares, "Without me ye can do nothing." Becoming partakers of the divine nature, you can do all things. Through Christ you can have power with God and with man. A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us and bless us; and cause his face to shine upon us; that thy way may be known upon the earth, thy saving health among all nations." Our God is waiting to be gracious. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Will the church give to the world the light of the knowl-

edge of Jesus Christ? Shall the light shine forth to all nations, kindreds, tongues and peoples?

There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call upon him, in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher; and how shall they preach except they be sent? as it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." "For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

"But when he saw the multitudes, he was moved with compassion because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Our work is plainly laid down in the word of God. Christian is to be united to Christian, church to church, the human instrumentality co-operating with the divine, every agency to be subordinate to the Holy Spirit, and all to be combined in giving to the world the good tidings of the grace of God.

ELLEN G. WHITE.

Following the reading of this, a most excellent social meeting occurred, a number of brethren responding with hearty confessions and expressions of determination to walk in unity and love and the advancing light. The good Spirit of the Lord came in in marked degree, tears flowed freely, and expressions of joy and thankfulness seemed to well up from every heart.

PROCEEDINGS OF THE NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

SECOND MEETING.

THE second meeting of the National Religious Liberty Association was called Monday, February 27, at 10:00 A. M., with Allen Moon, the Vice-president, in the chair.

Opening prayer was offered by Elder S. H. Lane, after which Miss Nellie Ballenger sang as a solo No. 89 of "Songs of Freedom," "The Southern Night is Sleeping," a selection written on the Tennessee persecutions. Following this the Secretary read the minutes of the previous meeting, which were approved.

The Committee on Resolutions next submitted its report, which was adopted as follows, by acting on each resolution separately: —

1. *Resolved*, That Art. 6, of the Constitution be amended by striking out all after the word "meeting" in the second line.

2. *Resolved*, That Art. 1, be amended by substituting the word "International" for National."

3. *Resolved*, That Art. 4, Sec. 1, be amended by striking out the phrase "an Editorial Committee of five."

4. *Resolved*, That Sec. 3, Art. 4 be amended by striking out the words "by ballot", and substituting the word "biennial" for "annual."

5. *Resolved*, That the by-laws be amended by striking out Nos. 1 and 4, and amending No. 10 by substituting the word "territories" for the word "states"; No. 13, by substituting the word "biennial" for annual; No. 14, by substituting the word "regular" for the word "annual"; No. 15, by substituting the word "regular" for "annual" and striking out the word "regular" in next to the last line.

6. *Resolved*, That the appeal and remonstrance adopted by the General Conference of Seventh-day Adventists, Friday, Feb. 24, 1893 be printed in tract form, and circulated as extensively as its importance merits.

The following preamble and resolution was presented by the Committee on resolutions for discussion only, and after many favorable remarks touching it, it was withdrawn, since action upon it involved the co-operation of the General Conference Committee: —

Whereas, A better understanding of the principles of religious liberty is necessary both for an adequate appreciation of their importance, and an intelligent promulgation of them therefore,

Resolved, That we urge the several Conferences to hold workers' institutes for the study of religious liberty subjects, and that we will aid in such institute work by furnishing instructors when so requested.

Elder Wheeler, lately a Baptist minister, but who has been attracted to the views of Bible doctrines held by Seventh-day Adventists through reading the *American Sentinel* and other Religious Liberty literature, was requested to speak touching the present position of the Baptist denomination as regards religious liberty, and responded with a few brief remarks and quotations from Baptist periodicals and works, showing how this denomination has recently departed from its former adherence to the principles of religious liberty, and thus giving his reasons for having to sever his connection with that people. He first gave a quotation from a work entitled "The Baptists in the United States," pages 9 and 18, as follows: —

"The magistrate is not to meddle with religion or matters of conscience, nor compel men to this or that form of religion, because Christ is King and Lawgiver of church and conscience.

"After mature deliberation they resolved to present an address to the political convention which was soon to assemble in Richmond. This address took very decided ground in regard to the necessity of the independence of the American colonies. It also sought from the convention some action in regard to religious liberty; and its statement of the principles of the Baptists was very clear and forcible. 'We hold that the mere toleration of religion by the civil government is not sufficient; that no state religious establishment ought to exist; that all religious denominations ought to stand upon the same footing; and that to all alike the protection of the government should be extended, securing to them the peaceable enjoyment of their own religious principles and modes of worship.'"

In showing further how the Baptists still hold to the doctrine of liberty of conscience in form, Elder

Wheeler quoted from the "Sixtieth Annual Report of the American Baptist Home Missionary Society" (page 10), which society convened in Philadelphia, May 27, 28, 1892. In a memorial to Congress to adopt the proposed Sixteenth Amendment passed at this convention, it is stated: —

"We submit this memorial with special gratitude to Almighty God, that in the forefront of our denominational principles have always stood the principles of absolute independence of the personal conscience, and of the total separation of the practical administration of the functions of the State from the practical administrations of the functions of the Church. Christendom very slowly emerged from the darkness that claimed the right to enforce religious conformity by law, into which it had been plunged by the ill-mated union of Church and State under the Emperor Constantine. Even the Reformed church defended the right of the sovereign to impose his own religion upon his subjects. Only a few great thinkers were groping here and there toward the light, and, with more or less vagueness and inconsistency, confusing toleration with freedom, were advancing the cause of mental and spiritual liberty. But it is the unquestionable honor of our religious ancestry that, seeing clearly the imperial dignity of the human conscience, as Christ has made it free, under His own sole and supreme Lordship, it constantly and consistently contended that the right of the State shall pertain to civil things only."

But while the denomination still holds to the doctrine of religious liberty in form, Elder Wheeler showed how easily and quickly they ignored this doctrine by stating that the next morning after this memorial just referred to was adopted, the same convention adopted the following resolution: —

"*Resolved*, That we do hereby respectfully request the Congress of the United States to withhold the appropriation of $5,000,000 asked for by the World's Fair Commissioners until satisfactory assurances are given that the Fair will not be opened on the Lord's day."— *Idem, p. 13.*

Then to show the character of the resolution, that it was entirely religious, he quoted from an article by Rev. Joseph K. Dixon, in *The Watchman* of August 25, 1892. This is one of the leading Baptist papers. The article was entitled, "Our Columbian Sunday," and the quotation runs as follows: —

"The Christian Sabbath a corner-stone of the Republic. To the perpetual honor of Congress, the doors of the Columbian Exposition are to be bolted on Sunday. The bolts should be from the beams of the *Mayflower*. For three or four weeks during the closing days of the national legislature, senators and congressmen were filling the morning hours by reading petitions from their constituency, praying for legislation against a desecrated Sabbath. It was the best voice of the best people crystallized in legislative enactment. Now let the churches put their seal upon it by the proposed service."

As further proof of the avowed religious character of this movement among the Baptists, he further quoted from a letter written by Dr. Henson, of the First Baptist church of Chicago, to the *Watchman*, as follows: —

"On Friday evening, October 7th, there was a grand gathering in our Auditorium, of 7,000 representative citizens of Chicago, to express their profound satisfaction at the act of Congress in voting to close the gates of the World's Fair on the Sabbath, and to render thanks to Almighty God for the signal triumph he had thus given to the cause of truth and righteousness. . . . It is gratifying, in a very high degree, to know that the highest moral sentiment of the American people is here asserting itself in such emphatic fashion."

Speaking of foreigners, Dr. Henson's letter further said: —

"We shall not compel them to attend our churches, and listen to our tedious homilies; but as they have come to see America, we desire to show the best things we have got, and the very first of our best things is the American Sabbath."

With reference to the World's Fair Directors opposing the Sunday-closing measure, Dr. Henson's letter states that back of all this is —

"A deep-seated feeling that this a fight between the religious sentiment of the nation and that growing irreligious sentiment, that is determined to have no master but *its own sweet will*."

This religious aspect of the question is also further shown in the resolution passed by the Massachusets Baptist State Convention, held at Lowell, October 27, 1891: —

"*Resolved*, That it is the profound conviction of this convention, representing more than 50,000 Baptists of Massachusetts, that the Columbian Exposition, to be held in Chicago in 1893, be closed on the Lord's day, thus imitating the good example of the World's Fair in Philadelphia, in 1876, and thus recognizing the workingmen's right to one day's rest in seven, and thus showing proper respect to the religious convictions of the millions of Christian people in this great nation who believe that the Sabbath is one of the chief bulwarks of Christianity, and that the maintenance of Christianity is of the utmost importance in its relation to property and prosperity, and the perpetuity of our free institutions."

Elder Wheeler stated that in discussing the Sunday law proposed by Mr. Charlton, in the Canadian Parliament, the editor of the *Canadian Baptist* under date, Feb. 9, 1893, justified legislation discriminating between religious denominations in the following language: —

"While we believe such a law just and good and necessary to the general well-being, we freely admit that it is productive of hardships to those Christians who conscientiously believe themselves bound to keep the seventh day holy. It is true that 'the enactment of laws means their enforcement,' even by civil pains and penalties, if necessary. It is natural and right that the State should select for its rest day the day which is most acceptable to the largest number of its citizens. The result is that the citizens whose religious convictions constrain him to abstain from his daily avocations on the last day of the week finds himself compelled by law to cease work also on the first day of the week. It is a case in which one's obedience to conscience costs him something. In many cases the loss of two days in the week, so far as worldly industry is concerned, may prove a very heavy tax. But the complaint of religious persecution is illogical and cannot be maintained. The Seventh-day Baptist is not compelled to rest on the first day of the

week on any religious ground. He is not punished or persecuted either for engaging or not engaging in any religious service on either the seventh day or the first. His hardship is that he cannot conscientiously work on a day which the great majority of his fellow citizens devote to labor and business and suffer loss in consequence. He cannot ask that the great majority shall set aside their preferences and by changing the day of rest cause the many to suffer the loss for the sake of the few. If he can convince the majority that an enforced rest day is not essential to the public good, he is at liberty to do so and secure the abolition of all Sunday laws."

"Whether it would be practicable to make any exceptional provision to mitigate the hardship to those who are in the position described or not, is a question for the careful consideration of our legislators, and of all concerned. It is clear that at best any such provision could be but very partial and unsatisfactory in its operation, and that it would be very difficult to guard it from abuse.

"The points which we wish here to make and emphasize are, first, that all legislation for the enforcement of a day of rest should be based wholly on secular, not religious grounds, and, second, that the disadvantages and disabilities which those who observe the seventh day suffer under such legislation are in no sense an infringement of their religious liberty, but are purely an incidental result of their religious convictions, and a result which there seems no means of avoiding, save at the cost of the physical and social, and we may safely add, moral well-being of the whole commonwealth."

In contrast with that is this; Elder Wheeler again called attention to the correct and fundamental principle laid down by the Baptists as laid down in the first quotation given in the following words:—

"All religious denominations ought to stand upon the same footing; and that to all alike the protection of the government should be extended, securing to them the peaceable enjoyment of their own religious principles and modes of worship."

Elder Wheeler stated in closing that in conversation with different Baptist clergymen, while many of them have taken a noble stand for the principles of religious liberty, some of them were decidedly against it, one Baptist clergyman saying, in speaking of the persecution of Seventh-day Adventists in Tennessee, that he thought the State was justified in the course which it had pursued toward them. Another one, when the Baptist principles of religious liberty were being read, said if these were Baptist principles he thought it was time that Baptist principles were changed. While the principles of religious liberty were very strongly implanted in the hearts of a large number of the Baptist people, the fact is, and one which Elder Wheeler said had greatly pained him, the leaders and the religious papers of the denomination are at the present time almost a unit against it, and the denomination is drifting away from their fixed, long-established and well-known principles.

As amended, the Constitution and By-laws of the International Religious Liberty Association reads as follows:—

CONSTITUTION.

ARTICLE I.—NAME.

This Society shall be called the INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION.

ARTICLE II.—OBJECT.

The object of this Association shall be to protect the rights of conscience; to maintain a total separation between religion and the civil government; and by means of the platform and the press to educate the public mind on the relations that should exist between the Church and the State.

ARTICLE III.—MEMBERS.

All persons approving these objects, and who will subscribe to the Declaration of Principles, may be members of this Association by the payment of one dollar, and an annual due thereafter of one dollar.

ARTICLE IV.—OFFICERS.

SECTION 1. The officers of this Association shall be a President, first Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, an Editorial Committee of five, of which the President, Vice-President, and Recording Secretary shall be members.

SEC. 2. The Executive Committee shall have power to appoint one or more General Field Secretaries, also to appoint in each State and Territory a Vice-President, a District Secretary, and a Press Agent, all of whom shall work under the direction of the Executive Committee.

SEC. 3. The officers of this Association shall be elected at the biennial meetings of the Association, notice of which shall be published at least three weeks before such meetings are held, and the members present shall constitute a quorum.

SEC. 4. Vacancies occurring in any of the offices of the Association may be filled by the Executive Committee.

ARTICLE V.—FUNDS.

SECTION 1. All funds arising from membership fees and annual dues shall be used according to the discretion of the Executive Committee in defense of members who may be prosecuted in consequence of religious intolerance and unjust and oppressive legislation, and for the publication and distribution of literature upon the principles of the Association, and for the support of lecturers in the field.

SEC. 2. The Executive Committee may call for contributions, and accept donations for special enterprises and emergencies that may arise as funds are needed.

ARTICLE VI.—AMENDMENTS.

This Constitution may be amended by a three-fourths vote of those present at any regular meeting.

BY-LAWS.

1. This International Religious Liberty Association shall have an organ through which to advocate its principles and advertise and mold its work.

2. No literature shall be published or circulated under the name of this Society by any of its officers or members until it has been indorsed by the Executive Committee of the Association.

3. The duty of employing legal counsel, and defending members indicted for violating religious laws, shall devolve upon the Executive Committee; but this power may be delegated to the Vice-Presidents in the several States when necessary.

4. No act or decision involving great expense, or change in the working of the Association, shall be valid unless, at the time the act is voted upon, or a decision is made, a majority of the Executive Committee shall be present.

5. The President shall preside at all meetings of the Association and of the Executive Committee, and see that the will of the Committee is faithfully executed.

6. The Recording Secretary shall keep a record of all meetings of the Association and of the Executive Committee.

7. The Corresponding Secretary shall maintain a regular correspondence with the Vice-Presidents, District Secretaries, and State Press Agents, and execute all other correspondence ordered by the Executive Committee.

8. It shall be the duty of the Vice-Presidents to enlist the co-operation of ministers, lawyers, school-teachers, and business men in the work of the Association; to assist, under the direction of the Executive Committee, in the defense of any members of the Society who may be prosecuted for non-compliance with religious enactments, and to take the general supervision of the work in their respective territories.

9. District Secretaries shall lecture on the subject of religious liberty in all its phases, secure signatures to the petitions opposing religious legislation, and also obtain all possible co-operation in such work, and in the distribution of literature in harmony with the aim of the Association.

10. Press Agents shall be empowered, with the concurrence of the Vice-Presidents and District Secretaries of their respective States, to select and appoint in each county seat and city of their States, reponsible persons who are in sympathy with the object of the Association, and who will act in its behalf by working with local editors to bring to their attention the importance of the question of religious liberty and to get their influences in behalf of the aim of the Association.

11. The general meetings of the Association shall be held biennially at such time and place as may be agreed upon by the Executive Committee.

12. The Executive Committee shall audit the accounts of the Treasurer, and make a report of the same at the regular meetings of the Association.

13. These By-Laws may be amended by a two-thirds vote of the members present at any regular meeting of the Association, or at any meeting called for that purpose, due notice having been given of such meeting.

The following report of the nominating committee was submitted and adopted:—

For President — Allen Moon.
Vice President — A. T. Jones.
Recording Secretary — A F. Ballenger.
Corresponding Secretary — A. O. Tait.
Treasurer — Miss Lena Steinel.
Executive Committee — Allen Moon, A. T. Jones, O. A. Olsen, A. F. Ballenger, A. O. Tait, C. P. Bollman, W. A. Colcord.

On motion, the meeting adjourned *sine die.*

INTERNATIONAL SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

SECOND MEETING.

THE second meeting of the Association convened Feb. 27, 3 P. M. The president in the chair. Hymn 1255 was sung, and Elder Mc Cutchen invoked the divine blessing upon the meeting, and the Sabbath-school work. The minutes of the last meeting were read and approved. Brother C. H. Jones referred to the fact that the plan of using a portion of the Sabbath-school contributions for missionary work originated in California, where in 1886 over $700 of the Sabbath-school donations were appropriated for the Australian mission. The delegate from South Africa, Brother J. J. Wessels, read a report of the South African Association: —

REPORT OF THE SOUTH AFRICAN SABBATH-SCHOOL ASSOCIATION.

The interest in the Sabbath-school work in South Africa has been constantly growing, each quarter showing a marked improvement on the preceeding one. At the beginning of each year we resolved by God's help to make the schools more instructive, interesting and attractive, than they were the year before.

When we first began to have Sabbath-schools, it was thought that we could not keep pace with the schools in the United States, in the matter of lessons, donations, etc. We experienced great trouble by not receiving our mail promptly, consequently our orders for lesson books etc., could not reach us for at least one year from the time they were issued.

Owing to our isolated position as a mission, we at first deemed it best to apply the money raised by our schools for the furtherance of local work.

Each school decided for themselves what lesson books they would use, or what portion of Scripture they would study. Thus almost every school had different lessons. During the year 1890 much thought and attention was given to this matter, and, as a result of our deliberations, the majority agreed that it would be more in harmony with the mind of the Spirit of the Lord, and would tend in no small degree to the furtherance of the S. S. work in South Africa, for us to work in concert, as far as possible, with our Sabbath-schools all over the world, and hence, we adopted the lessons and plans as recommended by the International S. S. Association.

As we thought how other schools had donated their offerings to send the truth to us, we felt that it would be a great privilege for us to fall into line and try to infuse the same missionary spirit into the South African schools.

Our first offerings for the year 1890, amounting to about $185.00, were for the "ship mission," this included an extra gift made at Christmas by nearly all our schools. The following year $70.00 of our offerings were given to the "ship mission," and about $72.00 to the "South American Mission." It now became apparent that the members of the schools became more and more interested in the missionary ship, and missionary work generally; and we notice that the geography of the countries to which our

contributions were going was being studied by many with great interest. Many were the earnest prayers that ascended daily for the "Pitcairn" and its crew; also for the work and workers in South America. We found it true in our case that "The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:25.

The next year the Orphan's Home found a tender spot in all our hearts; even the children saved their pennies for the enterprise. The school that gave the most was at Cathcart. It is a family school held in the house of Brother Tarr. Several of the members of this school are orphans; and all the rest are doing what they can to make their home pleasant for the orphan members. We had about $190 for the Home, about $100 for the European mission, and $95 for the South Sea Islands. The next report we hope will show over $150 for Central America and Mexico. The report and offering must be on the way by this time. Our knowledge of the wants of these countries and our interest in their people has wonderfully increased, since we have had our attention directed to them through our weekly donations.

At the general meeting of our people, held in the new college building, Dec. 2–12, 1892, we had the pleasure of having a united school for our brethren on two occasions. The school numbered 138, which was the largest Sabbath-school of Seventh-day Adventists ever held in South Africa. The donations amounted to $10, and were voted to be sent to Central America and Mexico.

Our records show that we have contributed in all about $1,300. Of this amount $130 has been paid as tithe to the Mission treasury; $13 has been paid on account of tithe to the International Sabbath-school Association; and $875 donated to the several objects mentioned. We hope now as we have decided to all work together, both as regards our lessons and our donations, as nearly as we possibly can, that we will be able to show a marked increase in future in the amount of our donations, and above all, that our growth in grace and in the knowledge of our Lord and Saviour Jesus Christ may be much more apparent, and that each member of our schools may have the true missionary spirit.

Some of our brethren had the most decided objections to the plan of our all studying the lessons as arranged for the International Sabbath-school Association; and it was not until after many trials had been made, and such determination and perseverance exercised by those who were leading out in the matter, that the plan was finally adopted. It often seemed as if it would be impossible for some of our brethren to fall into line, but they finally did so, and now we all study the same courses of lessons, and are only one month behind the schools in America. It does not seem to us that we are behind at all, as the REVIEW, *Signs*, *Sabbath-School Worker*, and other papers, reach us about a month after they are issued; so that the notes on the lessons come to hand in good time and are quite fresh and interesting to us; and in fact it appears to us that we are all studying the same lessons at the same time, both in Africa and the United States. Not only are we studying the same lessons, but our prayers ascend with yours and those of our brethren in all parts of the world, for light on the Scriptures we are studying together, and that God would bless the work of present truth all over the great harvest field, and especially in those countries to which our minds are directed by our donations. Surely God blesses us in answer to our prayers as we study our lessons. We rejoice that the Sabbath-school has been instituted; and we know that the study of the lessons during the past year has indeed been "meat in due season" to us.

So far, we have had little or no instruction in how to conduct Sabbath school work. At our general meetings there has been so much other business to transact that the Sabbath school work has received merely a passing notice. At our last meeting Sister Hurd read a paper on "reward and prizes being given in Sabbath-schools." It brought out the fact that these things do more harm than good and did not convey to the minds of the scholars the true motive by which they should be actuated. Sister Druillard also read a paper, which was much appreciated, on "unity and harmony of action in our Sabbath-school work." One thought brought out was, that as God had order in everything it must be that there was a Heavenly Committee, or Executive, to have the care of this branch of the work as well as of other branches. She also gave prominence to the importance of attending the teachers' meetings in which to plan and pray for the school; and showed that if all worked in harmony, and sought God's presence and help the school plan would be heaven born, and all would be guided by the Heavenly Executive.

At first it seemed that the cost of postage would make the papers *Instructor* and *Little Friend* so expensive that we would be debarred from taking them, but we are pleased to say that this difficulty has been in a measure overcome, by our having them sent in clubs via London, and thus we have been able to reduce the expense. We feel that our schools need these papers very much and we are thankful that such valuable helps can be afforded us. Our clubs have grown until at present we take 120 copies of *The Little Friend*, 40 copies of *The Youth's Instructor*, and 36 copies of *The Sabbath-School Worker*. These papers are taken by every school and by nearly every family of our people in South Africa,

and are a real source of blessing and help. We very much wish, however, to have some such helps in the Dutch language, but it is a question whether the circulation of a Dutch paper would be large enough to make it profitable. We trust that the time will soon come when such a paper can be published.

We have at present six organized schools, besides the State school which is composed of the canvassers. There are on the rolls 218 members; of this number 110 are church members. As our church membership is only 140, and many of these are in America, it is encouraging to note how generally our people attend Sabbath-school. Both old and young prize the Sabbath-school very much. The grandparents, parents, and children, all unite in the Sabbath-school, to study God's word, and praise Him for everything they enjoy.

I have been requested to tell you how much the members of the Sabbath-schools in South Africa appreciate the help sent to our country by the Sabbath-school army in 1887. This effort on our behalf will ever be held in the most grateful remembrance by us, and the judgment will alone show the amount of good it accomplished and the many souls that have been brought from darkness to light as the result of your efforts. We feel convinced that the time is not far distant when the Dark Continent will be lightened with the glory of the "third angel's message." When that time comes, may we all be found faithful and enter into the joy of the Lord.

Brother G. C. Tenney spoke of the Sabbath-school work in Australia. It is quite well organized under the labors of Brother W. H. L. Baker. They have twenty-two schools, nearly twice as many as the number of churches, and the membership is proportionally large as compared with the churches, there being 490 church members and nearly 800 in attendance at the Sabbath-schools.

Brother Lewis Johnson from the Scandinavian countries gave an account of the Sabbath-school work in that field and of the interest in Bible study in Finland.

Brother L. R. Conradi spoke of the cause in the Central European field, and the influence of Sister White in establishing the Sabbath-school work there. He also referred to the difficulties which are met in that important field, in carrying forward this branch of the cause. Some of our brethren have already been imprisoned because they kept their children from the day schools to attend the Sabbath-school.

The Committee appointed to audit the books of the Treasurer submitted the following report which was accepted: —

Your committee appointed to audit the books of the International Sabbath-school Association, for two years from Jan. 1, 1891 to Dec. 31, 1892, beg to report as follows: —

We have carefully examined the books for the period named above; have drawn off a trial balance, have compared the vouchers with the cash book, and the printed balance sheet with the ledger; and have found all the accounts to be correct.

The books are well and neatly kept.

Committee { JNO. I. GIBSON. M. H. BROWN. L. C. CHADWICK.

The Committee on Plans for Work presented the following report: —

Whereas, The plan for furnishing the *Sabbath School Worker* to the State Associations that would agree to take a sufficient number to supply all officers and teachers in the State with a copy, has given general satisfaction, were adopted, therefore,

We recommend, All the associations to adopt and continue the plan devised by the International Association.

We recommend, That all divisions of our Sabbath-schools study the same subjects at the same time; and to this end,

We further recommend, That as soon as possible a series of lessons be provided for the intermediate and primary divisions adapted to their needs from the lessons that may be prepared for the senior division.

Whereas, It is desirable that our youth and children, be supplied with good books, and with good books only; and

Whereas, Many parents have not opportunity to make suitable selections for their children; therefore,

We recommend,—

1. That the Executive Committee of this Association make arrangements with one of our publishing houses to keep in stock a line of carefully selected children's and youth's books for the purpose of supplying our people with good literature to place in the hands of their children.

2. That no book shall be placed upon this list or recommended to our people until it shall have been approved by the Executive Committee, either upon their own careful reading or the written report of some competent person appointed by said Committee to assist them in the critical examination of said books.

3. That these books be furnished at a cost not to exceed the regular retail price of the publishers.

Whereas, Many of our Sabbath-school workers believe the present term of office of the Sabbath-school officers too short to serve the best interests of the Sabbath-school; therefore,

We recommend, That the term of office in our Sabbath-schools be six months instead of three months as heretofore.

We recommend, That the selection of field secretaries be left to the Executive Committee of the Sabbath-school Association.

Elder M. C. Wilcox moved that the recommendation be considered and acted upon separately.

The first one was explained by the chairman and remarks were made upon it by Brother C. P. Bollman and Brother C. H. Jones, and carried. The second and third were discussed by Brethren Wilcox, Wakeham, Bollman, Lane, and Gibson, and passed. Remarks were made upon the fourth recommendation by Brethren Miles, C. L. Kellogg, Wilcox, P. J. D. Wessels, and Bollman, and adopted.

Recommendations five and six were adopted without remarks. The seventh was discussed by Brethren Warren, Bollman, Wakeham, Sharp, and Parmelee, and passed.

The eighth recommendation was adopted without discussion.

On motion of Brother Shireman the meeting adjourned to the call of the Chair.

ERRATA.

In the comparative statement of the last three years made by the Recording Secretary of the International Sabbath-school Association, published in the BULLETIN on page 305, second column, the items in the column headed Sept. 30, 1892, should agree with the totals found in the table at the bottom of the previous column, and the last column in said statement headed Increase should be changed accordingly; also the statement of the donations made during the third quarter of 1892 and the total for that year, as found on page 306. The whole amount donated to missions as stated on page 306 should be $85,741.41 instead of $85,740.06. On page 305 of the BULLETIN, in said report, the donations during the first quarter of 1891 are reported as being $2,399.85. It should read $3,399.85.

THE SERMON.

ELDER J. H. DURLAND.

"My brethren, count it all joy when ye fall into divers temptations." James 1: 2.

There are very few individuals that have had any Christian experience, but what know something about the joy there is in knowing Jesus Christ. But, sometimes, we are robbed of a great deal of joy that we might have, by anticipating some of the trials that may come in the future, and the possibility that we may yield, or be led from the position we occupy when we are rejoicing in the love of God, and thereby live in fear. I understand that the Christian life, as brought to view in the Scriptures, is one in which there should be joy, the very day that we enter into it and it continues to be joy all the way through. There is no place in the Christian life for discouragement. The Lord does not provide for discouragements. He does not lay plans for us, that we can say, To-day I rejoice in the blessing of the Lord, but to-morrow I fear that I shall be discouraged. My brethren, the Lord wants us to make up our minds at the very beginning, if we have joy this morning, we can have joy all the way through the Christian life.

This morning we will talk a litte while on this one point connected with the Christian life. How we can have joy when temptations come. Individuals have said to me, I would not come short so many times and have to confess so often if I did not have such great temptations. They have asked me, Do you have such temptations as I? That does not matter. It is not for you to ask any individual whether he has temptations or not. It is for each individual to go to the word of God and see what the Lord tells him to do with his temptations. The idea is not how severe the temptation is, or how often I fail; for the Lord in his word has given us the assurance that we need not be discouraged under times of the severest temptations.

The first question I want to ask you is, Is it a fact that every time you have been tempted you have counted it joy? Have you taken the instruction of the Scriptures in the time of severest trials, and had perfect joy and peace? Then if you have not, the next question is, *Why not?*

Perhaps you say, I feel so much like a sinner and feel as though God had left me. On this point let me read the following, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are." Heb. 4: 15. How many points? All. Then he was tempted in all points just as I am; and yet, How? (*Ans.* Without sin.) Then is temptation sin? (*Ans.* No.) Then you may meet with severe temptation, and the first thing that God wants you to do when that temptation comes, is to remember that that temptation is not sin; but it is the saying, Yes, to the temptation, that is sin.

But you say, If I only knew just when the temptation was coming I would know how to meet it; my case is a little peculiar; it is a little different from any other person. Certain individuals seem to be ready for the severest temptations when they come. They seem to have some indications beforehand, so that they can be ready to meet it; but my temptation is so peculiar; it comes upon me unawares.

Last evening in our meeting, the Spirit of the Lord was present and there was a great deal of rejoicing, and I hope we may see more of it in the future. Let us read on this point a little from our lesson: "And Jesus when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him." Matt. 3: 16. If that should have been witnessed last evening, in addition to what was witnessed, would there not have been still more rejoicing? Well, brethren, the idea is not that we may *see* something visible. God would have us learn that he is willing to be present by his Spirit, and that we by faith may realize that he is there.

Now notice the next expression: "And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Verse 17. If that voice should speak to every soul here this morning and say, You are my son, or you are my daughter, and I

am well pleased with you, would not each heart be much rejoiced? But notice, following this wonderful blessing, following this testimony of acceptance, comes the severest temptation that Christ ever passed through in his life.

Then, brethren, when you enjoy the greatest blessing that God ever gave you, make up your mind that you will probably have to meet the severest temptation, immediately after, that you have ever met in your life. Perhaps you say, Now I have had such a wonderful blessing that I will never have any trouble with the old trials; I will never have to meet what I have met; I never have had such an experience as this before. Brethren, when you come to that place, you will be using the blessing that God gives you in a wrong manner, and thus you are preparing yourself to be overtaken by temptation. If it is such a wonderful blessing, it ought to keep you close to God, to trust him more than you have ever trusted him before.

HOW WILL THE TEMPTATION COME? If such temptations will probably follow great blessings, how will these temptations come? Well they will come to you just as they came to Christ. Satan will test you, and you need not expect anything else; because Christ passed over the same road in order to be tried like you are; that he might succor and care for you when you are tempted. The admonition is, "*Count it all joy* when you fall into divers temptations." The revised version says "manifold temptations." Sometimes we think we cannot have joy when we have been tempted on *one* point; yet we have all agreed time and again that we are to believe the word just as it is. The word says we are to rejoice when we have *many* temptations; *manifold* temptations; when they come by *multitudes*. Then joy and rejoice still. Do not get discouraged, but rejoice.

Some of you will meet it; perhaps you have already, after your wonderful experience. You will have to meet just these things. Before the next twenty-four hours the devil will come and say, What a fool you made of yourself last night; did n't you see somebody was laughing at you? You will fail as you always have failed. He will say it is all fanaticism. Let us rejoice because we have God's word. Brethren, let us rest on the word of God. Turn with me and read James 1:12. "Blessed [happy] is the man that endureth temptation." Then there is a blessing in having temptations, is n't there? And the man that never has any temptations will never have any blessing. Is n't that so? Then let us not ask God to take away the temptations, but let us ask him to come near and strengthen us to *endure* temptations. Let us not shrink from them but trust in him.

"*But every man is tempted when he is drawn* away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Verses 14, 15. The word "conceived" literally means "to grasp with the hand," "to reach out for," "to take." That is to say, I want that object, or thing. The temptation comes, and you say, Now I would like to have that if it was not wrong. I *would* like to have it. If it were not wrong, young man, you would like to go to that place of amusement, would n't you? If it were not wrong, young lady, you would like to go to that entertainment. There is the danger. When your desires conceive, and you let them lead you out to grasp the desired object; it shows that your heart and your being are not yet surrendered to God. God wants to bring you into that place and show you your weakness, that the temptation shall be a blessing to you, because with it he will give you strength. That is what he wants to do.

Now let us notice the Saviour's temptation. The devil came and said, "If thou be the Son of God." Had not the Lord already told Christ that he was the Son of God? He had said, "This is my beloved Son." Was there any question about his being the Son of God? Had he not the evidence of those words that had been spoken, if nothing else? Would not that have been sufficient? But Satan came and said, "If thou be the Son of God, command that these stones be made bread." You are very hungry. Now I want to know how many people have been in about that same place. They say, I am hungry. My appetite wants this or it wants that, and God does not want me to starve to death. He does not want me to suffer these things, therefore, it cannot be very wrong to do this. "Making stones into bread." Try to make loaves out of stones.

My brethren, many of us in this very congregation have been led into this very place. God's word says he will care for you. He says he will direct your paths. But still you say, If I do not have this thing in just this way, I am afraid this work will be a failure. Is it possible that the Lord wants me to do that thing, or this thing, in the way this man in authority may say? I am afraid if I do this thing the result will be disastrous to the cause of God. Every time you do this way you will meet with defeat. God will take care of his work, and if you have given yourself into his hand, and he wants you to starve to death, then, starve to death. Brethren, let us stand like the Saviour stood, and say, "It is written that man shall not live by bread alone but by every word." Let us rest on the word of God, and put all these trivial things, and all temptations in the background, and stand for the right, and heaven will shine upon us.

There is a temptation I will refer to. Sometimes individuals come to me and say, I wish you would

tell me how I can get so that I will not have so much trouble, and fall into darkness and discouragement? I have such a temper. So many asked that at one or two camp-meetings that I thought I would test the matter and see how many there were, who were troubled on that point. It seemed that nine-tenths of those who had difficulties to speak of were troubled right there. I want to know how many of you ever get out of patience at something you do not *care* anything about? If I do something that you do not care anything about, would you get out of patience about it? What is the trouble then? It is this, We get out of patience over those things we think we cannot give up. And sometimes those are the very things God wishes us to give up. What does the Bible say? "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Phil. 4:6.

"Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father." Col. 1:11, 12. This is an excellent antidote for impatience. If you are willing to leave it with God, you will not have half the trouble you have been having. If you will just believe that the Lord will do the work, and do not try to carry all the responsibility yourself, you may be assured of this one thing that God will do the work that you have been trying to do.

But the Saviour was not let off with that one point. The devil took him up on the temple, and told him that if he was coming as the Son of God it would be better to show some miracle, that the people might believe. That was the sin of presumption. That is, to put yourself where the Lord does not want you, to prove to the world that God is with you. I believe, brethren, if I should put my finger in the fire, it would be burned, although this congregation might get down and pray that it should not be so. But, if like the Hebrew children, the rulers of the nation should cast us even into a fiery furnace, if it is for the sake of the truth of God, and God wants us to go there, the fire will not burn us. So do not put yourself in a place to tempt the devil to tempt you, but put yourself where God can use you, and then with heaven to help you, you can have joy. "I can do all things through Christ which strengtheneth me." Phil. 4:13.

I want to read a little right here from "Gospel Workers," page 371:—

"He who understands well his own character, who is acquainted with the sin that most easily besets him, and the temptations that will be most likely to overcome him, should not expose himself needlessly, and invite temptation by placing himself upon the enemy's ground."

Brethren, keep off the enemy's ground. The Lord does not want you there. I knew a young man about a year ago, who was a drunkard. The Lord convicted him of sin. He gave his heart to God, and was just as sincere as anyone here this morning, and rejoiced in the Lord. There came a time when it seemed that he could not get employment and keep the Sabbath. He felt that his family would soon suffer, and that something must be done. So he went among his former associates to see if he could not get employment. It had been several months since he had tasted liquor, and he said to me one day, God has given me pardon and has helped me; I do not think now I shall have any more trouble on the point of appetite. I said, My brother, when one thinks he is safe on one point, he is sure to be tempted there. He went into that place without asking the Lord to show him whether he was to go or not, and before two hours time he was under the influence of drink, and had fallen. What was the reason? He had put himself on the enemy's ground.

On this point a text comes to mind. The Lord sends his angel to encamp round about them that fear him, and delivers them. But if we do not fear God, and then put ourselves on the enemy's ground, can the angel of God go there?

I received a letter from a young girl a few days ago wishing to know what I thought of her going to parties. She said she had received an invitation to a party,—a very nice party. The people who would be there were not rough, and all they did was simply to get together and have a pleasant time. She wished to know if I thought there was any harm in that. Let me tell you how you may settle all questions like this. When the temptation comes, Get right down on your knees before God and say, Lord, will you go with me there? Can I take you along? When you *have* gone to such places, did you not find that you had lost that love for the seeking of God that you had before? *Keep off the enemy's ground.*

Brethren, when the devil comes with that temptation, count it all joy that you do not have to go there. Count it a joy that you have better society than that. I would rather have the society of an angel of heaven and be in a dark room with no friends on earth, than to have all the society of the earth in pleasant places, and have to enjoy what they seek to enjoy, and know that the angel of the Lord had departed, and that I was left alone. Do not let the devil lead you to think, that you can go to such places and represent Christ and convert souls. You will never do it.

Sometimes our young people think that in matters of matrimony they can join with those who are not Christians, and be the instrument of Christ to convert them. Be careful, my young friends, lest you

are stepping on the devil's ground. May the Lord help the young, when this temptation comes, to cast themselves on the side of right, and then it will be seen that you are of God. You will say, as did Christ, "Thou shalt not tempt the Lord, thy God."

After this, the tempter told Christ that he would give him more than he was going to get by coming to this earth if he would only fall down and worship him. Yes, and he will tempt you to do the same thing. If we do not wish to worship Satan, let us enter into the worship of God with our whole heart. I know in such a large congregation as this the enemy of all souls will bring in his temptations and he will seek to lead you astray. Let me say to you this morning, If your hearts are given to God when the tempter comes you can say, No sir. You can say as did Jesus, "Get thee behind me, Satan." Then why not yield all to God, and leave all trouble there.

Well, now we see how the temptation comes. We see where Satan will seek to overthrow us. But you say, If I were always sure that I would gain the victory, then I would rejoice when the temptations come; but my past experience teaches me that about half the temptations that I have had to meet I have yielded to, and I am afraid that in the future it is going to be just like it has been in the past. Listen a moment, I want to tell you something. There never has been a temptation that you have met whether you yielded or not, to which you need to have yielded. Let me read you a text: "There hath no temptation taken you but such as is common to man." 1 Cor. 10:13. What is the use of any one coming around and talking about his temptations being so much greater than those of others?

I have heard individuals talk as though every body else had a great deal better time in this life than they had, and they have wished they might be in some other person's place. Such people are never happy. I will continue reading: "There hath no temptation taken you but such as is common to man; but God is faithful, and will not suffer" a minister to be tempted? [Congregation: "No."] Will not suffer you, or me, to be tempted, above what *I* am, or you are able to bear? Then have you ever had a temptation that you could not meet? Did not God say he is faithful? and his word says: I will not suffer you to be tempted above what you are able. If you believe his word, you may know he will not allow a temptation to come upon you but what you can meet. He says, "Blessed is the man that endureth temptation."

If we would always meet every temptation that comes just as God wants us to meet it, brethren, we would be happy *when they are coming;* we would rejoice. Indeed, he says this very thing. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33. Then, brethren, Jesus Christ met every temptation you have ever met, and he has overcome it. Then should you fear? I will read again from "Gospel Workers," p. 374:—

"The name of Jesus has power to drive back the temptations of Satan."

Why? Because he overcame. Supposing you are afraid of some man; but a certain other man has defeated the first man in every contest. Now the second man is your friend. Would you be afraid to meet the first man in your friend's company? The one we want with us when we meet temptations is Christ.

"Now when Jesus has power to drive back the temptations of Satan, and lift up a standard against him; so long as the soul rests with unshaken confidence in the virtue and power of his atonement, we will stand firm as rock to principle, against the power of Satan."

How much of the power of Satan? All of it.

"And his angels cannot sway it from its integrity. The truth as it is in Jesus is a wall of fire around the soul that clings to him. Temptations will pour in upon us; for by them we are to be tried during our probation upon earth. This is the proving of God, a revelation of our own hearts. There is no sin in having temptations; but sin comes in when temptation is yielded to."

Then, brethren, let us stand where we will not yield. This is the victory that overcometh the world, even our faith. O, says one, I wish I had faith enough to overcome the world. Let me read a little to you. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." 1 John 4:4.

We have that remarkable instance referred to in the book of Hebrews concerning the fall of Jericho. I will not take the time to read it; but you will remember how the children of Israel marched around the walls of Jericho once every day for six days, and the seventh day they marched around it seven times.

Do you not think if you were told to go out and march around the city of Jericho you would look to see something done during the six days? Let me tell you, they had the city before they started. Let us refer to the account in Joshua 6:2. "The Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof and the mighty men of valor." That was before they had started. Brethren, when the Lord sends you out against Satan, he has given you the victory before you start. He says you *have* overcome. Then the word of the Lord says, after they had marched around the city thirteen times, the word came to shout. But there is the trouble. Here they had marched around already

twelve times, and the walls did not seem to be touched at all, and they did not even seem to be shaken. If they had only seen the walls tumbling down, or shaken even, they would feel like shouting when the last time came. Brethren, the men that shouted there, shouted because they believed God's word.

We have a remarkable instance in 2 Chron. 20:12, where Jehoshaphat says: "Oh, our God, wilt thou not judge them, for we have no might against this great company that cometh against us, neither know we what to do."

You can read this chapter at your leisure. Note the thought in the 17th verse: "Ye shall not need to fight." Brethren, if we would stop our fighting, we would get along a good deal better. We shall not need to fight. They had already seen the great host, and saw that it was no use to fight. Then the Lord said, You shall not need to fight this battle. "Stand ye still and see the salvation of the Lord with you, O Judah and Jerusalem: fear not." I do not need to fight, and I do not need to fear. Brethren, if we were in the fight, we would have need to fear; but when a man has no fighting to do, and has nothing to do but to look on, what need has that man to be in fear?

If there were two great armies down in the valley and I was on the mountain top and was having nothing to do with the battle except to look at it as the great forces came together, would I have any fear about myself? But if I should go down there and take up the contest, the moment I came into the heat of the battle I would be fearful of the result for my personal safety. Nine-tenths of the men and women to-day would not need to fear to do anything themselves, if they would just think that the victory has already been gained, and that they might continually rejoice in light and life.

But let us see how the battle came out with them:—

"And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah and ye inhabitants of Jerusalem: Believe in the Lord your God, so shall ye be established. And when they began to sing and praise, the Lord set ambushments against the children of Ammon, Moab and Mount Seir, which were come against Judah, and they were smitten."

Brethren, when you go out to-day, do you expect that the enemy is going to bring any temptations? You have every reason to expect them. He will surely come, for we have no promise that we shall have one day without temptations. Then are we going out against him? What shall we do? "Go forth and believe in the Lord your God, so shall ye be established."

There is an additional thought to which I wish to call your attention. "Believe in his prophets, so shall ye prosper. And when he had consulted the people, he appointed singers." What is understood when people are singing? [*Ans.* Victory.] "Count it all joy when ye fall into divers temptations." Did they have any fear when they went into that battle? Brethren, shall we take God at his word and believe that the victory has been gained by Jesus Christ, and have him with us, and look to him, and go forward, shouting, Victory? Shall we do it? Shall we go forward from day to day? The idea is not that we shall be happy to-day and in darkness to-morrow. No. There is joy and victory in Jesus Christ when everything seems against you. When, even your friends are against you, remember that the angel of God encampeth round about you to deliver you. Then you can rejoice.

I have noticed that when those in the Conference are very full of faith, and say they are ready to give up all, the devil will come around and say, "Don't you think possibly the Committee on Distribution of Labor may want to send you to some place to which you do not want to go?" You say, "I hope they will not." Then you talk about what this or that person is going to do, and you say if the report should come in this way, or that for you, that you do not think it is the will of the Lord that it should be thus. Supposing, for instance, that it is *not* the will of the Lord; if you trust in him, will it ever come that way? It does not make any difference, then, what men may say about us. If you trust in God, you need not fear, because if you hold on to God, he will give you the victory and bring it out his way. And if your way is not his way, then the sooner you get rid of your way the better it will be for you.

Then, brethren, count it all joy when the devil comes right before us and arraigns his army. Say, I thank God for the victory there is in Christ Jesus. May God bless and lead by his tender Spirit, and save us by his word of truth, is my prayer, for Jesus' sake. Amen.

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

—OF THE—

GENERAL CONFERENCE.

VOL. 5. BATTLE CREEK, MICH., WEDNESDAY, MARCH 1, 1893. No. 20.

GENERAL CONFERENCE PROCEEDINGS.

TWELFTH MEETING.

THE General Conference convened again Tuesday, Feb. 28, at 10:00 A. M. Elder Lewis Johnson offered the opening prayer.

The Committee on Education presented a further report as follows:—

Whereas, The Teachers' Institute held at Harbor Springs, Mich., in the summer of 1891 was of great advantage to the educational work; and,

Whereas, There has been a desire expressed that another gathering of a similar character be held, therefore,

8. *Resolved*, That we suggest to the General Conference Committee the propriety of holding another teachers' institute at such time and place as may seem best to them.

Whereas, The Graysville (Tenn.) Academy which was established by Elder G. W. Colcord on his own responsibility, has grown to such proportions as to require better accommodations to carry on its work; and

Whereas, Elder Colcord proposes, with his own funds, to provide such improvements as the present necessities of the school demand; and

Whereas, The citizens of Graysville propose to deed to the General Conference a desirable and liberal campus; therefore,

9. *Resolved*, That we appreciate Elder Colcord's efforts in building up the school interests in that locality.

10. *Resolved*, That we favor such improvements as will best further the development of the school, and place it on a permanent basis under the direction of the General Conference.

11 *We recommend*, That other local schools for white students and colored students be established at such places in the South, and on such a plan, as may be deemed best by the General Conference Committee after careful investigation of all the circumstances.

The report of the Committee on Resolutions, found on page 409 of the BULLETIN, was taken up for consideration.

Resolutions 25 and 26 were considered together. Resolution 26 was amended so as to include the State Conference Committee with the District Superintendent as counsellors. As amended the resolutions were adopted.

Brother Allen Moon spoke to resolution 27 in regard to the establishment of a mission school in Chicago, for the Chinese in that city. Elder Haskell also made remarks in regard to work for the Chinese in general, calling attention that this people and their land are mentioned in the Bible, citing Isa. 49:12 in proof. Elder A. T. Jones offered a caution to those who might engage in work among the Chinese, to the effect that while the Chinese become as children in order to learn the gospel truths, that in other respects we treat them as men. The resolution was adopted.

Resolution 28 in reference to the appointment of a committee of five to devise and present a plan for the examination of candidates for ministerial licenses and credentials was spoken to by the Chairman, who emphasized the importance of raising the standard in this respect. This matter he thought should receive careful attention. We want a converted ministry, as the testimony of the Spirit of the Lord has said, and not men who are unfaithful in presenting all points of the faith, who preach self instead of Christ, and by their course and influence tend to dry up the liberality of our brethren. Following his remarks the resolution was adopted.

The Chair appointed as the committee called for in the last resolution, G. C. Tenney, W. W. Prescott, U. Smith, A. T. Jones, and M. C. Wilcox.

Following this Elder D. A. Robinson read the following communication from Elder E. J. Waggoner:—

LONDON, FEBRUARY 14, 1893.

To the General Conference Assembled in Battle Creek:—

BELOVED BRETHREN IN THE LORD:— Although this field is well represented in your body, yet it has seemed to me that it might be interesting and perhaps profitable to call your attention to some of the features in connection with the work here, down to the present time.

I know from my own experience that it is the general idea that the greatest progress in the line of religious legislation, and in preparing the way for the persecution of those who will keep the commandments of God and the faith of Jesus, has been made in the United States. It is very natural that this idea should obtain, because there has been so much more agitation there than there has been anywhere else. I am convinced, however, that that idea is not correct, and I wish to call your attention to a few points.

It is true that there has been wide-spread agitation of the questions pertaining to religious liberty in the United States, and the result is seen in the actual committing of the nation to the principles of Church and State union. All these things are rightly taken as indications that the end is approaching, and as incentives for redoubled activity. But it should not be forgotten that with all that the United States has done, it has not yet reached the point which England has held for years, even for centuries. The fact that there has been so much agitation in America, while things have seemingly gone along in this country in the same even line, naturally leads to the conclusion that persecution is much more imminent in America than it is here. But as a matter of fact it is not so. There has not been the agitation here, because it was not needed. That which the National Reform Association and all its allies have been working for so zealously for years, and which they see now almost within their grasp, England has had all the time.

Brother Robinson will tell you, if he has not already done so, of the enthusiasm that the Woman's Christian Temperance Union has aroused in this country. The meeting which was held in Exeter Hall, to welcome Miss Willard, has been followed by a series of meetings in different parts of the kingdom, addressed by Miss Willard and Lady Somerset, which have in every case been thronged. I attended one in North London, where there was the same rush for seats, scores standing up, and a vast overflow meeting. At these meetings every reference to Sunday Closing and Woman's Suffrage was greeted with the greatest applause. The enthusiasm on these lines seems to me to be greater here than at similar gatherings that I have attended in the United States.

Most of you have doubtless seen the notice of a great demonstration to be held this month in favor of Sunday closing. It was held last night in Exeter Hall. It was a bad night, yet the hall was well filled, and with a most enthusiastic and determined crowd. The lord Bishop of London presided, and made a most earnest speech for Sunday closing. Several Members of Parliament made speeches. I cannot take the time to present any of the points. You are all familiar with the general arguments advanced at such meetings. But there was one thing most noticeable, and that was that it was not a meeting specially for argument as to the necessity for the closing of public houses on Sunday. It was simply for the purpose of spurring up Parliament.

The situation is in brief, this: There is a general Sunday law for the kingdom. Only the public houses are by law allowed to be open on Sundays, and they only for certain hours of the day. In Scotland and Wales there is complete Sunday closing, and also in Ireland, with the exception of four or five cities. Now the same thing is wanted for England. There has been some inclination to leave the matter to local option, and the greatest protest was made against that. They say that they have fought the ground all over, and have got it narrowed down to Parliament, and they do not propose to be made to go all over the ground again, as they would have to if it were left to local option. What they are after now is complete Sunday closing by Imperial enactment. Such a Bill passed the second reading in Parliament in 1889, and the present Bill has already passed its first reading at the present session, and is down for the second reading, for the 18th. The one who has it in charge, however, does not think that it will be possible to take it up then.

The language last night was to the effect that they would not stand any fooling on the part of Parliament. "We demand a National Act, and we demand it this year." "We are strong enough to get what we want." This was the tenor of the remarks made, not by light-headed men, but by men of influence, who spoke deliberately,-but with an earnestness that could be felt. Much was made of the fact that this present government came into power pledged to this very thing that they are now demanding. Whether it will come or not, cannot be told, but if it does not, there are members of parliament who, in the language of the Hon. and Rev. Canon Leigh, "Will be looked after."

Let that Bill once become a law, and you can see the result. All public houses will be closed all the day Sundays, and you well know that when that is done there will not be much time lost in dealing with any others who presume to open on Sunday. And there is not the leniency shown here in the administration of the law, that is often shown in the United States. Positive infraction of the law receives summary treatment.

Now look for a moment at a comparison of England and the United States. There you have some recent decisions which show that religious legislation is now accepted as the policy of the country. It has always been maintained, and is now, and justly, too, that such legislation is in very essence a union of Church and State. But in this country religious legislation has been all the time considered as the natural thing. There is an established Church here, but that does not express it all. The Non-conformists are as much in favor of religious legislation as are the Churchmen. True, they are opposed to the establishment, but only because it gives the Churchmen a better chance than it does the Non-conformists. If disestablishment were to take place, the only effect it would have would be to make the union of Church and State more close.

In the United States there is a controversy as to the teaching of religion in the public schools, with so far the odds strongly against such a thing. Here it is accepted almost as a matter of course. That is, there is scarcely any protest. The clergy are strongly in the majority on the school boards.

In the United States there are Sunday laws of varying strictness in most of the States. California, at least, has none at all. There is no National Sunday Law. There may be persecution in one State, as in Tennessee, and perfect freedom in another State. But here there is already a strict National Sunday law, and the only thing lacking to make it absolutely without any loophole of escape is the complete closing of the public houses, and that is so near that the promoters of the scheme feel it almost within their grasp.

More than this, in the United States there are thousands of Seventh-day Baptists, and thousands more of Seventh-day Adventists, who are well known all over the land. As soon as there is any attempt to enforce a Sunday law, there are scores who are not Sabbath-keepers, who rise in protest against injustice to a good class of the community. But here Sabbath-keepers are so few in numbers that they are practically entirely unknown; and that the enforcement of a strict Sunday law could possibly lead to religious persecution has probably never entered the minds of any of the people.

The point of all this is, Should we leave a field in such a shape as this, for the people to go ahead in their career of religious legis-

lation without any more warning than they are now receiving? Should there not be as strong an effort as possible speedily put forth in this field? Our brethren have seen the necessity of occupying Washington, the Capital of the United States, and of having able bodied men on the ground to take advantage of every opening that appears. That is well. I wish that we might have a force there ten times stronger than ever has been there yet. But if it is necessary to have a force in Washington, so that the truth may sound out from there to all the nation, as it could not possibly from any other place, what shall be said of London, the Capital not only of England, but of the British Empire, and the metropolis of the world?

Good work has been done in other places in the kingdom, and in Bath the truth is attracting much attention. Not only so, but it is spreading from there to neighboring places. But no matter how many other places receive the message, it cannot be said that England is really occupied until London is occupied in fact, and not as now, only in name. When the truth becomes known to any degree in London, then work has been done for the entire kingdom, and even for the entire empire. Your delegates from the Colonies will tell you the influence that anything done in London has upon those regions.

There are men in Bath and vicinity who have begun to keep the Sabbath who are carrying on their work six days in the week just the same as they always have, with the exception that their day of rest is the Sabbath. This course will not only attract attention, but will without doubt bring the law down upon them. They have taken the step prepared to take the consequences. Perhaps this is the way that God has designed that the truth shall come before the people in this country. I confess that it looks to me as though the only way the truth could become generally known here is to have it preached from the prisoner's dock. But when that time comes, and it seems as though it might be very near, we want more people to do the preaching, and we want them in more than one place in the kingdom. Indeed, it seems as though we ought to have the third angel's message known here in the Capital as Gospel truth, before its representatives are brought before the courts as law-breakers.

It is not expected that any ordinary work will move London. It is hardly possible that the great body of the people here can ever be reached with the truth until it is forcibly brought to their attention by the discussions in the courts. But what we can do, and ought to do is to work in a hundred different places in the city, so that the whole city may be permeated with the truth before the great struggle comes. Five hundred ministers could work here without their work overlapping in the least.

But it is not public ministers of the gospel that are to do all the work. Devoted men and women who can do house to house work, and then gather the interested ones into some small meeting place, where they can together study the Bible, may accomplish the most of the work. We rejoice to hear of the good work that has begun in Battle Creek and other places. Does not this mean that the Lord is working upon the hearts of his people, to stir them up to go "everywhere preaching the word"?

Whatever may be thought of other countries, England especially should not be regarded by our people as a foreign country. The people of England and America have a common origin, and a common language. The differences in customs and language are not greater than between different parts of the United States. The people here are more reverent and more religiously inclined than they are generally in America. There is a wide open door here, and it seems as though we should look upon it just the same as we would a section of the United States in which not much had been done. Whoever comes before the people with no thought but of the Word which he has to present, will find no difficulty on the score of differences in customs and language. They are no more to be thought of than if he were laboring in another part of the United States.

Will you bear with me in touching just one more point? Is there not altogether too general an idea, not perhaps actually expressed, that where there are the most Sabbath-keepers, and where the most is contributed, there they have a right to expect the greatest amount of labor? As an actual fact, ought not the matter to be reversed? The Church is the light of the world, and where there are the greatest number of representatives of Christ, there should be the greatest amount of light shed upon the people without the public evangelist. In the work of which we have heard in Battle Creek, is not the Lord showing that he will work through his own people for the enlightening of the people around them? and as the work springs up in private, is he not showing them that they are to leave the ministers free to carry the light to those who have it not?

It is true that the Lord can work upon the hearts of those who do not know of the third angel's message, leading them into it without the minister, just as he is working upon the hearts of those who do already know of it; but are there not scores of persons who want a share in the work of the Lord? It is nothing with the Lord to save whether with few or with many; but when all have come over here that can possibly come, there will be only a few, and who would not like to be among the few? If the Lord has blessed the people of any section of the country, so that there are many Sabbath keepers there, and a large tithe is raised, with contributions in proportion, is it that he would have them devote it all to their immediate section? Is it not that we would have them send out to the sections where the light has not yet shone, or but feebly? The tithe is the Lord's and so is the earth; therefore he means that what is raised in any place belongs to the whole world, without respect to locality, and that it is to be used to send forth laborers into the field, while the people who stay at home let the light shine to their neighbors.

But I will not weary your patience with presenting truth which you may hear much better from those who are with you in person. My only purpose in addressing you is to call your attention to the fact that this is really a home field, and that there is a crisis approaching here, no less than in the United States. The field is white to the harvest. I do not know of any part of the United States where labor can be put forth with such good prospect of success as right here in London. This is a great center. When you send men here, you are sending them to do work not only in this field but in South America, Africa, Australia, New Zealand, and scores of islands of the sea. I have great faith that God will bless you abundantly at this Conference, with a greater measure of his Spirit, and of the light of truth, than ever before, and that it will lead you to give the consideration that is due to this most promising and most important field.

May the blessing of God, and the fullness of the Holy Spirit be with you, and guide you in all your councils.

Your brother in Christ,

E. J. WAGGONER.

Mr. James T. Ringgold, of Baltimore, who had just arrived the evening before, was then introduced to the Conference by Elder A. T. Jones, and spoke of his recent acquaintance with our people and his appreciation of the principles held by the denomination as follows: —

LADIES AND GENTLEMEN: — I will alter that form of address, if you will allow me, and call you, my dear friends. I think that

the strongest tie of friendship in the world must be interest in and a devotion to the same ideas. This is what I understand to be meant by that hymn you all know so well,

"Blest is the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

There are many things about your belief which I am not yet thoroughly acquainted with, and on some points as to which I have been enlightened, my mind yet remains in abeyance. It is what I do know of your belief, and what I have discovered for myself, about the character and lives of the men who hold it which has made me so earnestly desirous to learn more of the religion and to make the acquaintance of more among its followers.

I may say that the first great principle of yours with which I became acquainted struck me at once as the most marvelous tenet to be seriously maintained by a religious orginization of which I had ever heard—and that was the absolute separation, not merely of other churches from the state, but of every form of religious belief, including even your own. How could I fail to be astounded? I had learned from all my study of history and philosophy, I had been taught from my boyhood that toleration and zeal could never exist together.

Here I found you, a religious organization equaling any in fervor and devotion, and surpassing almost all in the minute application of your religious principles to every detail of your daily lives, and yet, not only refraining from asking any preference over other religions at the hands of the civil power, but actually refusing to accept any such preference even when tendered to you. I say that this is something which not only astounded me at first, but which I have never ceased to contemplate with admiration and awe. Here is religion — and a Christian religion too, let us be thankful for that — giving the lie to the wisdom of the ages, in this most important matter.

I have claimed for you in the east among my friends of other denominations that you have taken up Christianity where the martyrs laid it down, and I will further add that those who have molested you for the sake of your creed have taken up persecution where it was left by Nero and his successors. Acquit me of any self-exaltation, acquit me of any vain desire to flatter you with words which do not come straight from the heart, or which have in them the slightest taint of insincerity when I say that my making acquaintance with you and your church marks an era in my life, and involves for me the learning of the most valuable lesson that I have ever mastered; and that the proudest recollection of my life will always be that of the little part which I have been able to play in your defense.

And this reminds me that I have been asked to tell about what I saw in Paris, Tennessee, during the recent trials of your brethren there. Well, I may say that the thing which impressed and astonished me most in Paris was the reflection of myself in the looking-glass. For I felt that here was a spectacle at which the ages to come will surely wonder. If I had not had the experience brought home to me, I would never have believed that in this nineteenth century it were possible for a man to be called upon to cross the street to defend his fellowman from religious persecution — and here was I, who had traveled fifteen hundred miles in this enlightened age for no other purpose.

You have heard the glad tidings of great joy from Paris, Tennessee. You know that we won the victory all along the line, but you do not know how ashamed we were to win it. The enemy was so weak, and so poorly equipped for fight, that to beat him seemed like spanking a small child. But it had to be done; for the child was a very bad one. I mean no reflection on the State's Attorney. He had no case. He made all that could be made out of nothing.

I believe that the enemy will stay beaten in Tennessee and that we shall successfully rap his ugly head wherever it shows itself, until the last vestige of the union of Church and State has, through the martyr spirit and noble endurance of Seventh-day Adventists, been swept from the statute books of America.

In thanking you for the patience with which you have listened to these few remarks, I wish to call you my friends once more. So highly do I appreciate the friendship of ideas that though I am more than a thousand miles from the place I call home, and though I know not one in a hundred of the faces I now see upturned to mine, yet, when I recall the frowns which old friends in Baltimore have cast upon me for my advocacy of religious equality, to which I am indebted for my acquaintance with you, I almost feel that I am in reality more at home in Battle Creek than I am in Baltimore — for surely this friendship of ideas must in its pure and unalloyed pleasure be some foretaste of that communion of the saints which we all hope to share in the great hereafter.

The committee to which was referred the matter of republishing the Bible lessons which have appeared in the BULLETIN (see BULLETIN, page 409), presented a report recommending,—

1. That the General Conference Association be requested to publish the Bible studies given during this Institute and Conference, in pamphlet form for distribution among our own people and others specially interested, and

2. That some of these studies be printed in tract form for a wide circulation, the selection to be left to the General Conference Committee.

A. O. TAIT,
C. H. JONES, } *Committee.*
C. F. STEVENS.

The Conference then adjourned.

GENERAL CONFERENCE PROCEEDINGS.

THIRTEENTH MEETING.

THE thirteenth meeting of the General Conference was called Tuesday at 4:00 o'clock P. M., February 28, immediately upon the adjournment of the Seventh-day Adventist Educational Society.

Prayer was offered by Elder L. R. Conradi.

The Committee on Resolutions presented the following additional report:—

Whereas, Our publishing interests are becoming very extensive and, —

Whereas, We believe the greatest success of these interests will be attained by the most complete and perfect unification thereof that is possible with the varied circumstances under which the publishing institutions are situated; and

Whereas, There is a growing sentiment among our brethren, especially with those more intimately connected with the publishing work, to see such a unification brought about; therefore

29. *Resolved*, (1) That we recommend the adoption of such plans as will in due time place our entire publishing work under the direction and control of the General Conference Association.

(2) That the application of such plans be made first to fields outside of the United States.

Whereas, Our Scandinavian papers in this country so far have been published at a loss ; and

Whereas, Something needs to be done to promote the circulation and financial prosperity of these papers; therefore

30. *Resolved*, That we recommend that both the Swedish papers (the *Härold* and the *Watchman*), and both the Danish papers (the *Tidende* and the *Messenger*) be united respectively into one paper with twelve pages of the form of the *Present Truth ;* that the change be made at the close of the present volume; and that they be issued weekly (50 numbers a year), at a subscription price of $1.50 per year, $1.25 in clubs of twenty or more.

Whereas, By reference to the reports of the general Book Committee we find that of the books, which have already been recommended and passed upon to be published in the Scandinavian languages, some are as yet unpublished; therefore,

31. *Resolved*, That we ask that the following books, which have already been recommended by both the Scandinavian Auxiliary Book Committee and the General Book Committee, be published as soon as possible in the Danish and Swedish languages: "Gospel Workers," "Steps to Christ," "Christ our Righteousness," "Tithes and Offerings," and "Providence of God."

32. *Resolved*, That we ask and urge, (1) That the book "Rise and Progress" be published in both the Danish and Swedish languages as soon as possible:

(2) That the Religious Liberty tracts we now have in the Danish language, be also published in the Swedish language.

33. *Resolved*, That we recommend in behalf of our brethren in Finland and our Finnish-speaking people, that such books and tracts as will best meet the immediate needs of the work in that country be translated into the Finnish language, and published in Finland.

Whereas, A weekly paper is more desirable than a semi-monthly, and

Whereas, By changing our twenth-four page German paper, *Christlicher Hausfreund* to an eight page paper, of the same size as the *Signs of the Times*, set in larger type, would not increase the cost of it. Therefore: —

34. *Resolved*, That such a change be made at the earliest date practicable.

Whereas, There has been felt for a long time the need of medical missionary work in Scandinavia, and

Whereas, The time seems to have come for some definite plans to be laid for carrying on this work, therefore

35. *Resolved*, That the Foreign Mission Board be requested to give this subject immediate attention and to make the necessary arrangements by which this work can be carried forward.

Whereas, In view of the separation which we believe should exist between the Church and the State, it is inconsistent for the Church to receive from the State pecuniary gifts, favors, or exemptions, on religious grounds; therefore,

36. *Resolved*, That we repudiate the doctrine that Church, or other ecclesiastical property should be exempt from taxation; and, therefore, further,

37. *Resolved*, That henceforth we decline to accept such exemption on our own behalf.

Whereas, The James White Memorial Home work has assumed larger proportions than was anticipated when this enterprise was first contemplated, and promises to develop still larger proportions in the near future: and

Whereas, Other lines of philanthropic work are rapidly developing among us, which will require much attention and careful management; and

Whereas, There is at present no organization fitted to promote and manage these enterprises,

38. *Resolved*, That the General Conference Committee, the Presidents of the several State and Foreign Conferences, all persons who have contributed $1,000 or more to the James White Memorial Home enterprise, and the following persons — A. R. Henry, J. Fargo, L. McCoy, A. O. Tait, H. Lindsay, D. A. Robinson, J. H. Morrison, C. H. Jones, U. Smith, be requested to meet at such a time and place as shall be appointed by the President of the General Conference, and organize themselves into an Association to be known as the S. D. A. Medical Missionary and Benevolent Association.

Whereas, Our periodicals, both in our own and the foreign languages, are strictly denominational in character; are built up, and supported by the denomination, therefore,

39. *Resolved*, That it is the sense of this body that our denominational periodicals should be owned and controlled by the General Conference.

40. *Resolved*, That we authorize the General Conference Association to negotiate with the Seventh-day Adventist Publishing Association and the Pacific Press Publishing Co. in regard to the purchase on a proper, equitable basis of such periodicals as are now published by them.

Whereas, There is great need of capable translators who are fully acquainted with the work of the denomination in order to publish much needed literature in the various languages of the world; therefore,

41. *Resolved*, That we select young men of good education and send them to countries where languages are spoken in which we have no literature at present with instructions to make a specialty of mastering the languages with the view of preparing literature in such languages.

During the meeting Dr. Kellogg gave a report in regard to the Haskell Home and the James White Memorial Home. The particulars and statistics presented will probably appear in a later BULLETIN.

The time for adjournment having arrived, the meeting adjourned.

THIRD ANGEL'S MESSAGE.—NO. 19.

ELDER A. T. JONES.

WE will begin to-night with the first verse of Rev. 14: —

"And I looked, and, lo a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads." This same number is referred to in the 7th chapter and 4th verse, but I read from the first verse, however: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them that were sealed: and there were sealed a hundred and forty and four thousand."

All we read these two scriptures for is to get the connection, which shows that the seal of God and the name of God are inseparably connected. The 144,000 had the name of their Father in their foreheads, and they were sealed with the seal of the living God in their foreheads. Then, when we find out what the name of God is, we shall know what the seal of God is; for that which will bring to us his name, and put in our minds his name, and put upon us and in us his name, will be the seal of God.

Now turn to Exodus 3:13, 14. This refers to the time when the Lord appeared to Moses in the burning bush. He sent him to deliver the people of God from Egypt: "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, *What is his name*? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The Lord had said to him so far only this, as we read in the sixth verse: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

Now, Moses asks, "When I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: *this is my name forever*, and *this is my memorial* unto *all generations*."

But what is his name? — "I AM THAT I AM." He had said, and they knew, that he was "the God of Abraham, the God of Isaac, and the God of Jacob," and the God of their fathers. They knew their fathers had a God whom they worshiped. These folks had heard of the God of their fathers. They remembered, though dimly now, the God of their fathers, but now he reveals to them that the God of their fathers is the God whose name is "I AM THAT I AM," and "this is my name forever, and this is my memorial unto all generations."

Then the name of God and his memorial go together. Do you see? But, what is his name? "I AM," only? — No; his name is not simply "I AM," but "I AM" *what* "I AM." That is the idea of "that"; "I AM" that which "I AM"—"I AM THAT I AM;" that which, or what, "I AM." Now, it is not enough, you see, for the Lord to state to men that he is, but we need to know that he is *what* he is, for the knowledge *of himself* to do us any good. Existence is to us not enough to know of God — it is not enough for us to know that he exists; but we need to know *what* he is and what he exists for, in respect to us. Therefore he did not say simply, "'I AM,' that is my name." No, but "I AM" what "I AM." That is his name, and, if we will know God truly, we must know not only *that* he is, but that he is *what* he is; and until we know what he is, we do not know *him*.

The same thought is expressed in Heb. 11:6: "Without faith it is impossible to please him (God): for he that cometh to God must believe that he is, *and* that he is a rewarder of them that diligently seek him." Well, what is the reward which God gives to those who seek him? — It is himself; himself, all he is, and all that he has. But, if we had all that he has without having himself, what good would that do us? You see, if we had all that he has, and were still ourselves, we would be simply supreme — well, the next thing to devils, would we not? To give a man all that God has, and he still remaining the man that he is, it would be a fearful thing. Therefore it is nothing to us that God gives us all that he has, unless he gives us what he is, unless he gives us *himself*. Therefore, when he gives us *what* he is, giving us himself, his character, his nature and his disposition, then we can use what he is as well as what he has, in his fear and to his glory. Consequently the same thought is there, not only that he is, but he is what he is, and "he that cometh to God must believe that he is," and that he is what he is.

Well, then, to follow this thought, what is God first of all to all things and all persons in the universe? [Congregation: "Creator."] Assuredly! The first thing that he is to anything, animate or inanimate, is Creator; for by him all things exist. He is author of all things. Then the first thing for men, for angels, or intelligences is to know him as Creator. Now, he says, "I AM THAT I AM." Then the first that comes to any creature as to what he is; that is, understanding his name, is that he is Creator. So we have found that in connection with his name his memorial stands inseparable. And therefore "this is my *name* forever, and this is my *memorial* unto all generations."

Turn to Ezekiel 20:20. You are familiar with the scripture: "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." What is the Sabbath a sign of, then? — A sign that he is the Lord God. But that he is the Lord God in point of *existence*, that is not his name. It is more than that, but the Sabbath being the sign that he is Lord God, is it not the sign that he is *what* he is, as well as *that* he is?

[Congregation: "Yes."] Now, think of that. Is it? [Congregation: "Yes sir."] The Sabbath being the sign that he is the true God — and he having told us that he is *what* he is, therefore the Sabbath is the sign of *what* God is as well as the sign *that* he is. See? [Congregation: "Yes."] Then, that being his name, "I AM" what "I AM," and the Sabbath being the sign that he is what he is, don't you see how that is his *name* forever, and that is his *memorial* forever? Then, he has given the Sabbath — "Remember the Sabbath day to keep it holy" — he has given that as the *memorial* that he is the Lord. Consequently, "that is my name forever," that is his *memorial*.

[Voice: "Please repeat that."] All right. Let us go back and take the thought at the beginning. The Sabbath, he says "ye shall hallow," and it shall be a sign. Saturday is not a sign of the true God. Saturday is not anything. A man who keeps Saturday can do so without knowing the Lord just as he can keep Sunday without knowing the Lord; but he can't keep *the Sabbath* without knowing the Lord. There are three classes of observers of a day in the world: there are Saturday-keepers, Sunday-keepers, and Sabbath-keepers. What God wants is Sabbath-keepers. But there has been too many Saturday-keepers pretending to be Sabbath-keepers; that is the mischief of these last days.

"Hallow my Sabbaths; and they shall be a sign." That is the thing to start with. Then the Sabbath is a sign which he has set for us, which he himself has given, "that ye may know that I am the Lord your God." The Sabbath being the sign that he is the Lord God, he is not only God in point of existence, but he *is*, and he is what he is; for that is his name. See? "I AM" what "I AM," the Lord God. The Sabbath is a sign that he is the Lord God. The Sabbath, therefore, is a sign that he is, and that he is *what* he is. But his name, he says, is "I AM THAT I AM." "This is my name forever, and this is my memorial unto all generations." The sign that he is what he is is what? [Congregation: "The Sabbath."] But he says, "The Sabbath is my memorial." "He hath made a memorial for his wonderful works," and so on. Then, don't you see that that which is the sign that he is *what* he is, that being his name forever, that is his *memorial* forever? Now, shall I say it over? [Voice: "No, I can see that."] Have you got that now? [Congregation: "Yes sir."]

Well, now let us go on with it. The Sabbath being the sign that he is, and that he is what he is, and the first thing that he is is Creator, the first thing that the Sabbath then must signify is Creator. But, is that the only thing that it will signify? — No, because he is more than that — not more than that in the sense of being different from that — because all things are in that, but what he is in that is more largely expressed in other places, so that we can know more fully what he is in that. Well then, Exodus 31:17: "It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Now, it is a sign "that ye may know that I am the Lord your God." And wherein is it this sign? — Is it not because "in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." It being a sign of that because he did that, it is a sign of himself in the doing of that. Is that so? [Voice: "Yes."]

Now, put the two together: It is a sign that he is the Lord, *because* "in six days" he "made heaven and earth." Then, as we have found, the first thing that God is is Creator; the first thing that the Sabbath signifies is Creator, *in* signifying what he is. But the Sabbath commandment is, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Now remember the Sabbath day. What is the Sabbath day? As we have already read in the twentieth chapter of Ezekiel: "A sign that ye may know that I am the Lord." Remember that thing which signifies that I am God. We are to remember that thing which signifies that he is God. Then is not that the memorial which brings him to people's remembrance? for that is what a memorial is for, to bring to remembrance. He wants to be brought to the remembrance of his creatures, and has given that which will do it. And now he tells us "remember that thing which will do it."

Now a thought right there: We are to remember the thing that brings him to remembrance, or, in another word, brings him to *mind*. When he is brought to mind, he is not only brought there as he who exists, but as *what* he is. And when he for *what* he is, is brought to our minds, that is his name, is it not? Where is the name? [Congregation: "In the forehead."] "With the mind I serve the law of God." See? Then God wants to be in people's minds? And the Sabbath is that which brings himself — not a theory of him — but *himself*, to bring *him* to the rememberance, to bring *him* to mind; because the Sabbath is the sign "that I am the Lord your God." And now remember the sign, remember that which signifies and brings to mind myself, brings to mind the Lord thy God. And he is *what* he is. To bring *him* and *what* he is to your mind. That is the thought. Then is not that his memorial?

The very purpose of a memorial, the very object of it is to bring the thing that is touched upon, to mind. So you can see that that being the case, the name of God and his memorial, his Sabbath, cannot be separated at all. Consequently when he told Moses that "I am *that* I am," that *is* his name forever, and that *is* his memorial to all generations; because the memorial brings him to mind, and bringing him to mind, as *what* he is, that puts God into the mind in his real name; and so the Father's name in the minds of those people who are mentioned is the seal of the living God in their foreheads.

The first thing, then, that is signified thus in the Sabbath is Creator, creative power; but that is brought to mind through the things which are made. It is a sign that he is the Lord because he made all these things. Consequently the Sabbath is the sign, the memorial of the Lord our God as manifested in creation.

Now let us study a moment how he manifested himself in creation. Heb. 1:1, 2: "God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

And the first verses of John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." Now the 14th verse: "And the Word was made flesh, and dwelt among us."

There is another verse we will read right upon the same thing, which tells it in a different way. Eph. 3:9, and the last words of the verse: "God, who created all things by Jesus Christ."

Then God in creation manifested himself in and through Jesus Christ. Is that so? [Congregation: "Yes."] Well, then God in creation can be known only in Jesus Christ. Is that so? [Congregation: "Yes."] Then the man who does not know Jesus Christ, will he get right ideas of created things, of creation? [Congregation: "No."] He will not find God there; he will not find the ideas of God there, because God is manifested in Christ in creation.

Now further: How did he manifest himself in Christ in creation? — in creating, we had better say, perhaps, because we are at the origin of all things now. How, then, did he manifest himself in Christ in creating? Ps. 33:6, 9: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake, and *it was;* he commanded, and it stood fast." It was there.

Heb. 11:3: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." So far we have found that God manifested in creation is the first thing in which *what he is* can be known. But God is manifested in creating, in Jesus Christ; and God is manifest in creating in Jesus Christ, *by his word.* And that word by which he created all things has in it the power to make a thing appear which before could not be seen at all, because it was not. See? "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Then after God spoke, things were seen which before he spoke did not appear at all. Nobody could see them. Then there is power in the word which God in Jesus Christ speaks, that is able to make a thing; in other words, able to produce the thing which he names in the word he speaks. That is, God can call those things which be not as though they were, and not lie. A man can speak of those things which be not as though they were, but there is no power in his word to produce the thing which he speaks, and consequently he lies.

And there are many people who do that thing. They speak of those things that are not as though they were, but it is a lie. And the reason that it is a lie, is, that there is no power in them or their word to produce the thing. They would willingly have it that way, they would willingly have what they are speaking to be real; but it is not so, and they speak of it as though it were, yet it is a lie, however much they would like to have it be real. There is no power in their word to produce the thing desired in their minds when they speak the word.

But God is not such. The thought that is in his mind, expressed in a word, the word produces the thing that was in the thought. The creative energy, the divine power, is in the word which God speaks. Consequently, when there were no worlds that appeared at all, God in Jesus Christ spoke, and there the worlds were, and there they are yet, because he spoke then.

Now let us read two verses that have these thoughts in them. Not only does the word of God which he speaks, produce the thing that is in the thought, but it keeps that thing in existence after it is produced: and in the place where God wants it, after it is produced. I want you to see that the word which God shall speak has all that power in it.

Now turn to Col. 1:14. He is speaking of Christ the Son of God, "in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and

for him, and he is before all things, and by him all things *consist*." Or by him all things *hold together*. But what made them? What made this world as it is? The power of his word. [Voice: "He commanded and it stood fast."] The world is quite large. There are a good many ingredients in it; but when he spoke, it came, with all the ingredients in it. The word, then, that produced it holds it together in the shape that it is.

Well then, now the other thought, in the third verse, of Heb. first chapter: "God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and *upholding all things* by *the word of his power*." What holds these up since they were made? [Congregation: "The word of his power."] Has he been compelled to keep on talking since he spake that time, in order to keep these things in place? [Congregation: "No."] Is it necessary that he should keep on talking to the world every day, to hold it together? [Congregation: "No."] Is it necessary that he should keep on talking all the time to the worlds and the planets to keep them in their courses and in their places? No; the word which produced them in the beginning, has in it the creative power which holds them together and holds them up.

2 Peter 3:1-7: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye may be mindful of *the words* which were spoken before by the holy prophets." Mindful of what? The *words* which were spoken before by the holy prophets. Why are we to remember them? Because he wants us to find out what those words are worth, and, remembering the words, to obtain in our minds, in our lives, the strength and the force of the words. Because the words which were spoken by the prophets were the *words of God*, which they spake by "the Spirit of Christ which was in them, when it testified beforehand the sufferings of Christ and the glory that should follow."

Mindful of *those* words, then; "and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of"— that is, people that talk that way, that all things continue as they were from the beginning, are willingly ignorant,— "that by *the word* of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished."

By what did the world overflow with water? [Congregation: "The word of God."] God spoke. "But the heavens and the earth, which are now, *by the same word* are kept in store, reserved unto fire." What does he call our attention to there, in respect to the word which he wants us to remember. He wants us to be fully minded of the *words* of God, because *that word* at the first produced the worlds; that word holds them there; that word brought the flood; that word rescued the earth from the flood, and still keeps it. Then that word that can produce worlds, that can preserve worlds, that can destroy worlds, and recover worlds, *that word* he would have us to keep fully in mind, that we may know the *power* of that word.

Well, then you see in all this there is the same thought still, that that word which produced all, holds all together, holds all up, and preserves all, until God speaks again. When he speaks again, then everything goes to pieces; for when that day comes in which there comes "a great voice out of the temple of heaven, from the throne, saying, It is done," then there are thunderings, and lightnings, and voices, and an earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great, and "every island fled away, and the mountains were not found;" and the cities of the nations fall; the heaven itself splits open and rolls away. I tell you when that day comes the man who is fully minded of *the word* that does it all, he is perfectly safe. Because when that word which produces these things is my confidence, when that word is my foundation, when that word itself is my trust, why, no difference if the earth does go, his word remains; that is all right.

So then God was manifest in Christ by his word in creating and is still manifest thus, in the created things — in creating, in preserving, holding together, and holding up. So that gravitation is God in Jesus Christ. Science tells us that the law of gravitation holds things up, you know; but what is gravitation? "Why, that is what holds things up." There is a better answer than that. That answer is: Gravitation, the law of gravitation holds all these things up and in their places. But what is gravitation? It is the power of God manifested in Jesus Christ in creation; that is gravitation.

Cohesion, in science, is to hold together. But what is cohesion? All the answer that science can give is, The word "cohesion" is from two Latin words, *co* and *haerere*, signifying to hold together; in other words, cohesion is cohesion; that is the answer. There is a better answer than that. There is God's answer, and he tells us that cohesion is the power of God manifested in Jesus Christ in creation; for by him all things consist, cohere, hold together; that is cohesion.

The origin of all things is not spontaneous generation, it is not evolution; it is God manifest, the power of God manifested in Jesus Christ by his word producing all things that are seen, which before did not appear at all. Then God in Jesus Christ is the origin of all things; that is creation. God in Jesus Christ is the preserver of all things; that is cohesion. God in Jesus Christ is the upholder of all things, and that is gravitation.

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

—OF THE—

GENERAL CONFERENCE.

VOL. 5. BATTLE CREEK, MICH., THURSDAY, MARCH 2, 1893. No 21.

GENERAL CONFERENCE PROCEEDINGS.

FOURTEENTH MEETING.

THE General Conference met again for the transaction of business, Wednesday, March 1, at 10:00 o'clock, A. M.

Opening prayer was offered by Elder C. A. Washburn.

The first matter brought up for consideration was the report of the Committee on Education found on page 533 of the BULLETIN.

Elder Haskell spoke to resolution 8, calling attention to the importance of our educational work, emphasizing the necessity of care being taken that the instruction given in our educational institutions should be such as to give the proper mold, and most of all be founded on the word of God. He spoke of the dangers attending, and errors resulting from the use of text-books which in their teachings of science, mingle error with truth, reading the following from an article by Sister White, entitled "Books in Our Schools," which appeared in the REVIEW of Nov. 10, 1891:—

"In the work of educating the youth in our schools, it will be a difficult matter to retain the influence of God's Holy Spirit, and at the same time hold fast to erroneous principles. The light shining upon those who have eyes to see, cannot be mingled with the darkness of heresy and error found in many of the text-books recommended to the students in our colleges. Both teachers and pupils have thought that in order to obtain an education, it was necessary to study the productions of writers who teach infidelity, because their works contain some bright gems of thought. But who was the originator of these gems of thought? It was God and God alone; for he is the source of all light. Are not all things essential for the health and growth of the spiritual and moral nature found in the pages of Holy Writ? Is not Christ our living head? And are not we to grow up in him to the full stature of men and women? Can an impure fountain send forth sweet waters? Why should we wade through the mass of error contained in the works of pagans and infidels, for the sake of obtaining the benefit of a few intellectual truths, when all truth is at our command?

"Man can accomplish nothing good without God. He is the originator of every ray of light that has pierced the darkness of the world. All that is of value comes from God, and belongs to him. There is a reason that the agents of the enemy sometimes display remarkable wisdom. Satan himself was educated and disciplined in the heavenly courts, and he has a knowledge of good as well as of evil. He mingles the precious with the vile, and this is what gives him his power of deceiving the sons of men. But because Satan has stolen the livery of heaven in order that he may exercise an influence in his usurped dominions, shall those who have been sitting in darkness and have seen a great light, turn from the light to recommend darkness? Shall those who have known the oracles of God recommend our students to study the books that express pagan or infidel sentiments, that they may become intelligent? Satan has his agents, educated after his methods, inspired by his spirit, and adapted to do his works; but shall we co-operate with them? Shall we, as Christians, recommend the works of his agents as valuable, even essential to the attainment of an education?

"The Lord himself has signified that schools should be established among us in order that true knowledge may be obtained. No teacher in our schools should suggest the idea that, in order to have the right discipline, it is essential to study text-books expressing pagan and infidel sentiments. Students who are thus educated, are not competent to become educators in their turn; for they are filled with the subtle sophistries of the enemy The study of works that in any way express infidel sentiments is like handling black coals, for a man cannot be undefiled in mind who thinks along the line of skepticism. In going to such sources for knowledge, are we not turning away from the snow of Lebanon to drink from the turbid water of the valley?"

The resolution was adopted.

The first preamble of resolution 9 was changed to read:—

Whereas, The Graysville (Tenn.) Academy which was established by Elder G. W. Colcord upon his own financial responsibility, but under the advice of the General Conference Committee, has grown to such proportions, etc.

With this change resolutions 9 and 10 were adopted.

Resolution 11 was spoken to by Elders Kilgore, Boyd, and Kinney, after which it was adopted.

The report of the special committee appointed on the matter of republishing the Bible studies given during the Institute and Conference, found on page 436 of the BULLETIN, was called up and adopted without discussion.

The report of the Committee on Resolutions, printed on pages 436 and 437 of the BULLETIN, was next taken up.

Resolution 29 was spoken to by Elder O. A. Olsen, C. H. Jones, C. Eldridge, Elder G. C. Tenney, J. G. Saunders, Elder M. C. Wilcox, and J. I Gibson, all expressing themselves in favor of the spirit and intent of the resolution.

Attention was called by W. A. Colcord to the fact that resolution 29 said "General Conference Association," while resolution 39, relating to a step in the same direction, said "General Conference." Upon the suggestion of the Chair the word "Association" in resolution 29, was dropped. With this change the resolution was unanimously adopted.

(At this point a resolution in regard to the attitude of the General Conference toward a certain proposed measure now before the legislature of Tennessee, supposedly in the interests of the denomination, which was read the day before, but not printed, was brought up and passed by a unanimous vote. The resolution will appear in print later.)

Resolution 30 was passed after changing the expression "in clubs of twenty or more" to "in clubs of ten or more."

Resolutions 31, 32, and 33 were adopted as printed.

Resolution 34 was referred back to the Committee from which it came.

Resolution 35, the one in regard to the exemption of church or other ecclesiastical property from taxation, called out remarks from several.

A. F. Ballenger called attention to the fact that the preamble stated that according to our belief in the separation of Church and State, it is inconsistent for the Church to receive from the State pecuniary gifts, favors, or exemptions "on religious grounds," whereas it is inconsistent for the Church to receive such gifts, favors, or exemptions on *any* ground. Upon motion these words were stricken from the preamble.

While this resolution was still under discussion, the noon hour having passed, Conference adjourned to March 2, at 10:00 o'clock, A. M.

"The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding."

THE PROMISE OF THE HOLY SPIRIT.—No. 9.

PROF. W. W. PRESCOTT.

FOUR weeks ago this evening we began this special series of lessons on the promise of the Spirit; and if you recall it, among the very first things studied was that we wanted to learn what stood in the way of receiving the Spirit, because when that was learned and that difficulty removed, and the Spirit came in, the Spirit itself would teach us more about itself in a very short time than we could learn as a matter of theory in an indefinite time. We have been trying to work on that line, not only in this series of lessons, but in every lesson that has been given; and I thought in some measure we were learning just a little what that meant last Friday night.

Now is it not so, that everyone whose heart was opened then to receive the Spirit learned more about what the actual work of the Spirit is, so that he knew himself what that was, and when anyone speaks about it he knows what it means, in a different way than he ever knew before? That is so, isn't it? Yes. Well, that is just the starting point; that is the beginning of it. But that is simply in the line on which we have been working, that the way might be cleared so that the Spirit itself might come and tell us about itself, that we might know from our own experience what the movings of the Spirit are, and what the Spirit does when it comes to us. I am more thankful than I can tell, that it is the beginning to teach us about these things itself.

I thought we could perhaps profitably consider this evening something that the Scriptures speak of, and put that right beside the experience that God has given us already, and in this way be prepared to recognize the work of the Spirit. It is so easy for us to get wrong ideas about these things, and in that way we ourselves be deceived about it. I have thought that some would have a wrong idea about what is meant when we say that we must go forth in the power of the Spirit, and that we must have power when we go forth. I do not understand that to mean that we are to come here to be consciously loaded up, so that when we go from this place we have a certain feeling of a conscious power in our own selves that has been given to us, and that we have it, and carry it with us, and can handle it, as it were, and measure it, and look at it, and when we need it take it out and use it. "All power is given unto me in heaven and in earth. Go ye therefore. . . . Lo, I am with you."

The power is in Christ, not in us, and the having the power is the personal presence of Christ in us; and that does not necessarily mean in the sense of a thrill of power in us all the time; but it means an

abiding faith that Christ is in us. And then when we go out, no matter what the difficulties are, we are not appalled by them; because of the conscious faith that Christ is with us, and he is all powerful. Well, when he is with us in the fullness of his power, our faith grasps him continually. It is not a question of *feeling* the power, it is a question of *knowing* the power; and if we take counsel with our feelings when difficulties arise, we will certainly be overthrown. It is not a question of our feelings, or of our power; it is a question that he abides in our hearts by faith, and he is the power.

I will read you the following very familiar scripture: —

"Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go unto my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." John 16:7–14.

Notice how positively the work of the Spirit is stated. The Spirit is to do a certain work, and what it is to do is in a positive, unwavering manner; and just as here it is stated distinctly and positively what he will do, it is just as true that the one who is imbued with the Spirit will also bear the positive, unwavering testimony. It is as true when the Spirit works *now* through the one who gives the testimony as in that case.

How many are the statements and admonitions that have come of late with reference to giving the positive, earnest testimony; it is not now time to hesitate, to question, but the watchman is to give the trumpet a certain sound. If one does not give the trumpet a certain sound, who will prepare himself for the battle? It is time that the positive, earnest testimony be given in a positive, earnest manner. Those who go out with the message are to know what the message is, and then they are to carry it as though they believed the message with all their souls, and put their whole life right into it. If there is any mental reservation, or anything of that kind, it will be a death-trap to them, as well as to others. There is no other way now than to be positive in the work of God as never before. If we have ever been wavering or hesitating, it is time for that to be put away. But that does not mean for us to be defiant. It is a very, very different thing to go forth and declare the message of God with positiveness, without wavering, and going out in a defiant spirit. Remember that Christ never showed that defiant spirit in all his teachings.

Now we see what the positive testimony of the Comforter will do. He will convince the world of sin, and of righteousness, and of judgment. He will convince of sin in our own hearts, and he will show to us more and more God's idea of sin, not our idea of sin. You know there is a very wide difference. The Spirit is to convince us of God's idea and God's view, of what sin is.

I notice that many here have from time to time asked the Lord to show them themselves just as he saw them; and I suppose that is one petition that the Lord saw best not to grant us. And I don't believe we ought to ask him to do it. Now you see what the effect is apt to be when he begins to show us ourselves; we begin to question right off whether the Lord loves us or not, and whether the Lord can save us or not, and whether the Lord can take any one of such a character as that and fit him for his kingdom; I had no idea of my character.

Well, the Lord probably has not begun to show us ourselves as he sees us; I do not suppose we have any idea, or any conception at all, of the way we look in God's sight; if we had, I suppose we would wonder more and more that he ever thought he could make anything out of us fit for his kingdom. But let him have his own way about that, and do it in his own way, and in his own time. Just let him do that as he thinks best. He wants that we should be fitted for his kingdom; he wants that everything that is unlike Christ shall be removed from us; and he will take the very best way to do it, if we will just let him.

Now, how is it that we are convinced of sin ourselves? It is when we see Jesus Christ. There is nothing about sin by which looking at sin convinces us of the enormity of sin; we are not convinced about it in that way. We are convinced of the character of sin, and the enormity of sin, when we look at righteousness — just the opposite. It is by the contrast between sin and righteousness that we get an idea of what sin is. Sin cannot be explained; if it could be explained, there would be excuse for it. It cannot be explained. The way to tell about it, as to what it is, is to contemplate the character of Jesus Christ — the righteousness of Jesus Christ.

God's Spirit is to convince us in respect of sin in several ways. It does not stop by convincing us of the enormity of sin. Now the Spirit of God convinces us of sin; and Satan brings past sins to us. God's Spirit never brings up a sin to us, and con-

vinces us in respect of that sin, when once it has been heartily confessed and forgiven; but the devil never brings up any other kind. What is the purpose that God has in bringing up sin to us? It is that he may forgive it and remove it from us. That is so. So the Spirit is the Comforter all the time; it is the Comforter that convinces us in respect of sin.

But when that is done, and the sin is forgiven, then what? Then the devil takes hold of that case; then he begins to tell us about that sin, and he says, What a sinner you are. He did not say that before. Did n't he know it before? Why certainly. But he did not want us to know it. He did not want us to think anything about it. His very purpose is to keep us right there. Now God's purpose is to bring us out of that condition, and he wants us to co-operate with him in that work — that is always the case in any work he does with us and for us — God says, See that sin, I want to take it away. We say, That is so, I see that sin; take it. He wants to take it, and we give it to him, and he takes it and puts it as far from us as the east is from the west; he put it behind his back; he puts it into the depths of the sea. Then the devil says, Look at that sin, do you see that sin? Now what are we going to say? [Congregation: "No."] He says, Do n't you see it right there? Well, if you will always say "no," and that it is *not* there, he will not catch you on that point. But he says, Do n't you see that sin? Then perhaps you say, Where? He says, Right there in front of you, do n't you see it? Well, I thought *that* sin had been taken away. Well, do n't you see it is not? Well, I declare, I was taught to believe that the Lord would take away my sins. Well, do n't you see he has not.

Now, every time you answer him back you begin to hesitate more and more, and pretty soon you think the sin is right there, and you will agree with him; and then what? Then that sin is present; just so far as your experience is concerned, it is right there; is that not so? What does he bring it up for? Because he wants to try and convince you and me that the Lord does not forgive it, and he starts right in on that same old line that he did at first. What was it he said? Cannot you eat of the fruit in this garden? The answer was, We can eat of every fruit in the garden but that one tree; we cannot touch that. Why not? Because if we do we will die. How do you know you will die? God said so. That is not so. God knows that the day you eat thereof you will become as gods, and know good and evil. Well, I guess that is so.

You will remember the instructions how we can recognize the voice of the true Shepherd; and if it is not the Shepherd's voice we know whose voice it is talking that way. We have the authority of the Scripture to say to him every day and every night, and every hour of the day and night, You are a liar. [Congregation: "Amen."] That is not very polite language, but it is my candid opinion that he does not deserve any great courtesy when he comes to us in that way. I do not think we want to treat him so well that he will want to stay around. I should say, get up and call him a liar, and say to him, "Get out of here." Now we have a promise that he will go out, — if we resist the devil he will flee from us. Now I tell you that the devil himself really feels that every soul who grasps the word of God, and has faith in Jesus Christ, can hurl anything and everything at him, and he will be perfectly helpless.

You remember the word that we read here yesterday, where it says the devil looks at the saints of God who are taking hold of this truth in this way as an impregnable fortress, and it is incomprehensible to him. That is just the way the Lord wants it to be. The Lord does not want his children to be down all the time, to be overcome by Satan; he wants them to be victorious all the time. [Congregation: "Amen."] And victory now does not consist of a flight of feeling; victory consists in the faith that grasps the victory all the time, no matter whether it be darkness or light; no matter what it is. In spite of everything, it says, Victory, Victory; Thanks be unto God which always causeth us to triumph in Christ. Then we are not to take counsel of others; we are not to take counsel of our friends; we are to take counsel only of Christ Jesus. He has the power and he wants each his of children to be victorious all time.

The Spirit convinces us of sin as a Comforter; and while it will perhaps give us views of sin — just so far as we are able to bear — it does not stop there. The devil shows us these things for the purpose of discouraging us and holding us in sin; but the Spirit of God shows us these things for the purpose of bringing us out. And so it brings words of comfort, words of life, words of cheer right with the sin. Now those who know what it is to be reproved by the Spirit of God in a special way and to accept that reproof and yield to it have known some of the most comforting experiences of their lives right in that. We say we can hardly understand how that can be; but it is so. The Spirit that convinces of sin is the Comforter.

But while the Spirit convinces us in respect of sin and that we have need to be relieved of sin; it also convinces us in just as positive a manner, if we will accept the same testimony, of the forgiveness of sin; just as positive that the sin has been forgiven as that it was there in the first place. And we want to step right along with this instruction of the Spirit, so that

when it convinces us with respect of sin that we are sinful, we are to know by the same convincing power that God forgives those sins. So, when he says to us, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," we are to be just as sure of that as we were sure that we were sinful.

That is where many in their practical experience rest under a cloud all the time. They are perfectly willing to acknowledge that the Spirit speaks to them when it reproves them of sin and tells them they are sinners. But when the Spirit brings also the word of forgiveness, they hesitate and question, and doubt over that. You know many persons who have had the same experience. When you have gone out to labor you have found those who have been professed Christians for years and years, and you have worked perhaps half an hour to get them to say positively and plainly, just the simple statement, I know that my sins are forgiven. Why, you know how that, is without referring to some cases where you have labored, do n't you? [Voices: Yes.]

We used to think it was presumption to say we knew our sins were forgiven. It was all right to say we knew we were sinners. The Lord was right when he told us that, but when he told us that he had forgiven the sin and that we were made righteous by the power of his word speaking righteousness to us, then we doubted that, and we thought it was presumption to say that. Well, God has been teaching us that all that he says to us is true, and that we are to say Amen to what he says and take it just as he says it for all that he says.

That is what he wants us to do. He will take care of his truth. When we just stick to what the Word of God says, there is no trouble. If you cannot explain it, do not try to explain it. Keep saying over what he says. You cannot go wrong then. If you do not understand it, and cannot see light in it, you keep right on saying what he says.

I was troubled over that for some time. I did not dare to say anything else than what he says, and because I did not know what there was in it I was very careful to use exactly the words that he used, for I feared if I should use any other language a different meaning than the right one would be given to it. It helped me just to believe the very words, and so I kept on saying them, being careful not to turn them or twist them in the least, and after a while I began to see what they meant. And the experience of those words came to my life and I began to be more and more thankful for them, although I could not understand what I was saying when I preached them. It is safe always to say just what the Lord says.

He will convince of sin, and then convince that that sin is forgiven. You will remember when the apostles went out to preach, and the Spirit came down upon them. You know what a simple story they told,— about Jesus and him crucified, and how the Lord raised him up from the dead, and thus the Scriptures were fulfilled in him. Right after that they were convicted of sin. What was it that convicted them? That story has been told thousands and thousands of times since in every land, sometimes with apparently no effect, and sometimes with much of the same effect as at that time. What was it that gave the effect, that convicted them of sin? so that they said, "What shall we do?" It was the Spirit convicting them of sin. "Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. And there were three thousand that received the further conviction of righteousness.

Now notice, Peter told them of circumstances with the outward nature of which they were perfectly familiar. It was no news in Jerusalem to tell them that Christ had been crucified. The circumstances were perfectly familiar to them. But it was the Spirit that brought this thing before their minds in such a way that they saw what they had done when they crucified Jesus Christ. The Spirit knows these things. "For what man knoweth the things of a man, save the spirit of man which is in him, even so the things of God knoweth no man, but the Spirit of God." You let one be telling that simple story, and it may be that it means a great deal more to some one who hears it than to the one who tells it. It is very possible for that to be so. The Spirit works with the one who hears, and presents to him the real picture. The words draw the attention of the mind to a certain line of thought, but it is the Spirit that repeats that in its fullness to the mind, and when it does that with the power of the Spirit, and the real picture is presented; the real Christ is presented; the real righteousness of Christ is presented, then comes with it the conviction of how far we are different from that.

Sin is the transgression of the law. Sin is the being different from God; being out of harmony with him. Now when the real picture of Christ is presented, and the Spirit interprets the character of Christ, there comes a perfectly overwhelming consciousness of how different we are from that, and along with it is awakened the desire to be like that. You see the Spirit is not to discourage us by showing us the difference, and to encourage in our hearts the desire to be like Christ, to have the same character.

So the Spirit convinces us of sin. But it convinces us of righteousness. That is, as already brought out, the Spirit gives us a true idea of righteousness. Whose righteousness? Christ's, to be sure. Now

the Spirit convinces in respect of sin, "because they believe not on me." "Thou shalt call his name Jesus, for he shall save his people from their sins." "There is none other name under heaven given among men, whereby we must be saved." "As many as received him, to them gave he power to become sons of God: even to them that believe on his name." It was through faith in his name that the lame man was healed. It is through faith in his name that we are healed. And it is the only escape from sin, and those who do not believe on Christ are still in their sins. It does not make any difference about the profession. It is a question of actual experience.

No one can know God except the one to whom the Son revealeth him. Now if Christ is rejected, there is no channel through which God can be revealed to the man, and so all he will know about God will be his own idea of God. And the veriest heathen that makes a wooden image, sets it up as his idea of God, and worships it, is no more an idolater than is the most highly educated and civilized man in the world who tries to worship a God he does not know, except by the mental image he has set up in his mind. There is no difference in the principle of it. It is only by seeing Christ that God can be revealed to anyone. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27. God is revealed to the world in Jesus Christ, and when Jesus Christ is refused, and rejected, there is no way that a man can learn God and what he is.

Now he convinces us of the righteousness of God in Christ,—the righteousness of Christ. And he convinces us that that is a wonderfully desirable thing to have, and then he goes on and says that we can have it, and from that he convinces us that we have it, if we follow him. He proves to us that the righteousness of Christ,—the character of God in Christ,—is wonderfully attractive. And he will convince us that there was never any other righteousness; that there can never be any other righteousness. Then away goes all thought of our own righteousness. We have no righteousness! The very contrast you see between his righteousness and ours convinces us that ours is all wrong. What a contrast between that garment woven in the loom of heaven, in which there is not a single thread of human invention, and our garments! We see right off that our garments are nothing but filthy rags, —nothing else. That is righteousness; it is the only righteousness; it is the righteousness that we must have.

But he says he will convince of righteousness, "because I go unto the Father, and ye see me no more." When Christ was here in this world he was interpreting to the world the righteousness of God. Now you see at once that the righteousness of God is not a theory. It is a living experience, and he was presenting to the world in himself the righteousness of God; he was interpreting to the world what the righteousness of God is. Nothing can separate the righteousness from the life. Righteousness is not a theory that is to be held separate from the life. The righteousness of God in Christ was the life of Christ. But he has gone away. He is not here before the world presenting the righteousness of God in person, but he says that when he goes he will send the Comforter to do that work. He will send the Spirit that will still interpret the character of God; because the Spirit brings the personal presence of Christ just as before. He will manifest himself to us as he does not to the world, and the personal presence of Christ by the Spirit will show us the righteousness of God just the same. The difference is in our favor; because the union is closer than when he was personally present with his disciples.

Then he was to convince of judgment, because the prince of this world is judged. [Here a lady in the audience arose and said that she praised the Lord because he convinced her of righteousness; to which the speaker replied: "He does convince you of righteousness? Praise the Lord. I hope he is convincing many hearts of righteousness right here."]

I will read on this point of judgment: "For God sent not his Son into this world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned." Now what is the proof as to whether we are condemned or not? He that believeth on him is not condemned. That is what the Lord says to us. "He that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God; and this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:17–19.

On this point also read further: "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my word, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. John 12: 46–48. The word "judge" used here is the same word as used in the third chapter "condemn," and in the sixteenth chapter as "judgment," and "judge."

It is utterly impossible for me, and I have been thinking about this scripture for years, to see a half or a quarter of what is in it. But some thoughts that have come to me on this question of condemnation have helped me, and I will give them to you if

they may possibly aid you in the study of the subject.

He will convince you concerning condemnation. Now the purpose of the Spirit in revealing sin to us, and in revealing the righteousness of God to us is not to bring condemnation upon us, but to save us from condemnation. The purpose is not, I will convince you that you are a sinner, and then convince you that you are condemned. No, the work of the Spirit is to convince us that that condemnation *has been taken away.* Sin means death. "Wherefore as by one man sin entered into the world, and death by sin and so death passed upon all men." Rom. 5:12. As though my name were written on this page, and right opposite is my condemnation. The very deeds that I do are my condemnation; my life is my condemnation. Now I accept Jesus Christ and his righteousness by faith. By faith I say, All that is wiped out. By faith I say The life of Chist: write that in place of it; for there is no condemnation in him. Now the Spirit convinces me that that condemnation is taken away; that the sentence stands no more; and that my name is entered in the book of the life of the Lamb.

I notice that it says, He convinces of judgment or condemnation, because, "The prince of this world is judged." The revised version says, "hath been judged." On this point let me read: "Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." John 12:30–33.

Now you see that the judgment of this world and the casting forth of Satan are connected with the death on the cross. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15. The thought is that the death of Christ on the cross is what takes away our condemnation, and seals the condemnation of Satan. Now the two want to go together; it takes away our condemnation, but it forever fixes the condemnation of Satan. Satan knew that. And did he not make every effort possible to defeat it? To prevent it, you see, would have a double meaning for him. It meant preventing our being saved, and preventing his death being eternal.

Now the Spirit convinces us concerning condemnation; because the prince of this world hath been judged or condemned. What was it that condemned the prince of this world and forever sealed his case? It was the death of Christ. What is it that takes away our condemnation, and gives us life, and peace, and joy? The same death of Christ. The cross estimates what sin is; and sin can only be understood in the light of the cross. The cross estimates the value of eternal life, and eternal life can only be properly appreciated and valued in the light of the cross of Jesus Christ. Everything gathers right there, in Christ and him crucified. So Paul said he was to know nothing but Jesus Christ and him crucified.

Notice this thought. When Christ was on the cross, they reviled him. Then they said, If thou be the Son of God, come down from the cross; . . . he saved others, himself he cannot save." Yet, that very moment of his deepest humiliation, was the hour of his greatest victory. It was then he made sure our escape from condemnation. Looking at it in another way, It was then that he saved both himself and us. They reviled him, saying that he could neither save himself nor others. But in his refusing to listen to their revilings and come down from the cross, he saved both himself and us.

It is a wonderful thought to me that after Christ had come here to this earth and taken on him our nature, then he put himself right where we are. The only way back to heaven for us is by way of the cross. The only way back to heaven for him was by the way of the cross. Then comes in that wondrous thought that when he was in heaven and was sure of all heaven, and we were lost and deserved to be lost, he put himself where he himself risked the loss of heaven in order that he might share heaven with you and me. That is the love of God in Jesus Christ.

Now the Spirit comes and convinces of sin; it convinces of righteousness; and then it convinces that the condemnation has passed away, and witnesses that we are the sons of God. Now, I say, let us welcome such an offer from God as that. Just open wide the heart and let it come in. Just *let* it. And let it convince of sin; for when the Comforter convinces of sin there is comfort in it. There is a purpose in it. It is a very different thing when the devil convinces of sin. Let the Spirit come in and convince us of just what we need to be convinced of. But do not forget that while it convinces of sin, the same Spirit convinces of righteousness, and that the righteousness of Christ. And it convinces us in respect of condemnation; that the condemnation of sin and Satan is fixed; that our release from condemnation is complete. Then we can thank God for the Spirit.

"Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17.

THE THIRD ANGEL'S MESSAGE.—NO. 20

ELDER A. T. JONES.

BEGINNING just where we stopped last night—the thought last night, and what we wanted to dwell upon particularly last night, was to find God in Christ in his word in creation; in creating, preserving, holding together and holding up, all things.

Six days he employed in creating, and then the record is (Gen. 2:1-3): "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." And this made it the Sabbath day *for man;* but the thought still before us is that the Sabbath is the sign that he is *what* he is, in creating, and in all things else that he is; at the same time, however, that all things that he is, is in the fact that he is Creator.

Then, when he had finished creating, he rested and was refreshed, that is, took delight in the reflection in the created things, of the thought of his mind, the completion of the purpose, as it was manifested in the finished creation. That is the thought in the word "refreshed" in Exodus 31:17. Six days he employed in making the heavens and the earth, and "the seventh day he rested, and was refreshed," took delight, rejoiced in his completed purpose, in the creation—the purpose that was in his mind before creation was spoken into existence. Then he blessed the day, made it holy and sanctified it. Therefore the commandment tells us: "Remember the Sabbath day," that is, the rest day, "to keep it holy; six days shalt thou labour, and do all thy work: But the seventh day is the" rest,—"the Sabbath"—the rest "of the LORD thy GOD." Whose rest is it? [Congregation: "God's."] Whose rest is it then that we should take and enjoy on the Sabbath day? [Congregation: "God's."] Then the man who takes his own rest, and enjoys his own rest and not the Lord's rest, does he keep the Sabbath? [Congregation: "No."] Even if he does it on Saturday? [Congregation: "No."] He keeps Saturday, does n't he? [Congregation: "Yes."] A man who takes his own rest on Saturday, even though he enjoys his rest on that day, is not keeping the Sabbath, the Lord's rest, and even though he enjoys it, he keeps Saturday only and not Sabbath.

The man who receives and enjoys *the Lord's rest* on the seventh day, he keeps the Sabbath, because it is God's rest that he keeps. That is what he does. It is God's rest day. "Six days shalt thou labor, and do all thy work: But the seventh day is the" rest of the LORD thy God, not yours. It is his; his rest; and, when we remember the rest day, whose rest day is it we remember? Ours, or his? [Congregation: "The Lord's."] Yes, the Lord's. It is altogether God's rest, and the idea of God's rest in the thought of the Sabbath commandment, and the reasons that are given in the commandment, are the same. We are to work six days. The reason is: because the Lord in making heaven and earth worked six days, and rested the seventh. And we are to rest the seventh day, because the Lord rested, and blessed it, and sanctified it, and hallowed it.

What kind of rest was that, or is that, which is in the seventh day? [Congregation: "Refreshing."] Whose refreshing? [Congregation: "God's."] What is God? [Congregation: "Spirit."] God is Spirit. The only kind of rest which he could possibly have is spiritual rest. Then, the man who does not obtain and enjoy spiritual rest in the seventh day, he does not keep the Sabbath, because Sabbath rest is spiritual rest; it is God's rest, and that alone. It is spiritual rest, and the Sabbath is a spiritual thing, and God's rest is in the day; spiritual rest is in the day. And by observing the day by faith—"spiritual things are spiritually discerned"—by observing the day by faith, that spiritual rest comes to him who observes the Sabbath. That spiritual rest which God put into the day, which became a part of the day, that spiritual rest which is there, comes to a man and is enjoyed and known by him who keeps the Sabbath, the only way it can be kept, by faith in Jesus.

Then he blessed the day. Then the blessing of God is also in the day; the rest of God is in the day; and the joy that we have found, the refreshing, the delighting, the joy of the Lord is also in the day. The blessing of the Lord is in it, too; for he blessed the day. Now, is that blessing in the day yet? [Congregation: "Yes."] If a man does not observe it, or pays no attention to it, is the blessing in it? [Congregation: "Yes."] But it does not reach the man, if he does not believe.

Now the thought we had last night—the force of the word of God—the word of God, which spoke the worlds into existence, what effect has it on the worlds, and has it had since that day? [Congregation: "It upholds them."] That word that he spoke then keeps the worlds together and in their courses ever since. How long will it do so? [Congregation: "Forever."] "The word of our God abideth forever."

Now, there is the word of God, that he blessed the seventh day. What is the effect of that blessing which, away back there, he put upon the day? It is there yet, and it will always remain there, because to all eternity it will be a fact that God did bless the seventh day; that, he himself cannot contradict, you

see. He, himself, cannot say that he did not bless the seventh day, for he says he did. Even if he should blot out the whole of creation, it would still be a fact that he blessed the seventh day when it was there. Would n't it? [Congregation: "Yes."] Then that is settled. Then, to all eternity it will remain a fact that God did bless the seventh day. And just as long as it remains a fact that he did it, so long will it remain a fact that the blessing of God is in it, and so long it will remain a fact that the man who observes it as only the Sabbath can be observed — by faith in Jesus — he will get the blessing of God out of it and enjoy it as such.

Now, referring to the first chapter of Genesis, there we read in the twenty-seventh and twenty-eighth verses: "God created man in his own image, in the image of God created he him; male and female created he them. And God *blessed them.*" What day was that? [Congregation: "The sixth day."] Then God blessed the *man* before he blessed the *seventh day.* That is settled, is it not? [Congregation: "Yes."] Now, is it as much of a certainty that he blessed *the day*, as it is that he blessed *the man?* [Congregation: "Yes."] Is the blessing with which he blessed *the day*, as real as the blessing with which he blessed *the man?* [Congregation: "Just the same."] It is as real. What was the blessing? Whose blessing was it that he put upon the man? [Congregation: "The blessing of God."] Whose blessing did he put upon the day? [Congregation: "God's blessing."] Well, then, when that *blessed man* came to that *blessed day*, did he receive additional *blessing* in the *day* beyond what he had, before he came to the day? [Congregation: "Yes."]

Then the Sabbath was intended to bring to man, who was already blessed of God with spiritual blessings — the Sabbath was to bring to man additional spiritual blessings. Well, is that so still? [Congregation: "Yes."] "The word of God liveth and abideth forever." It is so now.

Well then he made the day holy. But *what* made the day holy? Now, I need not go through the texts on this; you have had these in Brother Prescott's talk Sabbath before last. What was it that made the day holy? [Congregation: "The presence of God."] The presence of God makes things holy; it makes a place holy; it makes a man holy; The presence of God made the *day* holy. Then, the holiness of God is attached to the day; the presence of God, the holy presence of God, is attached to the seventh or Sabbath day. Well then, when the man comes to that day, as only man can come to it, spiritually-minded — with the mind of the Spirit of God — and receives the spiritual rest, the spiritual refreshing that is in it, the spiritual blessing that is in it, does he not also receive that *presence*, become a partaker of that *presence*, in which is the holiness of God to transform him. He does indeed. And that is Sabbath-keeping.

Well, then, he *sanctified* the day, but I need not rehearse those texts either. What is it that sanctifies? [Congregation: "The presence of God."] Then the presence of God, his sanctifying power is in the seventh day. Is that so? [Congregation: "Yes."] Then the man who comes to the Sabbath of the Lord according to the Lord's idea of the Sabbath of the Lord, and his intent; obtains spiritual rest; he finds that there; he finds spiritual refreshing, delight; he finds spiritual blessing; he finds the presence of God, and the holiness which that presence brings to transform him; and he finds that sanctifying power in that presence which sanctified the day to sanctify him.

For what purpose was all this done? Why was the Sabbath made? [Congregation: "For man."] It was made for man. Well then, God rested and put his spiritual rest upon the day for man, did he? [Congregation: "Yes."] God's refreshing, his rejoicing in that day was for man; the blessing with which he blessed it, was for man; the holiness which his presence brought to it, and which his presence gave to it, was for man; his presence sanctifying it was for man. Well then, was it not that man through the Sabbath might be a partaker of his presence and be made acquainted by living experience with the spiritual rest of God, the spiritual blessing, the holiness, the presence of God to make holy, the presence of God to sanctify him? Is not that what God intended the Sabbath to bring to man? Well, the man who gets all that in the Sabbath is the man who is a Sabbath-keeper. *And he knows it, too.* He knows it, and he is delighted to know it.

Now another thing. Who was the real present agent in creating? [Congregation: "Christ."] Who was it that rested? [Congregation: "Christ."] Who was refreshed? [Congregation: "Christ."] Who blessed? [Congregation: "Christ."] Whose presence made it holy? [Congregation: "Christ's."] Whose presence is in the day? [Congregation: "Christ's."] *Then the man whom the presence of Jesus Christ does not sanctify*, and *does not make holy* and *does not bless*, and to whom *it does not bring rest*, why, *he can't keep the Sabbath.* Don't you see, it is only with Christ in the man, that the Sabbath can be kept; because the Sabbath brings, and has in it, the presence of Christ.

So you see when God set up the Sabbath, he had set creation all before man to start with, and man could see God in creation. But, the Lord wanted to get nearer to man than that; man could study creation and find a knowledge *about* God. But God wanted him to have the knowledge *of* God. In

creation he could know *about* him; in the Sabbath he would know *him*; because the Sabbath brings the living presence, the sanctifying presence, the hallowing presence, of Jesus Christ, to the man who observes it indeed. Therefore we see the creation was before man, and he could study God in creation, and thus know *about* him; but God came nearer than that, and set up that which signifies that God is *what* he is; and when the man would find what God is there, then he would not only know *about* him *from the created things*, but would know him *in himself*.

So then, the original purpose of God in creation, and the Sabbath as the sign of it, was that man might know God *as he is* and *what* he is to the world in and through Jesus Christ. Is not that so? [Congregation: "Yes."] Do you see that? [Congregation: "Yes."] *What is it for now, then?* [Congregation: "The same."]

Now, another thought here. The Sabbath was thus made at the end of creation, and the real thing that made creation week. The Sabbath, then, was a sign of the power of God, manifested in Jesus Christ, and the sign of a finished creation — the sign of God as manifested in Jesus Christ in a completed and finished creation. He saw all that he had made in the five days, and behold it was good; but when it comes to the sixth day, he saw all things, and behold it was *very good*. Gen. 1:31. And his purpose stood completed. "Thus the heavens and the earth were finished, and all the host of them," and there they were, the expression of the thought that was in his mind, that the word expressed when he spoke them into existence. Then the Sabbath — the "sign that I am the Lord your God;" because in six days he made heaven and earth, and on the seventh day he rested and was refreshed — is the sign of the finished and completed work of God in creation.

Now let us go on from that. Did man, at that time, in the garden of Eden, standing as God made him, know all of God that he ever could know? [Congregation: "No."] Then, as each Sabbath day came, it would bring to him additional knowledge and presence of God. But who is this? [Congregation: "Christ."] Additional knowledge and presence of Christ in himself. Then, if he had remained faithful, he would still have grown in the knowledge of God, in himself, in his own experience, growing more and more in all that the nature of God is. But, he did n't stay there. He did n't remain faithful. The creation was completed as God finished it, and all the host of them, and they were according to his own mind. That is so. But Satan came in and swung man and all this world clear out of God's purpose entirely. Did n't he? [Congregation: "Yes."] Reversed God's order, so that, where God was reflected to man's mind in all things above and in man himself before, *now*, Satan is reflected in man, and that puts a blur upon the reflection of God in anything, so that the natural man does not see God, even in nature.

Well, then, when Satan had swung this out of God's purpose, and turned it about and reversed God's order, the Lord did not leave it then. He said, "I will put enmity between thee and the woman, and between thy seed and her seed." That broke the power of Satan over man to that extent that it released him from total depravity; set him free to find God. But, in whom was that done? [Congregation: "Christ."] Christ again. God in Christ wants to bring man and the world back again into his orginal purpose. And was it not the same power in Christ, and by the same means — his word — that he would bring back men and the world into his purpose, that produced them in the first place? [Congregation: "Yes."]

It was God in Christ, by his word, that produced the world and man, in the first place. Now, Satan has taken it all away from God, and turned it contrary to God's purpose. Now, it is God in Christ, by his word, that brings men and the world back into his purpose. Then, is not the work of *Salvation* simply the power of God in another way than that which brought all things in the first place? In other words, is not salvation creation? Assuredly.

Now, another thought on that to see it still more plainly, if need be. Is God's original purpose in creation completed now? [Congregation: "No."] It was completed, but is it now? [Congregation: "No."] No, sir. When the salvation of mankind is completed will his original purpose *then* be completed? [Congregation: "Yes."] Then what is the work of salvation but God's carrying out and completing his original purpose in creation? [Voices: "It is the same thing."] "My Father worketh hitherto and I work." Then what can the work of salvation be but original work of creation? The same God, in the same Son, by the same means, to accomplish the same purpose. Well, then is n't the sign of *this* work in *salvation* the same as the sign of *that* work in *creation?* — To be sure it is.

Then the Sabbath of the Lord is just as certainly the sign of the creative power of God manifested in Jesus Christ through his word, *in the salvation of my soul*, as it was in the making of this world in the first place.

But God is revealed everywhere in Christ, in all places, you see; that is the thought before us continually. Then his name is I AM WHAT I AM; but what he is can be known only in Jesus Christ. Therefore to men, to all intents and purposes, to men

in this world, Jesus Christ is God himself, and what he is, isn't he? [Congregation: "Yes."] I say to all intents and purposes — not that it is making them one, identical and the same individual, but as no man can know the Father save the Son, and *he to whom the Son will reveal him*, no man can know God except as he is revealed in Jesus Christ; consequently, to man, Christ is God, and all that he can know of God is in Christ. And therefore Christ becomes practically, to all intents and purposes, God to us; and God said when he was born, he is "God with us."

Well then, the Sabbath is the sign that he is the Lord our God. But it is the sign that he is *what* he is. Then Christ being God to us, is not the Sabbath the sign of what Jesus Christ is to the man who believes in him. [Congregation: "Yes."] At creation it was the sign of what Jesus Christ is in creation. And now as Christ has to carry on his own work in salvation in order through this means to finish his original purpose in creation, the Sabbath is the *same sign* of the *same creative power*, in the *same one, Jesus Christ*. So it is still the same thing right along. Only now the *power* is manifested in a different way from what it was before, because of the reversal of the order; but it is the same creative power from the *same Person* in the *same One* by the *same means*, and accomplishing the *same purpose*. And therefore the *same sign* is the only one that ever could be attached to it. You cannot have any other sign of it; it is impossible. So that it is literally true that the Sabbath of the Lord, the seventh day, the blessed seventh day, is God's own sign of what Jesus Christ is to the man who believes in Jesus Christ.

Now let us study that a little further. "All have sinned, and come short of the glory of God." "The wages of sin is death; therefore death has passed upon all men, for all have sinned." All are dead. Is that so? [Congregation: "Yes."] They are all gone out of the way. They are gone from God's original purpose, entirely. What is the first thing that Jesus Christ is to the man who believes in him? [Congregation: "Creator."] "Created anew in Christ Jesus." God in Christ unto the sinner is still Creator, the very first thing, because God speaks and he lives. By the word of God we live. And "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. *Then* God made man to walk in good works; but man walked the other way. *Now in Christ* God brings man up to the place where he started him. So salvation is only the accomplishing of the original purpose of God in Christ in creation.

Well, therefore, "if any man be in Christ he is a new creature." The first thing that Christ is to anybody and the first thing that God is to anybody — to the sinner — in this world is Creator, making him a new creature. "Create in me a clean heart, O God; renew a right spirit within me." Then the work of God in salvation is creation.

Well, when we have thus found Jesus Christ as our Creator, and been made new in him, then what is the first thing we find in Jesus? [Congregation: "Rest."] Yes, rest, of course; and there is the first the thing that he did in the beginning. He rested. So first thing we find in the manifestation of his power in us is rest. What kind of rest? [Congregation: "Spiritual rest."] That is the invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Then he says, "I am with you." I am with you. "I will never leave thee nor forsake thee." And when he spoke to Moses in the wilderness, "My presence shall go with thee, and I will give thee rest,"— what does his presence give? [Congregation: "Rest."]

And when that man has become a new creature in Christ, and finds that rest what then does he do? [Voice: "Works the works of God."] No; he rejoices first, and he goes to work rejoicing. What did God do? Rejoiced. What does the man do? He rejoices in the purpose of God accomplished in himself. But is that all the rejoicing there is? No; "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Then God rejoices again in the rest which he gives to us, and which we obtain in him. And again he is refreshed; again, he delights in his people.

Well then, the next thing that belongs to the Sabbath day, and the next thing that belongs all through this, is blessing. Last verse of Acts, third chapter: "Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Then Christ is a blessing to the sinner, is n't he? He is a blessing to the man who believes in him. But further: that text that we have studied here so deliciously, Eph. 1:3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." God has given to us all the spiritual blessings he has. They are given to us in Christ, though.

But the Sabbath brings to us spiritual blessing. Where did the Sabbath get the spiritual blessing? [Congregation: "From Christ."] Yes, from Jesus Christ. Then in the matter of spiritual blessing which the Sabbath brings to us, it brings it to us from Jesus Christ only and through Jesus Christ only; so that in that respect, the Sabbath is a channel through which spiritual blessing flows from Jesus Christ to the people of God. That is a fact;

because all spiritual blessings are given to us in Christ, and the Sabbath has the spiritual blessing of God in it, and therefore it being spiritual blessing it could not get it in any other place or way than in, by, and from Jesus Christ. Consequently the Sabbath is one of those links that Brother Prescott referred to awhile ago, that binds us to Christ, that we may have spiritual blesssing.

Then further: "My presence shall go with thee." His presence makes holy the person where he is. And further: another thought, to come up to the same point another way. "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." What is the gospel? [Congregation: "The power of God."] What is manifested in Christ? [Congregation: "The power of God."] What is manifested in the gospel? [Congregation: "The power of God."] To what purpose? [Voice: "Creation."] But the power of God unto *salvation* is the same power in the *creation*. It is the power of God in both places. Then whatever the sign of the power of God is in one place, it is the sign of the power of God in every place and in every way; because it is the power of God alone all the time; and you cannot set the power of God against the power of God. So you do not need any other sign of the manifestation of the power of God; you cannot have it; it is impossible.

Well then, the gospel is the "power of God unto salvation," and the gospel is "Christ in you, the hope of glory." Then the man who believes in the gospel of Jesus Christ, Christ dwells in him. Christ's presence is there; and Christ's presence makes holy. That is what made the Sabbath holy. Then the Sabbath, in the point of the matter of holiness, is exactly the sign of what Christ is to the man who believes in him.

Further, the presence of Christ sanctifies. Then in sanctification the Sabbath is the sign of what Christ is to the believer. Don't you see. So unto the believer in Jesus, God in Christ creates anew; to him God is rest, refreshing, delight, rejoicing, blessing, holiness, sanctification. That is what Christ is to the believer; but that is what he was to the Sabbath long ago, *for* the believer.

He made the Sabbath for man, as we found, at creation. He made it there, at creation, that the man, even though he had remained faithful to God, and had never sinned at all, it would have been to man the sign of what God was to man in Jesus Christ, and the presence of Christ in the man. And now in the new creation it is the same thing; in the work of salvation it is the same thing.

Then another thing: Christ is made unto us wisdom, righteousness, sanctification, and redemption. He is our sanctification. He sent Paul to preach the gospel, you remember. To preach to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified *by faith that is in me*." But sanctification and its ultimate purpose, accomplished purpose, is the complete work of Christ finished in the individual. The image of Christ completely formed in the believer; so that when Christ looks upon the believer he sees himself. That is so; that is sanctification.

The Spirit of prophecy has defined sanctification for us in these words: "Sanctification is the keeping of all the commandments of God,"—not *trying* to keep them, or *doing our best* to keep them; it is the *keeping* of all the commandments of God. No man will be the keeper—the keeper as God expects and calls a keeper—of all the commandments, in whom Jesus Christ is not completely formed, his own image impressed there; and when he looks upon that man, he sees himself. That is so.

Now the righteousness of God in Jesus Christ is that which makes us righteous, which saves us, which sanctifies us, which is all in all to us. When we have obtained that righteousness, and that righteousness is there according to righteousness, God's idea of righteousness, what is it that witnesses to the righteousness of God in the believer in Jesus? [Congregation: "The Law."] The law of God. But here is this work of Christ growing up in the individual, that progressive work; that is the work of sanctification,—the work of sanctifying; for that is the thought, the work of sanctifying. It is the growth of Christ in the individual. When Christ has grown to the fulness there, then that is the completed work of sanctification.

What is the sign that God sanctifies? [Congregation: "The Sabbath."] What is the sign, then, that the presence of Christ is sanctifying the individual? [Congregation: "The Sabbath."] When the work is completed, what will witness to that? [Congregation: "The Law."] What part of the law, particularly? [Congregation: "The fourth commandment."] Just as the whole law will witness to the complete work of the righteousness of God in a man; but the Sabbath stands there as God's sign of a completed work. It is the sign of a completed work at creation, isn't it? But when that was undone, and God's order reversed, now the Lord has to carry on his work through this means in order to finish that original purpose of creation. Then the Sabbath stands there in this finished work of God in salvation—the Sabbath stands there at the pinnacle of the law itself, as the witness of the sanctification completed; so that the Sabbath is the sign of the completed work of God in the original creation, and in

this secondary creation, which is the carrying out of the original purpose of creation.

Now another thought: The Sabbath being the sign of what Christ is to the believer, will the believer know fully what the Sabbath is until he knows fully what Christ is? [Congregation: "No."] So, then, when the knowledge of God in Jesus Christ has absorbed all of the mind itself, then the Sabbath will be also known fully to the mind itself. But the Sabbath is the sign of what God is in Christ; and when that is brought fully to the mind itself, what is that but the image of God, the name of God, in the mind of the believer, and that the seal of the living God, through the Sabbath of the Lord?

Well then, you see at every step of the way, every line of thought, brings us only face to face with that, that the Sabbath as it is in Jesus Christ, and as the believer in Jesus observes it, that alone is the seal of the living God. Saturday keeping is not the seal of God. Christ as he is reflected in the Sabbath of the Lord, through the Sabbath of the Lord, and in it, in the mind and heart of the believer, in the living image of God completed,—that is the seal of the living God. Then there is written in the foreheads of that people the name of the Father.

Now see here. Turn to Num. 6: 23–27: "Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make his face shine upon thee: the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them." Now that is the blessing with which the high priest blessed when the day of atonement was over; when the work of atonement was finished and the priest come out of the temple to sanctify and bless the people, that is the blessing. And in that blessing what did he put upon them? He "shall put my name upon the children of Israel." The judgment was passed, and they were secure. That was in the figure.

Now turn to Rev. 3: 9–12: "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." That message was the message that was given when the day of atonement began, was not it, our day of atonement?

That was fulfilled when the day of atonement began.

Now:—"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jersualem, which cometh down out of heaven from my God: and I will write upon him my new name." Then when his work of atonement is finished, the name of God is completed in the mind, and he pronounces the work finished; for what God is there, in the believer and in the Sabbath, is the sign of a finished work in sanctification.

Now Isa. 58: 13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the" Sabbath. [Congregation: "No; 'delight thyself in the Lord.'"] Why not in the Sabbath? Does n't it say you are to call the Sabbath a delight? that you are to call it the holy of the Lord? honorable? not doing thine own ways. Then why not delight yourself in the Sabbath? Ah, there is that meaning there, you see; you do that to the Sabbath, and you delight yourself in the Lord; because the Sabbath is the sign of what the Lord is to the man.

Therefore he put it just right; you do that with respect to the Sabbath, and you will delight yourself in the Lord, because it is the sign of what the Lord will be to you, and what you will be to the Lord. Well, then, I want to know how in the world anybody is going to compromise with any other rival institution, when the Sabbath is the sign of what Christ is to him. The man to whom the Sabbath is the sign of what Christ is to him, will he be asking whether he shall work or not on Sunday? [Congregation: "No, sir."] Why, no! He knows well enough that that does not come into it; he knows he can not compromise and have half of Christ and half of something else; and, besides, Christ is all in all, and the Sabbath is the sign of what Christ is to him, and Christ is all in all to him, and to suggest anything else is to insult him.

Then those people who are asking these questions do not know what Christ is, anyway. They might as well keep Sunday as not. They are not keeping Sabbath.

But there is the thing. The Sabbath has the living image of Jesus and the presence of Jesus Christ in it. He put it there; he put it there for the man; and the man who believes in Jesus Christ can get it there. In addition to the blessing he has of the Lord, when he comes to the Sabbath day, he gets additional blessing from the Lord. It matters not how much the presence of Christ is with him, when

he comes to the Sabbath day, additional presence of Christ comes to him. He knows it.

No difference how much of the rest of the Lord he is enjoying, when he comes to the Sabbath, which is the sign of what Christ is to the believer, and has the presence of Christ in it, it brings to him additional rest in the Lord. No difference how much holiness of Christ he has in him, when he comes to the Sabbath more of it is revealed in him from observing it in the fear of Christ, and by faith in him. No difference, though he be completely sanctified, and all of self is gone, and none but Christ there, even then, when he comes to the Sabbath day, in the depths of eternity it will reveal to him still more of the wonderful knowledge and the sanctifying, growing power there is in Jesus Christ to the man who believes in him.

ERRATUM.

In the Bulletin of February 28 (No. 19), first page, second column, in third line from bottom of page, instead of the word "painted" it should read "tainted."

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

—OF THE—

GENERAL CONFERENCE.

VOL. 5. BATTLE CREEK, MICH., FRIDAY, MARCH 3, 1893. No. 22.

GENERAL CONFERENCE PROCEEDINGS.

FIFTEENTH MEETING.

THE fifteenth meeting of the General Conference opened at 10 A. M., March 2, 1893, with prayer by Elder J. H. Durland.

The report of the fourteenth meeting was accepted.

I. H. Evans, the Secretary of the Committee on Nominations, presented a report as follows:—

PARTIAL REPORT OF NOMINATION COMMITTEE FOR GENERAL CONFERENCE.

Your Committee on Nominations would respectfully submit the following partial report:—

GENERAL CONFERENCE OFFICERS.

President—O. A. Olsen.

Corresponding Secretary—To be filled by General Conference Executive Committee.

Foreign Mission Secretary—W. A. Spicer.

Recording Secretary—W. H. Edwards.

Educational Secretary—W. W. Prescott.

Treasurer—W. H. Edwards.

Executive Committee—O. A. Olsen, S. N. Haskell, W. W. Prescott, J. N. Loughborough, W. C. White, A. J. Breed, R. A. Underwood, I D. Van Horn, J. H. Durland.

BOARD OF MANAGERS UNION COLLEGE.

W. W. Prescott, A. R. Henry, C. McReynolds, W. B White, J. Sutherland, N. P. Nelson, C. F. Stevens.

BOARD OF MANAGERS OF WALLA WALLA COLLEGE.

W. W. Prescott, R. S. Donnell, J. E. Graham, Greenville Holbrook, T. H. Starbuck, T. L. Ragsdale, Geo. A. Nichols.

GENERAL CONFERENCE ASSOCIATION EXECUTIVE BOARD.

O. A. Olsen, A. R Henry, W W. Prescott, H. Lindsay, Geo, A. Irwin, F. D. Starr, J. N. Nelson, R. A. Underwood, A. J. Breed, W. B White, Henry Nicola, I. H. Evans, C. H. Jones, S. H. Lane, D. T. Jones, R. S. Donnell, J. H. Morrison, C. McReynolds, I. N. Williams, R. C. Porter, John R. Eastman.

COMMITTEE ON FOREIGN MISSIONS.

U. Smith, W. A. Spicer, A. R. Henry, J. N. Nelson, H. Lindsay, A. O. Tait.

TRANSPORTATION COMMITTEE.

Allen Moon, A. R. Henry, C. H. Jones, R. S. Donnell, (. . . District Superintendent of District No. 2), T. A. Kilgore, R. C. Porter.

LABOR BUREAU.

A. O. Tait, W. H. Edwards, A. R. Henry.

BOOK COMMITTE.

O. A. Olsen, U. Smith, A. T. Jones, W. W. Prescott, M. C. Wilcox, J. G. Matteson, C. H. Jones, F. D. Starr, W. A. Spicer, W. A. Colcord, M. E. Kellogg, W. M. Glenn, J. Kolvoord.

W. S. Hyatt, Secretary of Committee on Distribution of Labor, gave a further report as follows:—

The Committee on Distribution of Labor would further recommend:—

10. That Brother J. B. Goodrich, of Maine, go to Canada and take the place made vacant by the removal of Elder R. S. Owen.

11. That J. E. Jayne, of Nebraska, go to Maine and take the presidency of the Conference and Tract Society.

12. That L Dyo Chambers go to District No. 2, and take the secretaryship of the Southern Tract Society.

13. That W. F. Williams go to Cape Town, South Africa, to labor in the Tract Society work there.

14. That Elder J. F. Hanson go to Chicago to labor, as soon as he can consistently do so.

15. That A. S. Hickox of California, go to Queensland, Australia, to labor under the direction of the Australian Conference.

16. That Delos Lake of California, go to India, to labor under the direction of the Foreign Mission Board.

17. That Misses Georgia A. Burrus, and Myrtle G. Griffis of California, go to India to labor under the direction of the Foreign Mission Board.

18. That Jennie Owen return, and Mettie Sharp, and Julia Parmalee go to England to engage in Bible work.

19. That C. H. Keslake and wife of Ohio make England their field of labor.

20. That Julius Christiansen connect with the Sabbath-school and Tract and Missionary work in Norway and Denmark.

21. That O. Nelson and wife go to Sweden to labor as soon as it can be consistently arranged.

22. That Elder F. H. Westphal of Wisconsin go to Illinois to labor among the Germans.

23. That Elder H. W. Cottrell make New England his field of labor.

24. That W. J. Stone go to Montana to labor in that field.

25. That E. T. Russell of Ohio go to Oklahoma to connect with the work in that field.

26. After further consideration, that we confirm the recommendation (referred back) that Elder D. T. Fero labor in the North Pacific Conference.

27. That Sister Nora Fenner of Ohio go to South Africa to labor in the Bible work.

28. That J. W. Collie of Minnesota go to District No. 2, to labor.

29. That E. W. Webster of Wisconsin, labor in connection with J. O. Johnston in South Carolina.

30. That Geo. B. Thompson of Illinois go to South Africa to labor.

31. That J. W. Scoles make Illinois his field of labor.

32. That F. I. Richardson of Michigan go to the Maritime Provinces and labor in connection with Elder R. S. Webber.

The meeting opened business on Resolutions 36 and 37 on which action was pending at adjournment.

Further discussed by A. T. Jones and A. R. Henry.

W. W. Prescott moved to amend the 37th resolution by omitting the word "henceforth" and adding the words "place ourselves on record as declining" after the word "we" in first line.

Supported by D. H. Oberholtzer and discussed by delegates Lane, Underwood, Tait, and Breed.

A. R. Henry moved the following as an amendment to the amendment:—

Whereas, We hold it to be inconsistent with he true relation which should exist between the Church and State, for the State to bestow upon the Church pecuniary gifts, favors, or exemptions: and

Whereas, There are in many States laws exempting church property from taxation; therefore

Resolved, That we labor, so far as in our power, to secure the repeal of all such laws.

Supported by R. A. Underwood.

Discussed by delegates Bollman and Eldridge.

Moved by W. B. White to refer back to Committee. Carried.

The thirty-eighth Resolution having been acted upon on the day presented, the thirty-ninth was next read.

Spoken to by C. H. Jones.

The striking out of the words "owned and" on suggestion of A. R. Henry was allowed without vote and thus carried, after being further spoken to by delegates Eldridge, Colcord, and Bollman.

Number 40 was carried without discussion.

D. T. Jones spoke to number 41, highly favoring the resolution. Carried.

Professor Prescott submitted the following further report for the Committee on Resolutions:—

42 *Whereas*, Experience has demonstrated that it is impracticable to call the entire Board of the General Conference Association together to meet the requirements of current business; and

Whereas, Much business is coming up at intervals between the meetings of the board, which needs immediate attention,

Resolved, That it is the opinion of this body that an executive committee of five should be selected from their number whose duty it should be to dispose of business which cannot be delayed for the assembling of the whole board.

43. *Resolved*, That we recommend the appointment of seven men to form a branch corporation of the General Conference Association for District No. 4.

The Chair having announced that there was no further business ready to act upon, C. Eldridge

Moved, That as the time of the Conference is fast slipping away, we suspend the rules and act on the business presented before us to-day.

Supported by A. T. Jones and carried.

The adoption of Resolution No. 42 was then moved by M. C. Wilcox.

Supported by William Saunders.

A. R. Henry spoke to this Resolution, giving carefully the reasons making it necessary to present it before this body.

Carried.

D. C. Babcock moved the adoption of number 43, and it was supported by S. H. Lane.

Discussed by delegates Henry, Tenney, and Holbrook.

Moved, by M. C. Wilcox to amend so as to read

"*Resolved*, that we recommend the appointment of seven men to form a corporation controlled by the General Conference, for District No. 4."

Not supported.

Moved, by C. Eldridge, to refer back to Committee.

Supported by C. P. Bollman.

Lost.

M. C. Wilcox's motion to amend was then renewed and carried, after which the resolution was adopted.

The adoption of the report of the Committee on Distribution of Labor, given at the beginning of the meeting was moved by A. T. Jones.

J. B. Goodrich, the Chair and R. S. Owen discussed the tenth recommendation.

The chair spoke to the 13th. S. N. Haskell spoke to the 15th, 16th, and 17th, reading a letter in connection with the last; M. C. Wilcox speaking to the same.

The Chair, J. N. Loughborough, and Lewis Johnson spoke to the 21st.

Action on the 27th was deferred by request of A. J. Breed.

M. H. Brown spoke to the 29th.

Delegates Bagby, Loughborough, and Wessells, discussed the 30th; and F. I. Richardson spoke to the 32nd.

The report as a whole was unanimously adopted.

After some remarks by the Chair, the meeting adjourned.

Elder Haskell dismissed the congregation.

SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY PROCEEDINGS.

SECOND MEETING.

THE second meeting of the stockholders of the Seventh-day Adventist Educational Society was held in the Tabernacle at Battle Creek, Mich., at 3:00 o'clock, P. M., Feb. 28, 1893, as per adjournment. Prayer was offered by Elder J. N. Loughborough. Minutes of the last meeting were read and approved.

The Committee on Resolutions then reported as follows: —

Being now called to review the workiug of Battle Creek College for the year past, we note with profound gratitude the prospering hand of God in its various departments, and recognize in it his voice bidding us follow in the avenues of success which are thus opened to us, therefore be it,

1. *Resolved*, That, we here renew our pledge of loyalty to Him, and promise of support to this branch of His work, that this important factor in the extension of special truth for this time may be properly sustained, and its usefulness greatly enlarged.

In view of the fact that the present capacity of the college building has been reached, and that even now, outside rooms must be used for class work, thereby forbidding the extension of the good which the school might, and ought to do, as the message of truth advances, therefore,

2. *Resolved*, That immediate steps be taken to enlarge its capacity, enough to make provisions for the rapidly increasing demands upon it, provided the outlay does not exceed the sum of $15,000.

J. O CORLISS,
J. N LOUGHBOROUGH, } *Committee.*
J. H. DURLAND.

The first resolution was adopted without discussion. The second resolution called out quite a lengthy discussion, which was participated in by R. M. Kilgore, J. O. Corliss, C. Eldridge, A. T. Jones, R. A. Underwood, O. A. Olsen, and others. The resolution was then adopted with two or three dissenting voices.

The Committee on Nominations then reported, recommending that the following persons act as trustees for the ensuing year: —

U. Smith, W. W. Prescott, O. A. Olsen, A. R. Henry, J. H. Kellogg, J. Fargo, W. C. Sisley.

On motion, which was adopted by unanimous vote, the Secretary was instructed to cast the ballot for the stockholders, for the persons named, and they were accordingly declared elected trustees for the coming year.

On motion, adjourned *sine die*.

U. SMITH, *President.*

W. W. PRESCOTT, *Secretary.*

THE PROMISE OF THE HOLY SPIRIT. — No. 10.

PROF. W. W. PRESCOTT.

THERE are a few more thoughts to which I will call your attention in the scripture that was read last evening, then we will pass to another part of the subject.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." John 16:12, 13, 14.

The Saviour said that he had other things that he wanted to tell them about, and he would not hesitate from doing it while he was present with them, but they could not bear them, and that they were not where they could properly consider the matter at that time. The promise was that the spirit of truth would come,— the *Spirit* of truth,— THE SPIRIT OF TRUTH. That means to my mind this: The Spirit that discerns truth because it is the truth.

There is a great difference between that, and hearing a long argument on one side and the other, and weighing the reasons for and against, and finally deciding that the balance of argument is in favor of this view, or this thought, or this doctrine, therefore I accept that as truth. It is that Spirit that decides that a thing is truth because it *is* truth. It is that Spirit which does not have to hear any other side,— that recognizes truth as truth, and error as error, because of the presence of the Spirit of truth.

That Spirit is greatly needed just at this time, because there will be every wind of doctrine blowing, every effort made to bring in — not in an open way, but in an underhanded way, in a way that we shall not recognize of our own wisdom — principles that really involve the whole question. They will, of course, be brought up in some way so as to deceive if possible. No one who has any wisdom sufficient to lead him to try to deceive, would make the deceptition so plain that every one would recognize it as a deception; but the effort will be made to bring it in as the truth, and to cloak it under the garment of truth, and yet, putting it in such a way that it will involve the whole question, and bring us to compromise with error without our knowing it.

The Spirit of truth is necessary to prevent that. Our wisdom and our discernment and our perception, when we are left to ourselves, without the special enlightening influence of the Spirit, will not be sufficient to guard us against the specious devices that Satan will bring into this work at this time.

Now comes the crisis; now comes the time when every effort will be made to mislead, to deceive, and to cover up the truth, to keep it from the people and to turn them away from it. And so the effort will be made, which we in all our wisdom will be unable to perceive. I cannot tell you how it will come. You do not know how it will come; but it will probably come from a quarter least expected. When we are watching one point, thinking perhaps there is where the deception will come from, that that is the channel through which it will be manifested, it will come in some other way. It will take more wisdom and more discernment than we possess to perceive the way from which it will come, and be ready to recognize it as soon as it comes. We do not want a principle of error to come in, in a suspicious way, to lead us off from the principles of truth and righteousness, the way cast up for the ransomed of the Lord to walk in.

But he will lead us, he will guide us, he will direct us in the way of all truth. "He shall not speak of himself." Christ did not speak of himself; he spoke the words that the Father gave him. The Spirit did not speak of himself, "but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." Christ glorified the Father when he was here, and in the following chapter, he says, "I have glorified thee on the earth: I have finished the work that thou gavest me to do." We might read it: I have glorified thee on the earth by finishing the work thou gavest me to do. What was he given to do? His work was to represent God to the world in the flesh, to interpret to the world the character of God. He came into the world to do that, to make plain to the world the character of God. It was to glorify the Father. So we read: "Herein is my Father glorified that ye bear much fruit." John 15:8.

We are to be filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God. That will glorify him through our instrumentality just as Christ glorified himwhen *he* was here.

The Spirit is to glorify Christ. That is, he is to reveal Christ to us and in us. He is to bring to us the presence of Christ and what he really is; to enlighten our minds as to the true character of Christ, and then to reveal that character in us. That will glorify Christ. That will interpret Christ to the world. Then when the Spirit comes in its fullness, do you not see that Christ will be glorified and magnified as never before? That Christ will be the topic, Christ will be the thought, his righteousness will be everywhere? One theme will occupy every mind, How we can best represent Christ and his righteousness.

Allow me to read a few words on this point: "He shall glorify me." This is life eternal that they might know thee — the only true God, and Christ whom he has sent! The Holy Spirit glorifies God by so revealing his character to his people that he becomes the object of supreme affection. They see clearly that there was never any righteousness in the world but his,—no excellency in the world but that derived from him. When the Spirit was poured out from on high, the church was filled with light, but Christ was the source of that light. His name was on every tongue, his love filled every heart. So it will be when the angel that comes down from heaven having great power shall "lighten the earth with his glory."

Now we want to take that as an actual experience that is to come now. We do not want to consider this as a question, as to how it will be sometime, or somewhere, or how it was in the apostle's days, but it seems to me that our minds want to be held to this point all the time;—This is present experience. We want to understand this for ourselves and we want to believe for these very experiences now. True, they were experiences of olden days, but they are to be repeated, and even with greater power and fullness in our day; and there are to be those right here, as I have said before, who are to see these things for themselves. I pray God that I may be one of them. I want to see these things. I want to live in these things. It is what we have been looking forward to for years. I praise God that it is here. I want to see it; and not only that, I want to be right in it and have a part in it.

We will further consider this evening some thoughts brought out in the twelfth chapter of First Corinthians where it speaks of the gifts. I can only consider these briefly. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of opinions, but it is the same God which worketh all in all." Verses 4–6. Notice these three verses. In the fourth it is the "same Spirit," in the fifth it is the "same Lord," and in the sixth it is the "same God."

"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." 1 Cor. 12:7–11.

The first thought I want to call your attention to

in connection with this general subject is this: That it is the same Spirit, the same Lord, and the same God in all, and that these gifts are but the manifestations of the same Spirit. Notice how this Spirit is spoken of in the eleventh chapter of Isaiah, where some of the characteristics of the Spirit are given.

"And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord. And he shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." Verses 2, 3.

Now in whom were these gifts fully manifested? [*Ans.* Christ.] You will remember that when Christ was here the Spirit was not *measured* out to him, and all these gifts were manifested through Christ, in whom was the fulness of the God-head bodily; who was anointed with the oil of gladness above his fellows, who was anointed with the Holy Spirit.

Let us notice these gifts: The word of wisdom: They said, Never man spake like this man. They were astonished at his words and said, Whence hath this man such wisdom? Isn't he the son of Joseph? Isn't this the carpenter? Are not his brothers and his sisters right here with us? He received that Spirit of wisdom from above. So we might go through all the list and speak of the faith in his life, of healing, and the work of miracles, of prophecies, and the discerning of spirits, etc., etc.

The gift of tongues was given to the disciples on the day of Pentecost. But it was given them for use right then, so that those of all the different nationalities might hear the gospel in the language which they could understand. So it did not need any interpretation of tongues there.

Follow the experience of the disciples and see how these gifts were manifested at once. Here was the gift of tongues manifested in the very outpouring of the Spirit of God. The gift of healing was seen in the case of the lame man at the gate of the temple. Then the Spirit came when Peter and John were called before the council, and they took knowledge of them that they had been with Christ. They knew they were unlearned and ignorant men. You may follow the whole record through and find instances. Peter was filled with the Spirit of wisdom so that he understood the whole matter about Ananias and Sapphira, that they lied to the Holy Ghost and proposed to keep back part of the money. And then in the case of Stephen when he was brought before the council, "They were unable to resist the wisdom and the spirit by which he spake." Acts 6:10. It was the gift.

It was not any unusual thing for one to prophesy, or for the Spirit to be manifested in vision. That was continually happening. When the gospel was to go to the Gentiles, Cornelius had a vision. He obeyed it. Peter had a vision to prepare him for the mission he was to perform. The Spirit told him that the men were down at the door waiting for him, and further instructed him to go with them, nothing doubting. He went and preached, and the Holy Spirit fell upon him. We read in the tenth chapter that when the Holy Spirit fell on them, "they of the circumcision which believed were astonished, as many as came with Peter because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." The gift of tongues was manifested right there.

When Paul went on his way preaching, he asked some of the disciples if they had received the Holy Ghost since they believed. The revised version says, "did ye receive the Holy Ghost when ye believed." They said that they had not heard about it in that way, and then "they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Acts 19:5, 6. So all through the records the gifts accompanied the outpouring of the Spirit. You well know that there is no record of the withdrawal of those gifts from the church. The point is that the Spirit was withdrawn because of the turning away from God and refusing to submit to him; because the mystery of iniquity worked, and the man of sin came in; because self was set up in place of God. Then the Spirit was withdrawn.

But now in the closing work of God, he wants that Spirit to be manifested again, and the gifts in the church to reappear. The gifts will reappear in the church. And God does not intend, as it seems to me, that these gifts are to be confined just to one here, or perhaps one there, and that it shall be a rare thing that any special gift shall be manifested in any church. I believe that in this closing work, with the outpouring of the Spirit will come back in their fulness the gifts to the church just as in the early church. So that there will be the gift of wisdom, the gift of knowledge by this Spirit; gifts of healing; working of miracles; prophesyings; interpretation of tongues;—all these things will be manifested again in the church. Such an experience is spoken of in 1 Cor. 1:5–7: "That in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." That is to be the experience of the church waiting for the coming of the Lord Jesus Christ,—every gift of the Spirit is to be manifested.

There are to be diverse gifts — diverse operations, but the same Spirit, the same Lord. There is to be perfect unity all the way through. Following in the same chapter is the wonderful illustration of the human body. You see how this illustrates the idea of perfect unity in the church, that there should be no divisions, no schisms. Suppose one foot decided to go over here, and the other foot decided to go over there; of course there would be a tearing apart of the body. Suppose you decided to go home to-night, and your feet decided not to go; if you left them there would be a tearing asunder of the body. Suppose one hand says, No, I am not going, I will stay here; there would be a tearing asunder of the body.

Now just in that way we are all members of one body, the church. The body is Christ; and whenever the body is to move, and one hand takes hold of something, and says, No, I am going to stop here, there is a tearing asunder,— there is a marring of the body of Christ, just as though your hand took hold of this post and you went on without it. The tearing asunder of any member causes suffering. When any member does not perform the work assigned to it properly, all suffer; and so there should be that spirit of unity in the church that the whole church will be governed by one mind and one will, just the same as all the members of the body are under the control of one mind and one will; and in the church, that mind must be the mind of Christ. Then there is no tearing asunder; then there are no members left behind to cause a marred body, but each member fills its place under the direction of one mind and one Spirit. That is the unity that Christ wants in his church.

To one is given by the Spirit the word of wisdom. The promise, which we are to take especially for this time, is found in Luke 21. Speaking of those who shall be brought into strait places, and before governors and kings to give their testimony: "Settle it therefore in your hearts not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist." Verses 14 and 15. Now that is the promise to be relied upon specially at this time. He will give you a mouth and wisdom that none of your adversaries shall be able to gainsay or resist. But this means to rely perfectly on the word of God, and to have a perfect confidence in God, to step right out in a practical way upon that promise.

There are those here that will be brought into that place, and we have had instruction that the time is very near when we shall be brought to give our testimony before the rulers of the earth. Now when we are brought there, on whom are we to depend? The Spirit of God, and the promise, "I will give you a mouth and wisdom that none of your adversaries shall be able to gainsay or resist."

But you see, we have got to take that promise and act upon it in order that the promise shall be fulfilled to us. It will not be that we will depend upon our own wisdom and then the Lord will make *that* wisdom; but he will actually give you a mouth and wisdom. It is just the same as it was in the case of Jeremiah, as recorded in the first chapter. The Lord called him, and he said: —

"Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee and whatsoever I shall command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jer. 1: 6–10.

In connection with this you will remember the experience of Moses, as set forth in Exodus 4: The Lord said unto him, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Verse 12.

Now just take that as a practical promise. Remember that when the Lord said that to Moses and sent him to deliver the people, he said it to every servant of his from that time and on, whom he sends on a similar errand. It is not necessary to send one to the country of Egypt, but every one of his servants to whom he gives a message or word for the delivering of his people, to every one of them he speaks that word and light at that time. Just go; I will be with you, and I will teach you what you shall say. But in order to get the benefit of that promise we are to stand on that promise, and act upon it. It will be fulfilled to us as in Isa. 50: 4.

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth my ear to hear as the learned."

Now when the Spirit is given to his disciples, and to his followers — to those that will be ministers of the manifold graces of God — when he gives his Spirit in this way, all these scriptures are to be fulfilled to us. Isn't this a glorious thought? to think of these things as being simple and real, and that the Lord was speaking just as much to you and me, when he spoke that, as to Moses. We are to take it that way, and we ought to be just as simple as children about it — simple enough to believe that the Lord means exactly what he says, and then act upon it.

Any other attitude than that spoils the whole thing. Let me read on that:

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise." 1 Cor. 3:18.

Now the first step in order to become wise in the eyes of the Lord is to become a fool. That is to be perfectly simple; not to be demented, not to be an idiot, that isn't it; but to be perfectly simple, and to know continually that we know nothing as we ought to know it; but always to be in the attitude of receiving light and wisdom from him. You will remember the words of Paul concerning this when he preached. "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the prince of this world that cometh to naught: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." 1 Cor. 2:6, 7. Now it is true that the salient facts of Christianity are perfectly simple and plain as facts, and it is true that it is perfectly easy for anyone who will, to receive them unto salvation as living experiences in his own daily life; but it is also true that there is a science of Christianity.

We have spoken continually of a chain of truth. Now I believe that the time will come, as these things are revealed, when there will be a perfect chain of truth. A perfect chain, link after link, and I believe that that chain will unite us to the hope which we have, which is like an anchor of the soul, "both sure and steadfast, and which enters into that within the veil;" and that there will be a perfect chain of truth that will unite our souls to Christ within the veil.

There is a perfect science, I say, of Christianity that only the Spirit of God can open up to us, and only under the direction of his teaching shall we be able to bring it out. And in my experience there is nothing, shall I say, from an intellectual standpoint, that appeals so strongly to my mind. There is nothing that possesses a greater fascination to my mind than the working after this truth. There is something about it that draws one out all the time, and he is conscious all the time of more to which he is to reach forward. We think to-day that it is a glorious truth; and to-morrow we see more, and we reach a little farther, and a little farther, and all the time we are conscious that there is something greater beyond.

It was illustrated to me in an experience that I had with a gentleman who was describing to me a silver mine, and the experience in developing it. He said they had been cutting a tunnel into the mountain, and as they worked along towards the deposits, they found that they were near a grand pocket of ore. He said that now they were working for that pocket, and just as soon as they struck that pocket, the stock would go up. But now we are right near a pocket of rich truth. No one knows when we are going to strike it, and we are liable to strike it any day. We are just finding these veins of truth, and we are strictly safe in saying that there is a great pocket near at hand; the indications are to that effect. And when will we strike it? Why, almost any day. We are just ready to break into that perfect pocket of wisdom, light and glory in the word of God. Well, let us keep digging, and cutting the vein, and working for it.

To one is given by the Spirit the word of wisdom; to another the word of knowledge; to another faith; to another the gift of healing; to another the working of miracles. The same working of miracles will recur as in the early church. The servants of God will go out, their faces will be lighted up with the Spirit of God resting upon them and with a holy consecration to the work, and these will follow them. Then will be fulfilled in a larger sense the scripture, "These signs shall follow them that believe; in my name shall they cast out devils" etc., etc. It will come to us, thank God. Unto him be all the glory.

Now when I think that for four years we have been in the time of the latter rain, and that God has wanted to pour out his Spirit that these gifts might be restored, that his work might go with power; and that he wishes us to join gladly in the work and co-operate with him with the whole heart, it occurs to me that we have been the hands that have been holding on and the feet that would n't go; and rather than tear the whole body to pieces the body has waited.

So we are told that we are years behind; and if some of the hands had not held on, and some of the feet had not refused to go, so that the body could not move without tearing it to pieces, the body would have gone right along these four years. But rather than tear out a limb and leave it by the wayside — that means you and me — and so this four years' course be marked all the way by these parts of the body scattered along over the course,— rather than do that, the Lord in great mercy has let the body wait, so that we should not be torn out and be left by the wayside. But the body is going on now; and I say, Let every hand, and every foot, and every member be ready to go, that the body be not torn asunder. That is what the Lord wants to do, and he is going to do it now: and he has warned us and told us of it for four years.

To another he gave the gift of prophecy. It was a characteristic of Christ that he was the spokesman for God. It was prophesied of him before he came. You will remember the prophecy in Deut. 18:18: "I will raise them up a prophet from among their

brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." And just as he finished his work here, he said to the Father: "I have given them the word which thou gavest me." Now to prophesy, in its broadest sense, as it seems to me, is to be a spokesman for God, whether you are to talk about the past, present, or future. It is to be a mouthpiece for God. Christ was a perfect mouthpiece for God. He should not speak of himself at all; and let me say, his followers are to be such perfect mouthpieces for Christ by the Spirit, that every word that is spoken shall be the word of Christ. And away will go all lightness, and chaffiness, and common talk, and jesting, and everything of that kind. It will go to the four winds. You do not find anything like that in the character of Christ. And when the Spirit of God rests upon man, he does not have any inclination to do that at all. A different spirit and a different mind takes possession of him.

It is time for this Spirit, and we are told to look for it. The last discourse that Christ gave was on the Spirit. The thirteenth, fourteenth, fifteenth and sixteenth chapters of John are parts of one discourse on the Spirit, and how it manifests itself. Now is the time for us to discourse, as we have not been doing, on the Spirit, and believe for it.

I wish to bring in another thought right here. "Quench not the Spirit." 1 Thess. 5:19. The same phrase is used exactly as when we say, Quench not a fire, Do not put out the fire. We say the fire was quenched by pouring water upon it. Quench not the Spirit. I have sometimes wondered what the force and meaning of that was. Put this scripture with it, and see if it does not throw light upon it: "Is not my word like as a fire?" Jer. 23:29. The Spirit of God dwells in his word, and it is through his word that all these blessings and graces come. Now we are told to Quench not the Spirit; do not put it out. "Our God is a consuming fire." "Is not my word like as a fire?"

Then you see how naturally followed the inquiry made by the disciples: "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" Luke 24:32. It says their heart burned as he talked to them of the Scriptures. As he opened the Scriptures the word was like a fire and they didn't quench it. Now when it is like that, and the message is like a fire shut up in the bones, it will come out. And when it comes out there will be light and power in it. Quench not the Spirit. It is the Spirit of God in his word that gives it power, and it is by that Spirit through his word — because all these things came through the word, — that all these gifts and graces come to us.

Now in closing, just a word. We have been talking for these evenings on this question of the Spirit, and how to receive it, and what it will do for us. But this subject does not want to stop here, or be left here. It seems as though almost the last word ought to be the same as almost the first word, and that is: The Spirit received is the thing that teaches us about the Spirit. That is what we want. And these promises are to be taken as belonging to us just exactly as much as they did to the disciples, and in the same sense; that the Saviour was speaking to you and to me; and that this word is just as much to us and is spoken just as much for us now as though he spoke to us in person; because his word goes right on speaking all the way down to the very last. Then just let the Spirit come into our hearts, and let that be the theme.

THE THIRD ANGEL'S MESSAGE.—NO. 21.

ELDER A. T. JONES.

WE take up the thought to-night just where it was left last night — that the work of God in salvation is the same as the work of God in carrying out his original purpose in creation: because, as stated then, at the time the creation of the heavens and the earth was finished, and all the host of them, God's completed purpose stood there, in which he took delight in that day. Yet, through the deception of Satan, this world was swung clear out of his creative purpose, and turned to the opposite.

Therefore, in order to complete his purpose, he has to gather from this world a people who will fill the earth, when made new, as it would have been filled if it had never fallen, in his original purpose. And when that is accomplished throught this word of salvation, the power of God in salvation, that will be the real finishing indeed, the real accomplishment of his original purpose in making this world with all things; — a complete universe, when everything that is in heaven, and on the earth, and under the earth, and in the sea, and all that in them are, are saying "Blessing, and honor, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

And therefore, the Saviour, when he was here, said, "My Father worketh hitherto, and I work." God's work was finished when the seventh day began of old. He rested. But his work on this earth and forming man here was undone, so that he had to set to work again in the work of salvation to complete his original purpose; and therefore Jesus says, "My Father worketh hitherto, and I work."

Now I will read three passages in the Old Testament and three in the New, and you can multiply

on them just as far as you please, especially from the 40th chapter of Isaiah and onward, showing that in the work of salvation he puts his original work in creation, and himself as Creator, and his power as manifested in creation, as the basis of our confidence in his power to accomplish our salvation.

Turn first to Ps. 111:4: "He hath made his wonderful works to be remembered." The revised version, the Hebrew, Jewish, and others give it: "He hath made a memorial for his wondrous works." That is what we have been talking about. That is the first part of the verse; and now the latter part: "The Lord is gracious and full of compassion." His wonderful works, then, that are signified in the memorial which he has established, are attached right there in that verse, to his graciousness, his fullness of compassion for man in this world, who needs it so much.

Now the 40th chapter of Isaiah, and you can follow on through, then, clear through the rest of the book of Isaiah, and you will see it all the way through. I will begin with the first verse, which is, you remember, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem." The margin reads: "Speak ye to the heart of Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way for the Lord, make straight in the desert a highway for our God." That is the message of John the Baptist.

"Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. The voice said, cry. And he said, What shall I cry? All flesh is grass, and the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth; because the Spirit of the LORD bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever."

And Peter quoting that text in the last two verses of the 1st chapter of 1st Peter, says: "And this is the word which by the gospel is preached unto you." He is quoting this from Issiah, that "the word of our God shall stand forever," and he says, "This is the word which by the gospel is preached unto you."

Then Isaiah goes right on and speaks in other words of the gospel: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jeruralem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the LORD GOD will come with a strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and gently lead those that are with young."

Now that is the gospel. Up to that point he is teaching the gospel by the word of God. Now read: "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Who did that? The same one who comes and says, "I will tenderly lead like a shepherd those who are mine; the same whose word now speaks to us in the gospel, and liveth for ever.

"Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?"

Then skip to the 25th verse: "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Not one gets away. "Not one faileth" the text is. They are all kept: but what keeps them in place? [Congregation: "The power of his word."] He upholds "all things by the word of his power."

Now he tells us to look up and see who created all these things, and "bringeth out their host by number." He "bringeth out their host" how? [Congregation: "'By number.'"] "By number."

Well then, what is that for? Now then, the 27th verse; Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Look up to the heavens and see who made all these things, and he calls out their host by number, and not one fails. Now, Jacob, why are you saying that God has forgotten you? What do you get discouraged for? What do you think he has forgotten you for? Why, he does not forget any of the planets in the universe; he knows them all by their names. Is he

going to forget your name? What are these two things put there together for? [Voice: "For our comfort."] Because the same one who created all these things is the one who comforted Israel. The one who knows all these things is the one that gives you and me our new name.

Twenty-eighth verse: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength." Who does it? [Congregation: "The Lord."] Well, lift up your eyes and see who created all these things, and then that he has power to give to the faint. He has power for the faint, by his word; so he says, "Be of good cheer. Be of good courage." It is so. For, when he spoke to Daniel, "Be strong," Daniel said, I am strong, for thou hast strengthened me.

Now the remainder of the chapter: "Even the youths shall faint and be weary, and the young men shall utterly fail: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not be faint." Because the power that keeps the planets in their courses and in one place, that same power will be with the weak and the faint; and so they can "run, and not be weary;" and they can "walk, and not faint." Then, don't you see that the Lord puts the creation, and his power in creation, there as the foundation of our hope in his salvation? Then isn't it all one?

Another blessed verse that touches so intimately everybody — I read it principally for that purpose — is found in the 147th Psalm, 3rd and 4th verses: "He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names." Then the one who can tell the number of the stars, call them all by their names, is he who binds up and heals the broken hearts — binds up their wounds. Well then, have you been wounded in spirit, broken-hearted and almost in despair, and thought everything and everybody had forgotten you? Why, just remember the very next verse. The thought connected with it is,— he not only "healeth the broken in heart, and bindeth up their wounds," but he tells the number of the stars, and he calls them all by their names, and he will not forget your name. That is the Lord. That is our Saviour, but the foundation of our confidence in him as Saviour, is that he created all these things and knows all their names, and holds them up by the word of his power, which saves.

Now, reading hurriedly in the New Testament; you remember that scripture in the 1st chapter of John, 1–3: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." And the 14th verse: "And the Word was made flesh, and dwelt among us, . . . full of grace and truth." "And of his fullness have all we received, and grace for grace."

Then, that one who created all things came here himself, "full of grace and truth;" flesh like ourselves, and through him we are partakers of his fullness. Don't you see then, that the only thought that God would have us have about salvation is, that he who created us saves us; that the power by which he created is the power by which he saves; and the means by which he created — his word — that means is the very one by which he saves. And this was his word, "unto you is the word of this salvation sent."

Eph. 3, speaks of the gospel: beginning with the 7th verse and ending with the 12th: "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Now, what was he to preach? "The unsearchable riches of Christ;" and to make men see what is the mystery that is "in God, who created all things by Jesus Christ." Then the gospel is to bring men to understand God's purpose when he started out to create in the first place. Then, if the gospel were engaged in any other work, and teaching any other thing, or any other power than that original creation, don't you see, the preaching of it would not bring them to that? But, that being the design of it, that simply shows the force that is before us always, that God's purpose in the gospel is to make known to men who have lost the knowledge of it, the knowledge of his original purpose in creating all thing by Jesus Christ.

So we read on: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." "But we read in another place that he purposed that before the world began. He would have to, if it was an eternal purpose. Then, in Christ, in the salvation of this world and men, and the working of Christ in it, God is carrying out his eternal purpose that he began at the

beginning. "In whom (in Christ) we have boldness with confidence by the faith of him."

Let us read that eternal purpose again: "According to the eternal purpose which he purposed in Christ Jesus our Lord." Then that original creating purpose that we spoke of last night, that was in Christ, this carrying out of it that was frustrated, is Christ. Then it was Christ back there, and it is Christ now. It is Christ all the time, and the power of God in Christ all the way: the power of God manifested in the word all the way for the accomplishment of his purpose at the beginning and the accomplishment of that purpose at the close. Satan came in and swung the world off in a crooked way. The Lord said, "All right, we will carry it out that way." Satan didn't do anything. He swung the world off, and so it has gone on, as it were, in a little byway, and God will carry the thing through in that by-way, and accomplish his eternal purpose so that it will astonish the universe and destroy the devil. *It will do it.*

The same thing is in Col. 1, beginning with the 9th verse. I will read hurriedly from the 9th to the 17th verse: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: That ye might walk worthy of the Lord unto all pleasing, being faithful in every good work, and increasing in the knowledge of God. Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness: Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: And he is before all things, and by him all things consist:" Creation, salvation, the blessing of God, and his grace, and deliverance from the power of darkness, also, it is all one story—the creative power of God, and God in Jesus Christ.

First chapter of Hebrews has it all through. Well it is all through the Bible. Now then the thought. We do not need to dwell any further upon the thought that salvation is creation, and is given as a sign signifying creative power manifested in Jesus Christ. And the only way that that power is manifested at all is in Jesus Christ; the only way we can know God is in him. Now he has set up that sign to signify the creative power of God in Jesus Christ; and whether that creative power be in the original creation, or in the work of salvation to carry out that original purpose in creation, it is all the same power, the same purpose, by the same one, in the same way, and by the same means and the same sign signifying all in all, in all its bearings and workings.

Now then if you have another sign set up, to signify the work of salvation, another sign than that which God has set up—will that other sign signify the power of God and the salvation that is expected? [Congregation: "No."] Now think carefully of this. God set up a sign to signify his power working everywhere and in every way, in Christ Jesus. If you or anybody else sets up another sign, it cannot signify the power of God, because it is some other one than God that sets it up. Anybody else who sets up a sign, it is not God that sets it up. Then it is impossible to signify the power of God by another thing, another sign; that is impossible. Is that so? [Congregation: "Yes."]

Further, if anybody should find anywhere in history another thing set up to signify salvation, it would signify salvation by another power than the power of God in Jesus Christ. It would have to do it. Well, has there been any effort, any pretense ever made in history, by any other power, to save people, apart from Jesus Christ? [Congregation: "Yes."] Has there not arisen in the world a power called anti-Christ? [Congregation: "Yes."] "Anti" is against or opposed to, Christ. That power does propose to save people, does n't it? [Congregation: "Yes."] Let us read the description of what it does in the first place: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. 2:4.

Daniel 8:25 also says: "He shall also stand up against the Prince of princes." He shall "stand up" to reign, to rule, and to show forth his power "against," opposed to, "the Prince of princes." Who is the Prince of princes? [Congregation: "Christ."] He stands up against him, he will reign, he will exercise his power, manifest his work, in opposition to Christ. Take the eleventh verse: "Yea, he magnified himself even to the prince of the host." But the margin reads, "He magnified himself *against* the Prince of the host of heaven;" because the previous verse shows it is the host of heaven. Then as Paul says, He exalted himself, opposed and exalted himself above all that is called God, and that is worshiped. Magnified himself, exalted himself against the Prince of the host.

What power is that? [Congregation: "Papacy."] That power is the papacy, the Church, the Catholic Church, the Church of Rome. Now is it not the

doctrine of that church that there is no salvation anywhere else? [Congregation: "Yes."] Or by any other means than that church? Isn't that settled? [Congregation: "Yes."] Further, that church, that power opposed to Christ, that exalts and sets up itself as the way of salvation, is itself opposed to Christ. And yet that church says there is no other way of salvation. Then is it not plain that if it is going to have any sign to signify its power to save, it has got to have another one than the Sabbath. That is settled.

Now then another thought. As it must be a sign other than the Sabbath, which is the sign of the power of God in Jesus Christ in salvation, then any other power setting up a sign to show and signify its power unto salvation, would it not have to be in the nature of things a rival sabbath? It would have to be that; there is no room for anything else. If they would set up anything else as a sign, the sign that God has set up would stand alone and distinct in the world, and it would take precedence of it and there would be no rivalship at all. Therefore, to make the rivalry complete, and to make his power manifest in opposition to Christ, the man of sin has to have a sign of *his* power unto salvation; and it must be, in the nature of things, a rival to the sign which is the sign of the salvation in Christ. It has to be that.

And the Church of Rome makes no pretense to anything else; it makes no pretention to anything else than that the Sunday which it has set up is the sign of the power of the church to command men under sin into the way of salvation. That is settled. That is the object of it; that is all it has started out to do; and that is all it did.

Now when the Sunday was set up, and enforced upon the people by the power of earthly government, it made the practical living papacy, as it exists in the world. When it was done, Sunday was put in the place of the Sabbath of the Lord by a direct and definite purpose. That was done. Here is the record. This is said by one of the men who did it. On page 313 of "Two Republics," we read as follows:—

"All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day." — *Eusebius.*

Then the law was there to enforce the observance of Sunday, and what was the purpose of that? From "Two Republics," p. 315, I read:—

"Our emperor, ever beloved by Him, who *derives the source of imperial authority from above,* and is strong in the power of his sacred title, has controlled the empire of the world for a long period of years. Again; that Preserver of the universe orders these heavens and earth, and celestial kingdom, consistently with his Father's will. *Even so our emperor* whom he loves, *by bringing those whom he rules on earth to the only begotten Word and Saviour, renders them fit subjects of his kingdom.*"— *Eusebius.*

Then that purpose was to save people by that means; and the Sunday was put there as the sign of the power that was doing it; instead of the Sabbath of the Lord, which signifies the Lord's power to do it. I read further on page 316:—

"He commanded, too, that one day should be regarded as a special occasion for religious worship." *Id.*

And again,—

"Who else has commanded the nations inhabiting the continents and islands of this mighty globe to assemble weekly on the Lord's day, and to observe it as a festival, not indeed for the pampering of the body, but for the comfort and invigoration of the soul by instruction in divine truth?"— *Eusebius.*

That is all it was set up for, to take the place of God, to take the place of the Sabbath of the Lord. It is appropriate enough that it should do so, because we have found if there is going to be another power that is going to save men, it has got to have another sign than God's to signify its power; it belongs there.

That made the papacy; that set up the government of the church, and made the church the channel of salvation by absolute earthly power and compelling men into that way.

Now we have read the doctrine of the church here — the doctrines of the church of Rome in the way that men must be saved, and it was altogether man's self; it was altogether the power of self alone that could save. That is not the salvation of Christ. Her doctrines are that a man must fit himself, good enough, and the Lord would take him and make a regular bargain with him, "If you will do so and so then I will be good to you." That is the record itself there in that book, I have not time to read it tonight. Her doctrine is that a man must do that; but there is not power in him to do it; but there is the argument, if he does it, then he gains all. That is not the salvation of Christ. That is not the salvation of God.

Further than this: the professed Protestant churches of the United States have taken that same course now, and have also exalted Sunday, the day that they place in this government, as the Catholic church did in the Roman empire, and for the same purpose.

Further than this, these professed Protestant churches know that there is no commandment given for that thing. They say that. They say that it began with the primitive church. I do not care how far back they claim to get it in the primitive church; If it be a Church institution, a church ordinance, that the church commands men to perform, it is the same thing, it is the

same *evil* thing. Because any church that would attempt to do it, becomes in the nature of the attempt, an apostate church. Trace it to the days of the apostles if you want to, yet the church that did it is, in the nature of things, an apostate church, attempting to save itself and others without the power of God. Therefore whatever church did it, it is in the nature of things a fallen church, because it is not the church's office in the world to command men; the church's office in the world is to obey God, and not to command men.

Any church, therefore, that presumes to command men is, at the very motion of it, an apostate church. The church that obeys God is the church of God. God commands; his is the power; his is the authority; he used the church, that through it he may reflect his power and his glory unto men. But the church has no right to command anybody; it obeys God *alone*, too.

Now I will put that in another way, or state it a little more plainly. It is not the church's place to command anybody; and it is not the church's place to *obey* anybody, but *God only*.

Now look at that a little further. The church as a whole — Catholic and apostate Protestant — has already put herself in the place of Jesus Christ; because any church that exalts *herself* and makes *herself* the way of salvation, is, in that thing, an apostate church, and puts herself in the place of Jesus Christ, who is the Saviour, do n't you see?

Then no Church can exalt herself as a Saviour of men; she may exalt Jesus Christ as the Saviour of men, and Jesus Christ in her as the Saviour of men, but not *herself;* because it is the same with the church as with the individual. I have the righteousness of Jesus Christ; I have the presence of Jesus Christ dwelling in me. That is the word of the individual Christian, but the individual Christian cannot say *I* am the Saviour; the individual Christian cannot say *I* am righteousness; that *I* am good, and have goodness to bestow upon others, that they may be saved. No; the Christian can say, I have the righteousness of Christ; Christ dwells in me, and sends in me, and through me, his blessed purpose in reaching others and saving them. But *he* is the Saviour; *he* is the righteousness; *he* is the power; *he* is all and in all.

As with the individual, so with the collection of individuals. As Christ dwells in the individual, so he dwells in the collection of individuals, in an additional sense beyond that which he dwells in the individual; and the righteousness of Christ in the collection of individuals is only the idea of the righteousness of Christ in a greater measure, if anything could be, upon the collection of individuals, which is the church. So as Christ in the individual works through the individual, to save, so Christ *in the church* works through the whole church to save. But if the church grows proud and thinks *she* is above all, and begins to give *herself* credit for her glory and her power to save, she, in that moment, puts herself in the place of Jesus Christ as the Saviour.

That is the same self-exaltation in the church that there is in the individual, and it was the self-exaltation in the individuals that made the self-exalted church and brought on the apostasy.

Now then, that is the church putting herself forth as the way of salvation, as the saviour indeed, as the only channel of salvation, and all must be saved by the way she lays down. And she thus exalted herself against God and against the Prince of the host, against Jesus Christ, and set up that sign of her power to save, against the sign which God set up. And, as we have found, she did it with the direct intent and purpose to put it in the place of the Sabbath of the Lord.

And in the second apostate church,— that which has come in this land — she has done the same thing. She has by a direct act of the government of the United States, the congressional action, put the Sunday institution, the sign of the power of the Church of Rome to save men,— the professed Protestant churches have put that by a direct congressional act, in this land, in the place of the Sabbath of the Lord. So that both mother and daughters have put the Sabbath of the Lord out of the way, and have put the Catholic church's sign of salvation in its place.

Now let us see what that amounts to. What have we found the Sabbath is? The Sabbath we have found by every consideration, is the sign of what Jesus Christ is to the believer; the sign of what God in Jesus Christ is to men; that it has in it the presence, the blessing, the spirit, the refreshing, the presence of Christ which makes holy, and the presence of God which sanctifies. It has in it the presence of Jesus Christ; and the man who keeps it by faith in Jesus has the presence of Jesus. And as each Sabbath day comes he finds additional presence of Jesus.

Then when that apostate church put that out of the way, and put her own sign in its place, did she put only the day out of the way? [Voice: "She put Christ out of the way."] Was not that putting Jesus Christ away from the minds and lives of men? When the apostate daughters have done the same thing in our land, before our eyes, have not they by that put away the presence and the power of Christ and thus taken him away from the knowledge of men and from the lives of men? [Congregation: "Yes."]

Now it seems to me that there is a point there that is worth our consideration, as to why it is that progress has not been made in Christian profession in

the ages that are past, in the way that Christ intended always that progress in Christian life should be made. What did he put into the life of man when he made him, even though he had remained faithful and never sinned, to carry him on in everlasting progress in the knowledge of God, in himself, — what did he put there? Let me ask it over again now. When God made man at the beginning, put him here upon the earth to live, if he had remained faithful forever, and had never sinned, was there anything that God had put there and attached to him that would carry him on in an everlasting progress in he knowledge of God in his own heart's experience? [Voice: "The Sabbath."]

Did n't we read it last night over and over? Did n't he put himself, his name, his living presence, his sanctifying power, into the Sabbath day, and give that to man, although he was already blessed, although he was already glorified: so that when the blessed man came to that blessed day, he received additional blessing? Is not that so? [Congregation: "Yes."] Then has not God put into the world something that will, if observed, if kept as God chooses and intends,— be something that will keep man, carry him onward, in a channel of growth and progress in the knowledge of Jesus Christ, in himself? What is that? [Congregation: "The Sabbath."]

It is there since man fell. Now then, when the Church of Rome took the Sabbath away from the minds of men — that by which they might be brought to the recognition of Christ and to the converting power of Christ — was there anything there to carry them forward in the sanctifying work of Christ? That is the secret, then, you see, why each church, starting out in the knowledge of God, salvation by faith, and righteousness by faith, came to a stand-still; then another church had to rise up, and preach righteousness by faith, salvation by faith, and come to a stand-still; and another one had is to rise up and do the same thing, and come to a stand-still. But when we came to this, the everlasting gospel is to be preached again, and a church to rise up again at the last which has that sign which brings the presence of Jesus Christ to men in his living presence, in a progressive work unto a completion. That is the church that has the Sabbath of the Lord; and the church which has the Sabbath of the Lord is brought to that completed work in the salvation of Christ.

Then who can measure, who but the mind of God could possibly measure the iniquity and the evil that has been done to the world by that fearful thing that the apostate church has done? None but the mind of God can comprehend the mischief and the loss that has been wrought in the world by that thing.

Well then, the effect of that was to take away the presence of Christ; take Christ away from the knowledge, the heart's experience, of men; and to put another, to put a human power, a satanic power, to put *self*, in the place of God, and in the place of Christ, who emptied himself that God might appear.

Now here is a historical parallel so apt and so perfect that I read it. First, mankind altogether, as men, without any church at all, are subject to God. Can they exist without him? [Congregation: "No."] If any man by his own act could indeed become independent of God, could he exist? [Congregation: "No."] What did Satan start out to do in the first place? Was it not to become independent of God, self-existent? If he could have accomplished his purpose, what would it have been? [Voice: "His destruction."] Bound to be, because he could not exist without him who created him; but in his wild ambition, in his intense all-absorbing selfishness, he thought he could live without God who created him.

Is not that the same thought in this self-exaltation that has put itself in the place of God? Well, whether it be man as man, or men professedly as Christians organized into a church, they are equally dependent upon God, and God in Jesus Christ; and they are subject to the law of God. The law of God is the supreme law; the law of God is the government of his whole universe, and everybody on the earth is subject to that law.

Now see the parallel: About two hundred and sixty years ago Ireland had Home Rule, as she is after it now. She had a Parliament of her own, governing her own internal affairs, the affairs of Ireland; but she was subject to the supreme government in England. Now I read from the fifth volume of Macaulay's "History of England," page 301 of this particular edition; chapter 23, however; and if you have other editions you can find it in that chapter. Now notice: —

"The Irish Lords and Commons had presumed not only to re-enact an English Act passed expressly for the purpose of binding them, but to re-enact it with alterations. The alterations were indeed small: but the alterations even of a letter was tantamount to a declaration of independence."

Now is the law of God enacted to bind the church as well as every other man? [Congregation: "Yes."] Has that apostate church presumed to alter that law? [Congregation: "Yes."] The alteration of it in a single letter would be what? [Voice: "A declaration of independence."] She has altered it more than a single letter, in the actual thought, in the very idea, in the very thing that reveals and brings the presence of God above every other part of the law. She has taken him out of it. Then what has she done? [Congregation: "Put herself

there."] She has established her own independence of God, and proclaimed it to the world.

The Protestant churches,— professedly Protestant, not Protestant any longer,— the professed Protestant churches have drawn the Congress of the United States into the same identical position; they have drawn the Congress of the United States into a re-enactment of the fourth commandment, have n't they? [Congregation: "Yes."] It was quoted bodily and put upon the statute book of legislation. Gov. Pattison, the other day, in Pennsylvania, speaking in the capitol of that State, arguing in behalf of Sunday laws that are already on the statute books, said that this law is only a part of that system of the law of God which is "*re-enacted*" in the statutes of Pennsylvania. He says that the law of God is there "re-enacted."

But did they re-enact the law of God as it is? [Congregation: "No."] To do that, to undertake to enforce it, would put themselves on an equality with God; but they re-enacted it with alterations, and that puts them above God. And the churches of this nation have proclaimed themselves independent of God, in the act which they have taken of setting up his own law and then deliberately altering it in the course of the legislation which set it up.

Let me read another sentence from Macaulay's "History of England," from the same page as before: —

> "The colony in Ireland was therefore emphatically a dependency; a dependency, not merely by the common law of the realm, but by the nature of things. It was absurd to claim independence for a community which could not cease to be dependent without ceasing to exist."

Was there ever a more complete parallel on earth to illustrate in the place of government and government law this principle, than that which occurred there, and was recorded for our instruction?

Now a thought. Jesus Christ came into the world himself, didn't he? [Congregation: "Yes."] He made the Sabbath himself, didn't he? [Congregation: "Yes."] He was Lord of the Sabbath himself, wasn't he? [Congregation: "Yes."] He knew, and he alone, the true idea of the Sabbath, did'nt he? [Congregation: "Yes."] Yet he did things on the Sabbath, carrying out the true idea of the Sabbath, which did not suit the ideas of the priests and Pharisees and the politicians of that day, didn't he? [Congregation: "Yes."] And that stirred up their hatred against him. The thing that did stir up their hatred against him was that very thing,—that more than anything else he disregarded their ideas of the Sabbath. Isn't that so? [Congregation: "Yes."] And their hatred put him out of the world for that reason more than any other under the sun, that he disagreed with their ideas of the Sabbath. They did it.

In the fourth century there was another apostate church disagreeing with God's idea of the Sabbath, and they put the Sabbath and him with it out of their minds, and out of the world as far as their power could go. The other put him out of the world, but he came back again; and they put him out only so far as their power was concerned; that is all.

Here is another apostate church, a third one, following the example of the other apostate two which have gone before. It has put him in his Sabbath out of the world because their ideas of the Sabbath disagree with his, and they will not submit to his. That is a fact; you know that is a fact.

In order that that original apostate church might accomplish her purpose of putting him out of the world, and thus maintain their ideas of what the Sabbath is, they joined themselves to an earthly power, they joined themselves to Caesar, and turned their backs upon God. That was done. In the second apostasy of the church, that she might accomplish her purpose of putting him in his Sabbath out of the world, she joined herself to Caesar, likewise to accomplish her purpose. In the third apostasy, in order that these also may carry their idea of the Sabbath against Christ's idea of the Sabbath, they must put him in his Sabbath out of their way; but in order to accomplish it they must join themselves again to the powers of earth, again to Caesar, as the others did before them.

In the first apostasy, when they joined themselves to Cæsar in order to get rid of him, and sustain their own ideas of what the Sabbath is, against him, the result of that, although it was accomplished by a mere minority, a very small minority,— in fact so small that they did not dare to let the people know what they were about for fear they would rescue him out of their hands entirely,— that minority, small as it was, was composed most largely, and was led entirely, by the leaders of the church; and these leaders of the church, by threats, compelled the representative of Cæsar's authority, by their threats, to yield to their ideas, and execute their will. You know they did it. That is the record; and that was the utter ruin of that nation, was n't it? [Congregation: "Yes."]

It is possible, then, is it, for a minority, a *very small* minority, led by even a minority of the church managers,— but the leading ones,— to take a course that will ruin the nation of which they are a part? [Congregation: "Yes."]

When we come to the second apostasy, they did the same things again, by trading off their influence to worldly power, and by this means get govern-

mental power in their hands to accomplish their purpose of putting Christ in his Sabbath out of their way, and maintaining their own ideas of the Sabbath against his.

That was done by the minority; it was done by chief leaders of the church, and but a few at that. What was the result of that intrigue to the empire of Rome? — It was its utter ruin. Then it is possible that a minority, a very small minority, insignificant, as compared with the great mass — led, though, by a few of the Church prelates; — I say it is possible for such a few as that, to establish such a system of things, and take a course, and put the government into such a course of work as will prove its utter ruin. That has been demonstrated twice in history.

Then, in this land, last year, before your eyes and mine, a minority of the people of this country, led by a few,— a minority only of the church leaders,— did, by threats, bring the politicians to surrender the power of government into their hands to accomplish their purpose of sustaining their ideas of the Sabbath against Christ's idea of the Sabbath. It has been demonstrated twice in history that such an act as this ruined the nation in which it was done. Does that double demonstration mean anything in the third instance? [Congregation: "Yes."] The lesson that is taught in both instances will be felt in the third instance. It *means that.* Ruin, and nothing but ruin can come out of it: they themselves cannot prevent it. It cannot be done. They have set a going a train of circumstances that nothing in the universe can stop. *That is fixed.*

Now this Congress is about to expire. It is altogether likely from the whole situation, that it will expire without touching the question further. If the next Congress should repeal it outright, it would not affect the situation and the results. That thing has started, and it will go on in spite of everything they can ever do. You and I need not be surprised that if it be not repealed by the next Congress, that it will be repealed some day, and when that day comes, then let every Sabbath-keeper on the earth rise up with all the vigor that the Spirit of God can give him, CUT LOOSE FROM EVERYTHING ON EARTH, and put it into the cause of God. For, in but a little while the tide will swing back and take all with it to ruin. You and I need not be surprised that that may come. When it comes, that will be the meaning of it.

But, those who have not had an experience in the cause of God will mistake the meaning of it; and they will say to you, "We told you all the time that you were making too much out of that. There was nothing in it." And so, they will settle back; but when the tide swings back, they are caught in ruin. Let not your minds and your hearts be deceived by anything of that kind, even though it should come twice. You *believe* it. Believe what is being said here. Study it for your lives, for your lives are in it. Bear in mind that that which has been done means, in itself, exactly what these two previous lessons teach — it means ruin, though there might be the repeals once or twice. The tide is set, and the result of that follows, in spite of anything that the universe can do. Then, it is no difference what a man tells you, you tell him you know better. No difference if Congress undoes it. You tell them that that is the surest reason that the thing is that much nearer than ever, and put your whole soul into it. If he laughs at you, God has promised that the day will come that you will laugh and he will mourn. It is dangerous business.

Well then, these are *some* of the things. We will call your attention to other things at another time.

Now then, the question as to whether the Sabbath — the seventh day — the Sabbath of the Lord, is the day, or Sunday is the day, has considerable meaning in it. It means more than any one on the earth has yet dreamed, unless taken personally into the counsels of God. Further than that, let us look at it. We have found that the Sabbath is the sign of the power of God in Jesus Christ, working the salvation of men. We have found that the Sabbath brings by itself and in itself the presence of Jesus Christ into the living experience of a man, as nothing else can, and keeps it there. That is a fact; if you have not found it out in your own experience, you believe it, and you *will* find it in your own experience. Every one may know who will believe.

Well then, we have found that the attempt in that was to take the Lord away from the knowledge of man. That has been demonstrated.

Now, upon that question, then, as to whether the seventh day is the Sabbath of the Lord or not, hangs man's salvation. That is settled. Upon that question hangs their salvation or their destruction, *now.* There are instances of that kind. Let us turn and read it, and with that thought we will close for this time. Acts 25: 19, 20: "But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters."

That was a great question to make such an uproar about, as to whether a man was dead or alive. Here the whole Jewish nation was stirred up against one of their own people and all the question that was involved was as to whether one was dead or alive. That is all that Festus saw in it. But you and I know that upon whether that person was dead or alive, depended the salvation or the perdition of this whole world.

You know that is so. And the same thing is asked to-day. "What is the use of all this stir about whether it is Saturday or Sunday, about the keeping of the day. Why, it is only a day anyhow. What is the use of getting up a new sect — a new denomination — and making a great stir? What is the use of making all that stir about it, whether Sunday is the Sabbath, or another day; whether we rest on one day or another? Never mind as to whether that day is the Sabbath or not."

Upon the decision of that by men as individuals and as bodies, depends the salvation or the destruction of this earth to-day. That's settled. Whether that day is the Sabbath of the Lord or not, upon that hangs the salvation of men to-day, as it did back there that day. Those people, in their envy against Christ, and determination to maintain their own idea against God's idea — they got him out of the world, and then they got up a controversy as to whether he was dead or alive; so these same people will put the Sabbath out of the world, and then raise up a question as to whether it is the Sabbath or not.

They know well enough it is the Sabbath, but like those back there, they will maintain their own ideas of the Sabbath against God's idea, and though he has told them that he is Lord of the Sabbath, just as certainly as that was so in that question depended the salvation of men, just so certainly to-day on this question depends the salvation of men; because we can say boldly that the salvation of men does depend and does hang upon their keeping the Sabbath of the Lord because the keeping of the Sabbath of the Lord has the presence of Jesus Christ, his life, and man cannot be saved without it.

So I say again, we may boldly say that the salvation of a man depends upon his own observance of the Sabbath of the Lord as it is in Jesus Christ; for that means Jesus Christ; Jesus Christ means the Sabbath, and the Sabbath means Jesus Christ. In this day, and when men are enlightened upon it, when the message of the everlasting gospel is to be preached to the world, when the third angel's message is to go to them, with Christ in it, and Christ the all and all of it, then they also that reject the Sabbath of the Lord, they turn their backs upon Christ, and they themselves know that there is no salvation in that way.

But have n't we in our previous study seen that there is nothing else to preach to men in this world but Jesus Christ, and him alone? That is the only thing, and have n't we seen that we are to preach him in the face of every earthly consideration, every consideration of protection of earthly powers, every consideration of wealth, or influence of any kind, and life itself? That is in the message to the world; Christ is the message to the world; Christ as made known in the Sabbath of the Lord, which is "a sign between me and you, that ye may know that I am the Lord your God," and my name is "I AM" what "I AM!"

BALANCE SHEET AND STATEMENT OF THE INTERNATIONAL TRACT SOCIETY.

FOR YEAR ENDING DEC. 31, 1891

	Trial Balance.		Loss and Gain.		Inventory.	Stock.		Resources and Liabilities.	
Present worth, Dec. 31. 1890	$	$ 994 72	$	$	$	$	$ 994 72	$	$
Pacific Press		828 11							828 11
New York Pacific Press		946 56							946 56
London Pacific Press		399 86							399 86
Bible Echo		393 29							393 29
Imprimerie Polyglotte	91 27							91 27	
Review and Herald		5,206 31							5,206 31
Sundhedsbladet		461 85							461 85
Good Health Pub. Co.		206 31							206 61
Chicago office	1,639 08							1,639 08	
Donations		7,178 04		7,178 04					
Expense	4,988 63		4,988 63						
Library	298 85		4 47		*294 38*			294 38	
Loss and gain	801 61		801 61						
Life membership		150 00		150 00					
Annual Membership		18 95		18 95					
Merchandise	6,621 28		1,595 58		*5,025 70*			5 025 70	
Office fixtures	1,429 34		134 83		1,294 51			1,294 51	
Periodicals	1,322 41		1,322 41						
Ship work	298 46		298 46						
English *Home Missionary*	323 35		323 35						
British Guiana	11		11						
Five-thousand-dollar fund (1)		2,551 00		2,551 00					
Health and temperance department	464 34		333 70		*100 64*			100 64	
M. K. Byington, treasurer	145 97							145 97	
Rent	96 75		96 75						
Five-thousand-dollar fund (2)		250 00		250 00					
Accounts receivable	1,041 67							1,041 67	
Accounts payable		93 03							93 03
Cash on hand Dec. 31, 1891	115 21							115 21	
	$19,678 33	$19,678 33							
	Stock net gain		*218 09*				218 09		
			$10,147 99	$10,147 99					
			Balance Present Worth			*1,212 81*			
						$1,212 81	$1,212 81	$9,748 43	$9,748 43

FOR YEAR ENDING DEC. 31, 1892.

ACCOUNTS.	Trial Balance.		Loss and Gain.		Inventory.	Stock.		Resources and Liabilities.	
Present worth, Dec. 31, 1892	$	$1,212 81	$	$	$	$	$1,212 81	$	$
Annual membership		303 00		303 00					
Annual dues		1 00		1 00					
Accounts receivable	572 98							572 98	
Accounts payable		94 41							94 41
M. K. Byington, treasurer	205 01							205 01	
Chicago office	653 26							653 26	
Donations		4,650 30		4,650 30					
Expense	663 79		663 79						
Home Missionary	33 34		33 34						
Five-thousand-dollar fund		500 00		500 00					
Good Health Pub. Co		92 13							92 13
Imprimerie Polyglotte	68 01							68 01	
Loss and gain	972 52		972 52						
Life membership		330 00		330 00					
London Pacific Press		51 58							51 58
Library	303 78		45		*303 33*			303 33	
Merchandise	4,922 56		76 05		*4,846 51*			4,846 51	
New York Pacific Press		686 08							686 08
Office fixtures	1,255 20		125 52		*1,129 68*			1.129 68	
Pacific Press		1,845 12							1,845 12
Periodicals	692 02		692 02						
Review and Herald		2,031 39							2,031 39
Rent	84 95		84 95						
Sundhedsbladet	85							85	
Stamps	827 41		827 41						
Spanish Mission		22 00							22 00
Cash on hand	64 14							64 14	
	$11,319 82	$11,319 82							
	Stock Net Gain		*2,308 25*				2,308 25		
			$5,784 30	$5,784 30					
			Balance, Present Worth			*3,521 06*			3,521 06
						$3,521 06	$3,521 06	$7,843 77	$7,843 77

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

OF THE

GENERAL CONFERENCE.

VOL. 5. BATTLE CREEK, MICH., SUNDAY, MARCH 5, 1893. No. 23.

GENERAL CONFERENCE PROCEEDINGS.

SIXTEENTH MEETING.

THE sixteenth meeting of the General Conference opened at 10 o'clock A. M., March 3, 1893.

Prayer was offered by Elder J. O. Corliss.

Report of fifteenth meeting approved.

The Committee on Resolutions presented a further report as follows:—

44. We reccommend that the local conference pay the traveling expenses and time of such of their laborers as are called from their several States to attend the meeting of any committee or board appointed or elected by the General Conference.

Whereas, A weekly paper is more desirable than a semi-monthly; and,

Whereas, By changing our twenty-four page German paper, *Christlicher Hausfreund*, to an eight page paper, of the same size as the *Signs of the Times*, would not materially increase its cost; therefore,

45. *Rssolved*, That such a change be made at the earliest date practicable.

46. *Resolved*, That we refer the request of the delegate from South Africa, for health books to be translated into the Dutch language, to the General Conference Association for favorable consideration.

Whereas, A better understanding of the principles of religious liberty is necessary, both for adequate appreciation of their importance, and an intelligent promulgation of them, therefore,

47. *Resolved*, That we recommend to the several Conferences the holding of workers institutes for the study of religious liberty subjects, and that we will aid in such institutes as far as possible by furnishing instructors when so requested.

Whsreas, In view of the separation which we believe should exist between the Church and the State, it is inconsistent for the Church to receive from the State pecuniary gifts, favors, or exemptions, on religious grounds, therefore,

48. *Resolved*, That we repudiate the doctrine that Church or other ecclesiastical property should be exempt from taxation, and, further,

49. *Resolved*, That we use our influence in securing the repeal of such legislation as grants this exemption.

J. N. Loughborough presented a report from the Committee on Finance, as follows:—

1. *Resolved*, That we recommend that calls be made throughout the field at large for $255,000 as follows:—

(1) For $15,000 to build the Hamburg Mission.

(2) For $10,000 to build the school in Australia, provided that Conference will furnish $20,000.

(3) For the mission building at London, $40,000.

(4) For the extension of the work in Mexico, South America, Western Africa, Interior Africa, India, China, Japan, also at Jerusalem and Constantinople, $50,000.

(5) For the extension of the work in fields already entered, in addition to the appropriations provided for through the regular channels, $40,000.

(6) For missionary work in the large cities, $100,000.

2. *Resolved*, That we recommend that $15,000 required for a school at Battle Creek, Mich., for persons of more mature years who desire to fit themselves for usefulness in the cause, be raised within District No. 3, by apportionment, as follows:—

The Michigan Conference to furnish $2.00, and each of the remaining conferences $1.00 each, for each Sabbath-keeper within their respective territories according to the last report to the District Superintendent, of the number of Sabbath-keepers contained in the District.

3. *Resolved*, That we recommend that the General Conference Association instruct its business agent to negotiate with the State Conferences as to the handling and disposition of real estate which may come into its possession by donations or legacies, with a view of a division of the assets between the Association and such Conferences.

The report of the Committee on Nominations, page 457 of the BULLETIN, was called up as the first business of the meeting, and S. H. Lane moved that it be accepted as a whole.

Being duly supported, the names were given a second reading.

D. A. Robinson spoke to the name of W. A. Spicer

as Foreign Mission Secretary, and asked that it be reconsidered as he wished to have the General Conference send Brother Spicer back to London to assist Dr. Waggoner on the editorial work of the *Present Truth*, which was voted to be changed to a weekly paper.

Moved as an amendment, that this office be filled by the General Conference Committee. Supported.

Moved by C. Eldridge as an amendment to the amendment to refer this matter back to the Nominating Committee. Lost.

The amendment was then carried.

The name of R. M. Kilgore was substituted for that of I. D. Van Horn on the Executive Committee of the General Conference.

C. McReynolds moved to substitute the name of W. S. Hyatt for his own on the Executive Board of the General Conference Association. Lost.

The names of C. N. Woodward, of Minneapolis, and D. A. Robinson, of London, were added to the list of Transportation Agents.

Moved by C. H. Jones that the matter of further agents, either for foreign or home appointment, be referred to the General Conference Committee. Carried.

Moved as an amendment by C. H. Jones that the name of R. M. Kilgore be substituted for his own on the Executive Board of the General Conference Association. Supported.

Moved by C. P. Bollman, as an amendment to the amendment, that the name of John R. Eastman be substituted for that of C. H. Jones.

The amendment to the amendment, also the amendment, was lost.

The question being called on the whole report, it was put to vote, and unanimously carried.

On motion of S. H. Lane, the 17th Resolution, with preamble found on page 394 of the BULLETIN, was rescinded.

W. S. Hyatt then rendered a further report for the Committee on Distribution of Labor, as follows:—

We recommend,

33. That the name of Hiva Starr be substituted for that of Nora Fenner to engage in Bible work in South Africa.

34. That two young men be selected by the Foreign Mission Board and sent to Alexandria, Egypt, to labor in missionary work and to study the language, with a view to translating our books.

35. That Prof. J. C. Rogers go to the West coast of Africa to labor; also a man and wife to be selected by the Foreign Mission Board to accompany him.

36. That a mission be opened in Mashonaland, Africa, as soon as practicable; and that not less than five persons be selected by the Foreign Mission Board to go to that field.

37. That R. B. Craig, J. J. Graf, and O. P. Norderhus go to South America to labor, and that R. B. Craig take charge of the canvassing work.

38. That the Foreign Mission Board select a young man from the College adapted to take up the Spanish labor in the South American field.

39. That Dan T. Jones, and J. E. Froom, and such other laborers as may be selected by the Foreign Mission Board, go and open the work in Mexico.

40. That Miss Helen McKinnon go to the Tennessee River Conference to engage in Bible work.

41. That V. H. Lucas make Colorado his field of labor.

42. That Prof. C. C. Lewis labor among the colored people in the South.

43. That J. Oblander go to Russia, to labor under the direction of the German and Russian Advisory Committee.

44. That Fred W. Spies go to Germany and engage in canvassing work.

45. That the President of the General Conference, and such other help as is needed to attend camp-meetings and institutes, visit Europe during the present year, at such times as may be arranged by the General Conference Committee.

Meeting then adjourned.

INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

THIRD MEETING.

THE Third meeting of the International Sabbath School Association was held Friday March 3, at 11:45 A. M. at the close of a meeting of the General Conference.

Prayer by Elder McClure. The minutes of the previous meeting were read and approved, with a correction made by the secretary pro tem in the record of the statement made by Brother Conradi found on page 424 of the BULLETIN in which Sister Jessie F. Waggoner's name should be substituted for that of Sister White. The Committee on Nomination then made the following report:—

Your Committee on Nomination for Sabbath-School officers would respectfully submit the following:—

President—C. H. Jones.

Vice President—J. H. Durland.

Recording Secretary and Treasurer—M. H. Brown.

Corresponding Secretary—Vesta J. Olsen.

Executive Committee—C. H. Jones, J. H. Durland, M. H. Brown, J. O. Corliss, J. H. Morrison, W. A. Colcord, F. M. Wilcox, W. N. Glenn, G. W. Reeser.

I. H. EVANS,
S. H. LANE,
A. J. BREED. } *Committee.*

Brother S. H. Lane moved that the report be adopted by considering each item separately.

Brother C. P. Bollman moved that the nomination for president and vice-president be transposed. This was seconded by Brother T. A. Kilgore and discussed by brethren C. H. Jones, J. H. Durland, O. A. Olsen, C. P. Bollman, M. C. Wilcox, H. M. Mitchell, I. H. Evans, S. H. Lane, A. J. Breed, and D. T. Jones, after which on motion of Brother N. C. Mc Clure the re-

port was referred back to the Committee, and the meeting adjourned to the call of the Chair.

J. H. Durland, *Pres.*

M. H. Brown, *Sec. pro tem.*

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION PROCEEDINGS.

SECOND MEETING.

THE second meeting of the Thirty-third Annual Session of the stockholders of the Seventh-day Adventist Publishing Association (second session under the new charter), was called at 3 o'clock P. M., Friday, March 3, 1893, according to adjournment.

The President, C. Eldridge, occupied the chair.

Prayer was offered by Elder J. N. Loughborough.

The reading of the report of the first meeting of the session was waived.

One hundred and thirty shares of stock were reported that were not represented at the first meeting.

S. N. Haskell rendered a minority report of the Committee on Nomination as follows: —

For Directors — O. A. Olsen, A. R. Henry, H. Lindsay, U. Smith, W. H. Edwards, L. Mc Coy, H. W. Kellogg.

F. D. Starr presented the majority report as follows: —

For Directors — O. A. Olsen, Uriah Smith, S. N. Haskell, A. R. Henry, Harmon Lindsay, W. H. Edwards, H. W. Kellogg.

On motion of J. O. Corliss, the majority report was accepted.

Moved by H. C. Winslow that no ballot be accepted unless the name of the voter is upon the back thereof. Carried.

Voted that the Chair appoint two tellers to count the votes. C. H. Jones and M. C. Wilcox were named for this work.

While the votes were being counted the Committee on Resolutions presented the following report: —

Whereas, The period of the expiration of the charter, and the reorganization of a publishing association like the Seventh-day Adventist Publishing Association, having so many shareholders so widely scattered over the country, is a critical period in its history, therefore —

Resolved, That we hereby express our gratitude that this change has been effected in organization with so little trouble and perplexity, and that it starts out upon its new term of existence with so encouraging a degree of prosperity.

Whereas, The REVIEW AND HERALD is designed to be the organ of this denomination, and should therefore be in the hands of all believers, therefore —

2. *Resolved*, That we hereby request missionary workers and other laborers to interest themselves to see that all new converts to the faith become subscribers to this paper.

Whereas, One great object of the REVIEW is that all the workers in the cause may come in touch with each other, and that all may know what is going on in all other parts of the field, therefore —

3. *Resolved*, That all our ministers and other laborers be, and hereby are, invited to give brief and frequent reports of their labors through the REVIEW, the managers engaging to give them as prompt an insertion in the paper as practicable.

Whereas, During the Camp-meeting season, the reports of meetings and Conferences are so numerous that all cannot appear as promptly as would be desirable, therefore,

4. *Resolved*, That we request the managers of the REVIEW AND HERALD to issue, as in their judgment may be necessary, a midweek supplement, during that season, that all reports may appear as nearly up to date as possible.

Whereas, The Publishing Office has taken much pains to make the *Youth's Instructor* second to no other youth's paper in the land, as both as to its matter, and illustrations, and

Whereas, It meets with unqualified approbation wherever presented, and should have a circulation sufficient at least to meet the expenses of the same, therefore,

5. *Resolved*, That we request our people everywhere to interest themselves to secure a wider circulation for this paper.

6. *Resolved*, That we favor the proposition of the General Conference concerning the purchase of the periodicals now published by this Association, and we would favor an act of the directors in making a sale of the same on such terms as in their judgment may be deemed just and right.

J. N. Loughborough moved the adoption of this report.

The 3rd Resolution was widely discussed, and the 4th and 6th received some attention.

The report was then unanimously adopted.

Intensely interesting remarks were made by J. N. Loughborough concerning the early history of the Publishing Association and as four or five of the first workers in the office were among the stockholders present, they were invited to come forward that the congregation might see them.

Remarks from Elder Uriah Smith, the editor of the REVIEW AND HERALD during nearly its whole existence, were called for, to which Elder Smith responded with many interesting observations.

M. C. Wilcox then announced the result of the ballot as follows, the first seven names being the ones declared elected: O. A. Olsen, 8548 votes; U. Smith, 6898; S. N. Haskell, 7309; A. R. Henry, 7729; H. Lindsay, 8303; W. H. Edwards, 8598; L. McCoy, 5454; H. W. Kellogg, 4502; J. Fargo, 3499; scattering, 26.

The minutes of the present meeting were then read and declared approved, after which the meeting adjourned *sine die*.

C. ELDRIDGE, *President.*

W. H. EDWARDS, *Secretary.*

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. 133:1.

GENERAL CONFERENCE PROCEEDINGS.

SEVENTEENTH MEETING.

AT the close of the meeting of the Seventh-day Adventist Publishing Association, Friday P. M. March 3, 1893 the Committee on Resolutions presented through Brother Allen Moon a further report as follows:—

Whereas, Steps have already been taken toward placing the publishing interests under the direction and control of the General Conference Association; therefore,

50. *Resolved*, That we recommend said Association to do its publishing under the name of the International Tract Society.

51. *Resolved*, That we recommend the formation of a legal organization as soon as consistent, in London, England, which may hold and control property in the United Kingdom of Great Britain and Ireland.

Whereas, In view of the growth and extension of the work in Europe and other parts of the world,

52. *We recommend*, That the arrangement of General Conference Districts be extended also to those fields, and that the Australian and New Zealand Conferences be known as District No. 7, and Europe as District No. 8.

53. *We recommend*, That the Presidents of the Conferences and the General Conference Districts in connection with the General Conference Committee arrange for council meetings to be held the alternate year with the General Conference, and to be known as District Conferences, at which time ministerial institutes can be held, and plans for the work in the Districts, and such other questions considered and arranged as pertain to the development and advancement of the work within the limits of the District.

54. *Resolved*, That the General Conference Committee be authorized to appoint the necessary trustees for a legal corporation in the British Field.

55. *Resolved*, That Section 1 of Article 4 of the Constitution be so amended that the Executive Committee therein provided for shall consist of eleven members; and

56. *Resolved*, That five members of the Executive Committee shall constitute a quorum.

57. *Resolved*, That we esteem it a privilege and a duty to push the circulation of our pioneer papers in all proper fields.

58. *Resolved*, That we recommend State and Local Tract Societies, and individual missionary workers to give the circulation of these papers favorable and prompt consideration.

Whereas, In consideration of the important situation of Constantinople in its relation to the Eastern World,

59. *Resolved*, That we recommend to the Foreign Mission Board, the selection of an American family of suitable experience and qualifications, to remove to Constantinople, there to labor in the establishment and furtherance of the Message, as the providence of God may open the way.

60. *Resolved*, That we commend to our people the plan of Christian Health Work which has been presented before this Conference, and that the Presidents of our State Conferences and those in charge of foreign fields, be requested to co-operate with the Seventh-day Adventist Medical Missionary and Benevolent Association in organizing this work everywhere among our people as rapidly as may be found possible and expedient.

61. *Resolved*, That we recommend that the Holland paper, the *Bijbel Lezer*, be published semi-monthly and that the Sabbath-school lessons for senior classes be published in it.

62. *Resolved*, That we recommend that the General Conference Committee appoint the editors of our various periodicals, as fast as they come under the control of the denomination as provided in a previous resolution.

63. *Resolved*, That we commend to all our people the work of the Haskell Home and the James White Memorial Home, and urge upon them the duty of remembering this charitable work in their liberalities, and that we also commend the plan of obtaining regular subscriptions to the maintenance funds of these Homes.

Whereas, The importance of medical missionary work is recognized by us as an important factor in carrying forward the third angel's message and in fulfilling our duty as followers of Christ; and

Whereas, This work has received far too small an amount of attention in the past; and

Whereas, The Lord has spoken to us directly to the effect that a much larger number of persons be preparing themselves for this work,

64. *Resolved*, That we commend the efforts which have been made for the education of missionary physicians and nurses, and health missionaries, in the Sanitarium Medical Missionary School and in the Training School which has recently been organized at the Rural Health Retreat, and that we commend this work to qualified persons among us as one which is worthy of their earnest consideration, and that the general officers of the several Conferences should co-operate with the Seventh-day Adventist Medical Missionary and Benevolent Association in its efforts to select proper persons for training in this work.

SPEECH OF MR. RINGGOLD.

[ON the evening of Thursday, March 2, James T. Ringgold, Esq., of the Baltimore Bar, who has become so interested for our people and for the principles of religious liberty that he volunteered to defend those who were arrested for Sunday labor, made a very interesting speech, which we are glad to be able to present herewith to the readers of the BULLETIN.]

Mr. Chairman, My friends of the International Religious Liberty Association:—

When I was called upon a day or two ago to address a few remarks to the Conference of the Seventh-day Adventists, I was taken rather by surprise. I may say that I was pleased to have a formal introduction to your people, but my real business out here was not to teach; the fact is, I came to listen, and not to talk; and under these circumstances I felt, and I still feel, that I am doing myself an injury, and I am not by any means sure that I am doing you any good by consuming time that is so valuable, both to you and me, and perhaps at the present time more valuable to me than to you. I am only studying the A, B, C, of a vast body of truth wonderfully put, and many of you have graduated in it. When, therefore, I was waited upon yesterday by Brother Ballenger, and invited in the kindliest and most polite manner which he had at his command,—and none have a politer,—and was given to understand that I was unfortunate the other day in not giving

satisfaction, and that I would have to try again, why, I sat down to think what on earth it could be that I could add to what I had already said to you.

You know what I think of you. I will take the word of those few who have been kind enough to express their opinion of me as sufficient, lest I should fare worse in that regard. You know what is the great central idea which has brought me so far from home to meet people whom I admire so much. That idea is embodied in your Religious Liberty Association, or at any rate the first elements of it.

A very great philosopher, in his opening address at our grandest of Universities,—"John Hopkins," —which, by the way, I have been reported undeservedly as being connected with, and I wish to add right here, for the benefit of any reporters that may be present, that I belong to the "Baltimore University," a distinct institution, I say,—a very great philosopher came over here some years ago. His name was Huxley. You all have heard of him. One thing Mr. Huxley said struck me very forcibly;—both in what seemed to be in the idea and the suggested thoughts; and because of the impression that I had heard it somewhere else before. Prof. Huxley said, "It is undoubtedly true that man shall not live by bread alone, but by ideas."

If I had not known all about Prof. Huxley I should have branded him then and there as a literary thief. I went home, and by the aid of a concordance found that a philosopher quite as great as Prof. Huxley had already enunciated the same idea, though in slightly different words, which, of course you have at your command. Now if it be true, and it must be true, since Prof. Huxley endorsed it,—and you all know that he is an agnostic,—it is none the less true that by ideas shall man perish. He shall rise, and progress, and develop by right ideas, and he shall perish by wrong ideas.

Elder Jones talked to us last night about people who would say, What is the use of making a fuss about the use of twenty-four hours in the calendar. I tell you as he told you, that behind that difference lies an idea. Well, now it does not make any difference about the calendar; it does not make any difference about what twenty-four hours you take, provided you have got the right reason for taking it. It is the idea behind it that makes it good or evil. If I understand aright, the object of the International Religious Liberty Association is to battle for ideas and not for conduct; not to have men compelled to do this or that, but to teach men that they should not do this, and should not do that, and leave them to do what they please afterwards. That great truth of the all-importance of ideas is as deeply impressed on my mind as upon the mind of any member of the Religious Liberty Association, and it is that which has brought me here to commune with those of the same ideas with myself.

I have heretofore been led to think of the matter indifferently. Of course, I saw as plainly as anybody that to prohibit any man from doing this or that because of religious reasons was to fly in the very face of the idea propounded by that other great philosopher whose command to his followers was, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword." Of course I saw with you that the Sabbath day was Saturday, and nobody could have been more plainly alive to the incongruity of the teaching and practice of my own communion than I, who had, Sunday after Sunday, listened to the ritual of my church, which stated that we were to remember the Sabbath day to keep it holy, when we had all been breaking it the day before. All that had been clear enough to my mind for many, many years. I was, as I say, in the position of one who is indifferent on that subject. I laid no special stress on it except for myself, and had not considered the difference of ideas that was involved. I simply ordered my own conduct to please myself—did as I pleased —and as long as nobody interfered with me, I felt perfectly at ease.

It was by accident—I really feel when I consider the matter seriously, that it should be denominated by a stronger term, and by your permission I will say, It was by special Providence—that I was called into contact with the Religious Liberty Association and your church. Now men who are indifferent like myself, never make any fight—or at least men who are like my former self,—we are satisfied to be let alone, and we are the men who need to be waked up in the words of the hymn just sung. I assure you that I am at last thoroughly awake, and appreciate fully the seriousness of the situation.

Behind you lies not mere devotion to an idea for idea's sake; you have appropriated that grand idea of Christianity, not merely because it is the truth, but because it is the truth which was given to the world by the Founder of Christianity, and which has been seized upon by the enemies of his religion, and abandoned for these many centuries by his professed followers. This re-appropriation of Christianity's fundamental idea to the religion to which it belongs, seems to me to be the grandest achievement of the time.

I remember once hearing a story about a clergyman, who, being reproached for enjoying himself too much for a man of his calling, said, that he did not see why the devil should be allowed a monopoly of all the good things in this world. So I have never been able to understand why that which is so great,

good, and humane, and essentially American in principle as absolute religious equality, should be left for its defense, altogether, to infidels and to the enemies of that religion from which it originated.

This is to me one of the greatest glories of Seventh-day Adventism, that it restores to the hands of the Christian church those weapons for warfare with sin, of soft persuasion, sweet reasonableness, and absolute liberty of choice which the Master placed in the hands of his followers, and which the early church recklessly cast away, to substitute in their place the sword and spear of the past and the policeman's club of to-day.

I have recently been down in the State of Tennessee interesting myself there in the cases of some of your brethren. I have been requested to say a few words with reference to my experience there. I may say this, that I found there a hypocrisy which if I may so put it, commanded my respect.

Perhaps this statement involves a contradiction in terms. I suppose — I do not commit myself to it as a proposition, but I suppose, or at any rate I can see that it is thinkable, — that when a man has made up his mind to do an indecent or blackguardly thing, there is a gleam of morality in the desire to do it in the dark; for instance, when he writes an insulting or threatening letter, perhaps, he is to be credited with the shame which prevents his signing his name to it; and when he wishes to involve his neighbor in trouble, perhaps he pays a tribute to honor and integrity when he skulks behind another to do it. That is a very profound moral question, which I will not attempt to discuss here. I found this principle existing in Tennessee — outside of Seventh-day Adventists — for there were those who wished the hand of the law to seize upon our people, but did not want to give testimony against them.

So, when I had a conference with the Prosecuting Attorney, I urged upon him to *nolle pros* the cases on the ground of public policy, telling him that was what would be done in my State, or at least in my city of Baltimore, and that he could not afford to go to court with such a case. But I soon found that this spirit of persecution, and this spirit of animosity, is one of those things that grows by what it feeds on. To my disappointment, they would listen to no compromise, but insisted on going to trial with no evidence. But the State's Attorney had the grace and manliness to be ashamed of the proceedings, and said that nothing would give him more pleasure than to act on my suggestion, but that he could not possibly do it, because petitions were pouring in on him every day, signed by scores of citizens of the county urging him to prosecute those Adventists, but "For goodness sake, do not call us for witnesses." So the State's Attorney tried the cases, and they all went off on legal technicalities but one, and upon that one we called no witnesses. We went to the jury on the State's testimony alone.

An interesting as well as amusing incident occurred in one of the cases. One of the witnesses for the State was a little boy about ten years old. The little fellow had evidently been impressed with the idea that he was to be charged with something or other, and that he might be ordered out to be hung at any moment, and so he took the position of the Irishman, who, when called before the judge and asked if he pleaded Guilty or Not Guilty, said it was impossible for him to tell which he was until he had heard the evidence. Well, the judge in this case asked the little fellow his name. He gave that all right; then he asked him if he knew anything about swearing as a witness. "No, sir," was the answer.

"Do you know what will become of a witness that does not swear to the truth?" "No, sir." "Do you know what would become of a boy who did n't tell the truth?" "No, sir." "Do you know anything about heaven or hell?" "No, sir." "Ever been told anything about them?" "No, sir." You see he was not going to commit himself until he had heard the evidence! The State's Attorney excused that witness; toward the end of the case he tried to call him back again; but after a little discussion, he dropped him at last. So our man was acquitted.

We have heard good tidings from Tennessee since that time. We have been informed that no more indictments have been found, and very little prospect for any more. For the present, at least, we have beaten the enemy, and we trust he will stay beaten. And we are prepared to knock his ugly head whenever and wherever else it shows itself.

But as matters stood, I did have a slight change in my psychological condition. I started from home with a good deal of pity and sympathy for the Seventh-day Adventists; but before I had been there long, I began to transfer my pity to the other side. They were very badly off, indeed. The more I saw of them, the more I felt inclined to blame you people for their condition. For you understand perfectly well what this spirit of persecution is and how it would manifest itself. But it is a very hard thing for one to harry a man or persecute him and not have him give the other any reason for doing it. That always has been a very aggravating thing. It seemed to me that if you Seventh-day Adventists had been the good Christians you call yourselves, and had acted as you should have done, and had done to others as you would have been done by, you would not have kept behaving yourselves so well in that aggravating way. It was hard on these people, there is no doubt about it, and I could not help saying to myself for them, If you have the real spirit of Christ-

ianity that you profess to have, Why, O why don't you cut somebody's throat?

There seemed to be a general feeling among the people there that you must either behave or go away, and if you refused to do either, you see it was very hard on them. I was often encountered by persons there who said in a very querulous, complaining sort of way that those Adventists paid their debts better than anybody around there. They seemed to feel hurt about it. The only man I saw there, who did not belong to your people, and who was seriously in favor of their release, said that he wished that I would convert all of the fellows that owed him money, to Seventh-day Adventism, because then he could collect his bills without suing.

My friends, I feel inclined to talk to you in a very serious manner, for that is the mood in which I find myself the greater part of the time at present. For my own part I believe that if the Seventh-day Adventist Church had never done anything else for Christianity or the world than to give birth to the International Religious Liberty Association and follow its principles, they would have done more for humanity than a Newton, a Kepler, or a Washington, or any of the greatest men that ever lived. I think this ought to entitle you to the gratitude of the nations as long as man shall live.

I am not a prophet nor the son of a prophet, and I do not pretend to know what will be the outcome of it all; but I know you have faith in your religion, and my faith in you is as strong as yours is in your religion.

I believe that you have arisen in this country for a grand, glorious, and noble purpose. So far as I can see, the noble vessel in which you sail, and which you have rebuilt from the spars and timbers which have floated down to you from the wreck of the early church as it was founded, is destined to sail on to the haven of glory and peace,—I say, that grand ship which you have erected, I believe, will sail on to glorious victory. I know sometimes the sky looks black, and we see here and there round us the fast gathering clouds; in some quarters the lightning is flashing; but we know that every man is at his post, every mast is firmly set and well guarded, that the sails are tightly fastened; and when, above the roar of the tempest, the rush of the waters, and the whistling of the winds, a voice comes to us through the storm, "Are you not afraid that the vessel will sink?" We answer, "No, our Master is at the helm."

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

—OF THE—

GENERAL CONFERENCE.

VOL. 5. BATTLE CREEK, MICH., MONDAY, MARCH 6, 1893. No. 24.

GENERAL CONFERENCE PROCEEDINGS.

EIGHTEENTH MEETING.

THE eighteenth meeting of the General Conference was called at 10 o'clock, A. M., March 5, 1893.

Elder S. N. Haskell opened the meeting with prayer.

Minutes were approved as read.

G. C. Tenney gave a report for the Committee on Plans for Improvement of the Standard of the Ministry, as follows:—

Your Committee to whom was assigned the duty of devising and reporting a plan for promoting the intellectual and spiritual improvement of our ministry, and the elevation of the standard thereof in our various Conferences, would respectfully submit the following:—

In regard to adopting a plan for this work your Committee is unanimously of the opinion that it would not be the part of wisdom to outline any formal or technical scheme of study or examination to be applied indiscriminately to all candidates for the ministry.

We earnestly call the attention of Conference officers and Committees on Credentials and Licenses to the urgent need of exercising great care in the matter of licensing young or inexperienced persons to enter the work of the ministry. In addition to what their observations have taught them of this necessity, we especially refer them to what the Testimonies of God's Spirit have repeatedly said upon this point. Therefore, in harmony with these suggestions, be it

1. *Resolved*, That it is the sense of this Conference that the work devolving on the Conference Committees on Credentials and Licenses requires to be done in a much more careful and painstaking manner than has hitherto generally characterized it. And that in the appointment of these committees, men of discretion and deep spiritual experience should be selected.

2. *Resolved*, That in the cases of young or inexperienced persons who are candidates for ministerial licenses, they be required to give satisfactory evidence on the following points:—

a. Their Christian experience and personal knowledge of Christ.

b. Their evidence of the call of God to the work before them.

c. Their knowledge of and harmony with our message in all its parts.

d. Their educational acquirements, and the advantages they have had for fitting themselves for the work of proclaiming the Gospel message.

e. Their prospective relations to the work in devoting their time exclusively or in part to it.

f. Their conception of what constitutes successful ministerial work.

3. *Resolved*, That if the evidence on these points or any part of them be unsatisfactory it shall be the duty of the Committee to withhold the license applied for until the defect be rectified. And in cases where there is a deficiency shown upon any point, admonition and advice be kindly and faithfully administered that the weak points may be strengthened by cultivation and prayer.

4. *Resolved*, That in applications for the renewal of licenses evidence be required on the following points:—

a. The proportion of time that has been devoted to the work in the preceding year, and the probabilities for the future.

b. Character and results of past year's work.

c. Satisfactory growth and development in spiritual and intellectual attainments.

5. *Resolved*, That candidates for ordination and first credentials be required to furnish to the committee satisfactory evidence on:—

a. Their standing upon various points of present truth, especially in regard to Spiritual gifts, tithing, health reform, or any other distinctive feature of our faith or of our work.

b. Proof of their ministry.

c. Their own convictions of the call of God upon them to the sacred work of the ministry.

G. C. TENNEY,
W. W. PRESCOTT,
U. SMITH,
A. T. JONES,
M. C. WILCOX. } *Committee.*

R. M. Kilgore reported for the Committee on Credentials and Licenses, as follows:—

The Committee on Credentials and Licences presented the following recommendations:—

We recommend,—

1st, *For Credentials*—O. A. Olsen, S. N. Haskell, W. C. White, R. M. Kilgore, D. T. Jones, J. N. Loughborough,

W. W. Prescott, George I Butler, U. Smith, Mrs. E. G. White, E. W. Farnsworth, A. T. Jones, E. J. Waggoner, J. G. Matteson. Henry Shultz, L. H. Crisler, C. M. Kinny, G. W. Colcord, A. P, Heacock, W. A. McCutchen, W. H. Wakeham, A. O. Tait, D. A. Robinson, J. S. Washburn, O. O. Farnsworth, Francis Hope, H. P. Holser, L. R. Conradi, J. Böttcher, C. Laubhan, J. Klein, Frank J. Hutchins, E. H. Gates, A. J. Read, B. J. Cady, J. M. Cole, G. B. Starr, O. A. Johnson, J. H. Durland, L. T. Nicola, A. J. Breed, W. J. Stone, E. T. Russell, R. S. Webber, F. I. Richardson, C. H. Keslake, Rodney S. Owen, J. M. Errickson, C. N. Martin, I. D. Van Horn, L. Mc Coy, C. C. Lewis, R. H. Brock, J. W. Watt.

2. *For Credentials and Ordination*— D. T. Shireman, Allen Moon, Geo. B. Thompson, H. S. Shaw, A. Barry, G. J. Oblander, E. Frauchiger, J. J. Graf, E. W. Webster.

3. *For Ministerial License*— W. A. Spicer, A. F. Ballenger, J. O. Johnson, W. A. Colcord, Grant Adkins, B. L. Dieffenbacher, F. W. Morse, E. B. Potts, Ellery Robinson, G. Wagner, C. Rasmussen, B. Jaschke, T. Babienko, J. Lobsack, E. G. Baharian, A. S. Hickox, Delos Lake, J. W. Collie, J. C. Rogers, J. E. Caldwell.

4. *For Missionary Credentials*— A. La Rue, Mrs. Grant Adkins, Mrs. Amelia Shireman, Mrs. A. P. Heacock, Mrs. F. J. Hutchins, Mrs. E. H. Gates, Mrs. A. J. Read, Mrs. B. J. Cady, Mrs. J. M. Cole, E. C. Chapman, Mrs. E. C. Chapman, J. R. Mc Coy, Dr. M. G. Kellogg, Mrs. Georgia A. Burns, Myrtle G. Griffis, F. L. Mead, A. F. Harrison, Z. Sherrig, R. B. Craig, J. E. Fruom, L. Dyo Chambers, C. D. Wolf.

5. We recommend, That all those who have been laboring under the direction of the General Conference, and are now transferred to State Conferences receive credentials or licenses from the Conference to which they are sent.

6. That all other cases that may arise requiring credentials or licences be referred to the General Conference Committee.

R. A. UNDERWOOD,
R. M. KILGORE,
C. A. WASHBURN,
H. E. ROBINSON,
W. S. GREER.
} *Committee.*

G. A. Irwin then moved the adoption of the report of the Committee on Resolutions, page 475 of the BULLETIN, by voting on each separately.

Resolution 44 was carried without discussion.

Number 45 was spoken to by H. Shultz, and after the word "page" was added in the second paragraph of the preamble, it was carried.

Resolutions 46 and 47 carried without comment.

The words "on religious grounds" occurring in the preamble to the 48th resolution, appeared by a mistake, and were stricken out by the Committee. (See BULLETIN, page 444.)

A. T. Jones moved the following as an amendment to the 49th resolution:—

Resolved, That we decidedly protest against any such exemption.

W. A. Colcord moved the following as an amendment to the amendment:—

Resolved, That we decidely protest against any such exemption, and favor the repeal of such legislation as grants this exemption.

Carried.

The amendment as amended then carried, and resolution as amended was adopted.

S. H. Lane moved to adopt the report of Committee on Finance (see page 475 of BULLETIN), by voting on each resolution separately.

J. N. Loughborough stated the plan of the Committee in calling for this sum, and A. T. Jones read the 60th chapter of Isaiah, to show where future funds are to come from, and stated that if all went out and preached the message the Lord would see that the money was forthcoming.

Moved by J. O. Corliss to amend by changing the figure "5" to "7" in the first resolution, making it read "$275,000.

Lost.

Moved by J. O. Corliss to drop out the $20,000 in first section.

Lost.

The changes of the words "Australia" to "Australasia" and "Conference" to "Field" in the second section were accepted by vote.

The resolution was then adopted.

The second resolution was discussed at length. Delegates Eldridge, Evans, Henry, Starr, Corliss, C. L. Kellogg, Loughborough, Lamson, Lane, and Bollman taking part.

On motion of J. H. Durland, the Conference adjourned, but before it was dismissed, A. R. Henry, who was out of the room at the time of adjournment, having an official matter to present, the Chair called a meeting of the Conference at once, and gave opportunity for the hearing of the special business.

The point in Brother Henry's remarks was this: that our State representative from Battle Creek at the State Capital, who at the instance of trustees of several of our institutions, is working to obtain for them freedom from taxation for several of these institutions, is at a loss to know how to proceed or what to do, on account of the recent position taken by our people on this question. (See BULLETIN page 475.) He and our attorney desire immediate instruction, and the attorney would like to meet a committee in regard to the matter, at the close of the meeting.

Voted that the Chair appoint a committee of five, to formulate a response to the forgoing, to be reported back to the General Conference for acceptance, before submitting to our representative at Lansing.

Carried.

The Chair named as this committee, W. W. Prescott, A. R. Henry, U. Smith, A. T. Jones, G. C. Tenney.

Moved by J. O. Corliss, that Resolution No. 2, pending at adjournment, be referred back to the Committee.

Carried.

Meeting adjourned, Elder Haskell dismissing the congregation.

INTERNATIONAL TRACT SOCIETY.

SECOND MEETING.

THE second meeting of the Sixteenth Annual Session of the International Tract Society was held March 5, at 3:00 P. M., with Vice-President L. Mc Coy in the chair.

Prayer by Elder W. B. White.

Minutes of the last meeting read and approved.

The Committee on Resolutions presented the following report: —

Resolved, That Art. 4, Sec. 1 of the Constitution be amended by striking out the words "recording" wherever it occurs, also the clause "two or more Corresponding Secretaries."

Resolved, That Art. 4, Sect. 2 be amended by adding the words "and Corresponding Secretaries" after the word "agents."

Whereas, The General Conference Association is taking up the work of publishing which it will probably do under the name of the International Tract Society, therefore

Resolved, That this Society proseeute its work more vigorously than ever before by securing the translation of such literature as it can best use and pushing the same into all fields where it operates.

On motion the report was adopted.

The Committee on new books presented the following report: —

Your Committee appointed to examine new books and recommend fields for the same, repectfully submit the following report: —

1. *We recommend*, That the books entitled "Native Life in India," "Life on the Kongo," "John of Wycliffe," and "Martiu Luther," he added to our Young People's Library, and that our youth throughout the world be encouraged to procure and read them.

Since the pamphlet entitled "Angels, Their Nature and Ministratiou" has been greatly improved through the revision by Elder J. H. Waggoner, therefore,

2. *We recommend* it as a valuable aid in the study of this important subjeet.

3. We reeommend the pamphlet, "The Union of Church and State in the United States," by Elder A. T. Jones, as a valuable publication for general circulation throughout this country; and we would urge all your tract societies to extend its circulation as rapidly as possible.

As valuable auxiliaries to the last named, to be selected from according to the discretion of those engaged in the Religious Liberty work, or regular missionary work,

4. We recommend the following: "Congress and Sunday Legislation," "Results of Chureh and State Union," "Not a Christian Nation," Religious Toleration vs. Religious Rights," "Should Sabbath Observance be Enforced hy Law?" "Tbe Importance of Maintaining Our Principles," "Jesus, The Church, and The World's Fair," "The Sunday Law Movement," "A Union Between Protestants and Catholics," "God and Caesar," "From Sabbath to Sunday," "The Sabbath Question From an Outside Standpoint," "Captivity of the Republic," "Chureh and State," by Ringgold, "Sunday Laws," by Ringgold, "Appeal and Remonstrance," and "Due Process of Law."

5. We recommend the pamphlet, "Christian Science," No. 93 B. S. L., By H. A. St John, as a fair and candid treatise upon that subject; and that our Tract Societies keep it in their regular stock and encourage its circulation among all who are interested upon that subject.

6. We recommend the book, "The Gospel in Creation," by E. J. Waggoner, as a reliable work for this time; and would ask that an editiou be published in this country, to be used for general circulation, as a trade book.

7. We recommend, To be kept in stock by all Tract Societies, for general use, the following pamphlets aud tracts:—"Prediction, Interpretation, Fulfilment," "Sunday, The Origin of Its Observanee in the Christian Church," "The Sun of Righteousness," "Baptism, Its Signifieance," "The Talents," "Should Church Property be Taxed?" "Will The World be Converted?" "Seducing Spirits," "A Foundation Stone of The Temporal Millennium," "The Doctrine of the Trinity," "Peter's Denial of Christ," "Justification, Regeneration, Sanctification," "Twofold Evidence of Acceptance With God," God's Message For To-day," "We Declare and We Demand."

Also, from Pacific Press, London: —

8. *We recommend*, For general circulation in Great Britain, and outside of that as far as practicable, the following: "Baptism, Its Significance," "The Coming of the Lord," "The Immortality of the Soul," "The Power of Forgiveness," "Bible Quotations and Answers Concerning Man," and "The Sufferings of Christ."

Resolved, That we recommend the revised edition of "The Story of the Pitcairn" for a wide circulation among the members of the denomination. We would also recommend that it be circulated among those not of our faith, for the purpose of creating an interest in the work we are doing in the islands of the sea.

While we appreciate the pains taken in getting up the design called "Christ the True Vine," we cannot recommend it.

F. L. MEAD,
E. J. HIBBARD,
W. B. WHITE,
L. JOHNSON,
L. R. CONRADI,
P. J. D. WESSELS,
J. H. DURLAND. } *Committee.*

Voted to adopt the report.

The Committee on Nominations submitted the following report: —

President — S. N. Haskell.
Vice-President — O. A. Olsen.
Secretary — A. O. Tait.
Treasurer — Lena Steinel.
Executive Committee — S. N. Haskell, O. A. Olsen, J. N. Loughborough, J. H. Kellogg, W. C. White, A. R. Henry, A. O. Tait, I. H. Evans, L. T. Nicola.

A. J. BREED,
R. M. KILGORE,
H. E. ROBINSON. } *Committee.*

Moved and seconded to adopt the report by considering each name separately.

The motion prevailed.

Meeting adjourned.

L. MC COY, *Vice-President.*

A. O. TAIT, *Secretary.*

GENERAL CONFERENCE PROCEEDINGS.

NINETEENTH MEETING.

THE nineteenth meeting of the General Conference was called at 3:45 o'clock P. M., Sunday, March 5, 1893.

Elder N. W. Allee opened the meeting with prayer.

Minutes of morning meeting approved.

Business opened on 3rd resolution on page 475 of the BULLETIN.

After explanations by Elder J. N. Loughborough and H. Lindsay the resolution was adopted.

C. H. Jones moved the adoption of the report of the Committee on Distribution of Labor (BULLETIN, page 476) by voting on each item separately.

The 33rd, 35th, 36th, 37th, 40th, 41st, 44th, and 45th carried without debate.

The 34th was referred to the Foreign Mission Board on motion of M. C. Wilcox.

The 38th was changed by making the words "the College" read "one of our colleges."

The Chair and C. Eldridge discussed No. 39.

No. 42 was discussed by W. W. Prescott and A. R. Henry.

W. B. White moved to refer this resolution to the General Conference Committee. Supported by A. R. Henry.

Discussed by delegates Bollman, Eldridge, Boyd, Lane, A. T. Jones and Kinny. The motion was lost, and the recommendation was adopted.

In the 43rd the words "German and" were stricken out.

The whole report was thus adopted item by item, except the 34th resolution, which was referred back.

By request, P. J. D. Wessels stated in connection with resolution 36 that though 6000 acres of land were offered to any denomination who would inaugurate a mission, and that we expected to accept land for our mission, it was not from the Government that we looked for the gratuity, but from a company.

J. H. Durland moved the adoption of the report of the Committee on Resolutions, page 478 of the BULLETIN, by acting on each item separately.

The whole report was adopted after this manner.

C. Eldridge moved to strike out the word "American" in the 59th, but the motion was lost.

Moved by C. Eldridge to re-consider No. 62.

Supported by W. A. Colcord and discussed by delegates Colcord and Prescott.

Carried.

Upon motion of C. Eldridge the resolution was refered back to the Committee.

The following report from the Special Committee appointed at the morning meeting was given by Prof. Prescott:—

Whereas, This Conference has clearly stated its position on the taxation of Church and other ecclesiastical property, and

Whereas, There are certain institutions incorporated under the laws of the State which occupy confessedly disputed grounds, therefore,

Resolved, That matters in which the taxation of such institutions as do occupy this disputed territory is involved — orphanages, houses for aged persons, hospitals, etc. — we leave to the action of the Legislature, without any protest against their taxation, or any request for exemption.

Prof. Prescott also presented a further report from the Committee on Resolutions as follows: —

65. *Resolved*, That we sympathize with Brother E. H. Gates in his feeble state of health, and express our willingness for him to return to America, if he deems it best.

Whereas, In the growth of our cause, institutions are located at different points, which have a tendency to make such localities centers of influence, gathering in strength from all parts of the field; and

Whereas, The tithe paid by those who are thus drawn together should go, in part at least, to the support of the general canse; therefore

66. *Resolved*, That it is the sense of this Conference that the General Conference Committee should enter into negotiations with the Conferences where these centers of the work are or may be formed, for the payment of a suitable proportion of the tithes aforesaid, into the General Conference treasury.

W. S. Hyatt presented the following further report from the Committee on Distribution of Labor:—

46. That Luther Warren, of New York, go to South Dakota to labor.

47. That J. S. Shrock, of Pennsylvania, go to Minnesota to labor among the Germans.

48. That N. W. Allee take the presidency of the Minnesota Conference and Tract Society, in view of Elder A. J. Breed having been called to the General Conference Committee.

49. That R. A. Underwood go to Wisconsin and take the presidency of the Conference and Tract Society made vacant by M. H. Brown connecting with the Sabbath-school work.

50. That A. J. Haysmer and wife of Michigan, go to Jamaica to labor.

51. That we favor May Taylor, of England, returning to this country for a vacation.

52. That the selection of teachers for our various schools be left to the General Conference Committee and Educational Secretary.

53. That C. W. Flaiz, of Minnesota, go to Manitoba to labor; also that the General Conference Committee select a man to go with him.

The meeting then adjourned to make way for the International Sabbath-school Association.

INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

FOURTH MEETING.

THE fourth meeting of the International Sabbath-school Association was held at 5:15 P. M. Sunday,

March 5, after the adjournment of a meeting of the General Conference. As no formal opening was necessary, the minutes of the previous meeting of the Association were read and approved.

The Committee on Nomination then reported, submitting the same report as before. See page 476 of the BULLETIN.

On motion of Brother F. M. Roberts, supported by Brother A. O. Tait, the report was adopted without change and the meeting adjourned *sine die.*

J. H. DURLAND, *President.*

M. H. BROWN, *Secretary pro tem.*

GENERAL CONFERENCE SABBATH-SCHOOL.

THE portion of the delegates and visitors to the Institute and General Conference who assembled in the Review Office chapel for Sabbath-school have now held five meetings with an average attendance of about 240 grouped into thirty-six classes, three of which were conducted in foreign languages.

The usual order of exercises has been followed. The crowded condition of the room was not favorable for class exercises, but all seemed to do the best possible under the circumstances. The general review gave better opportunity to bring out the precious truths of the lesson. Especially did the Holy Spirit come in with conviction and comfort during the last two Sabbaths.

The total collections were $114.72. Of this 94 cents was expended for class record and secretary books leaving $113.78. By unanimous vote it was decided that this amount should be given to the work in India. We trust that this will be the means of sending the truth to some soul that we may meet in that grand Sabbath-school when all flesh shall come to worship before the Lord.

MRS. H. E. ROBINSON, *Secretary.*

LESSONS FROM THE CLOSING OF THE MARLOWE THEATER.

A. F. BALLENGER.

I WILL take a few moments to speak concerning the Marlowe Theater fight which we had in Chicago, and then just a few points concerning the Tennessee persecutions that have not yet been brought out.

On learning that the churches of Englewood had invoked the aid of the city government to close the theater the following Sunday, I called at the box office of the theater a few minutes before the hour for the entertainment to begin and introduced myself to the managers and their attorney and explained our position regarding the relation of Church and State, and its application to the case in hand. I told him that although I did not attend theaters or have anything to do with them, I did not think it was the right thing to do to close the theater on Sunday night in order to get the people to church, and that such a course was not Christianity. The managers seemed to be pleased with that kind of Christianity, and invited me to stay and watch the proceedings. The chief of police had been requested by the church people to close the theater, and as I stood at the box office, I had a good view of the struggle. Before that theater, in the street, were more than a thousand men and women, watching the battle between the church on the one hand, with the police force at its command, and the theater on the other.

As I stood watching the scene before me I saw a vision, as it were of the struggle before us, of which this was but a slight engagement along the skirmish line, and I longed for the promised power with which to do battle in the coming conflict. I witnessed the church managers excitedly moving amid the crowd and urging the police to prevent the people from entering the theater. At length the leader of the closing-movement, seeing the door of the office open, crowded in and demanded a discussion of the question. He was introduced to me, and I requested him to sit down, and talk with me quietly concerning the matter. I protested against closing the theater in the name of Christianity. I told him that it was not Christianity, that while I was opposed to theater-going myself, yet the gospel would not allow a church to use the civil power in closing a rival institution. He sat and looked at me blankly for a moment, and then asked me my name. I gave it, and then without uttering a word in reply, he got up and walked out.

One of the prominent citizens present remarked at this point, "That man would burn you at the stake to-night, if he had an opportunity," and from the angry look upon his face, I dared not deny it. One remarked jokingly as he passed out, (it is a pugilistic phrase I believe) "Knocked out in the first round." He heard it, opened the door, and flung back an angry reply.

After the battle was over that night, I proposed to these gentlemen to hold a meeting in the theater. I begged of them right there not to charge such conduct to Christianity. I told them that it was not Christianity, and if they would give us the use of their house, we would show this to the people. They opened their theater to us, put posters up in all parts of the city, advertized the meeting by small bills, circulated 32,000 pages of our Religious Liberty literature, and when the time for the meeting

came, more than a thousand people filled the theater.

On the way to the theater I asked Brother Jones what line of thought he was going to follow. He said: "I don't know." I knew what line I was going to follow, I had studied it and had it nearly word for word. I introduced Brother Jones to the attorney for the theater, and to the managers, and we sat and talked awhile. Finally, on account of the great heat, Elder Jones took off his coat and vest, and put his coat on again, handing his vest to the manager, and asking him to take care of it. I was just a little worried. Soon the gentleman who was to be the chairman of the meeting, came, and I introduced him to Elder Jones, and watched his countenance. I will tell you his impression a little later on. When the time for the exercises came, in company with the Chairman, we took our places on the platform. After music by the orchestra, a call was made for the gentleman who was to represent the opposing party. I had written to him to speak, and the letter was published in the papers; but he failed to come.

I spoke first: I spoke my piece pretty well: I did not make any mistakes that I know of. The people applauded at the proper places, they applauded well, and when I sat down amid the roar of applause, I was just foolish enough to wonder whether Elder Jones would be able to interest the people or not. I tell this by way of repentance. We had before us an educated audience, and I wondered if Brother Jones' off-hand way would please them, especially since he had stated he did not know what he was going to say. When he was introduced by the speaker of the evening, he stepped forward to the edge of the platform, and said: "All of you who have your Bibles with you, please turn to the twelfth chapter of John, and the 47th verse. Those who have not your Bibles, take the reference home with you, get your Bibles and read it." There was not a Bible in that audience, and a smile went over the assembly.

Pretty soon he said with convincing confidence: "I want you to understand that this movement is not a Christian movement. There are many good people who are afraid to take a position on this question because of a fear that they will oppose Christianity, and while they are not professedly Christians, yet they do n't want to be found on the side of the opposers of Christianity. But do n't you fear to oppose this movement. *I know that this movement is not Christian; I know it because I am acquainted with the Author of Christianity.*" Right from that sentence, on through the rest of his talk, I wondered how I would ever be able to interest another audience: I saw manifested there a power that I did not have, and that I *must* have. The confidence with which he spoke those words, and the proof that he offered, made an impression upon that audience which was wonderful. The Spirit of the Lord took those declarations and sent them to the hearts of that people, and newspaper reporters, infidels, agnostics, Catholics, all classes of people sat there and said Amen by cheering — their way of saying Amen, to the truths of the gospel of Jesus Christ; and time after time as the truths of the everlasting gospel were brought out those people would cheer.

Then and for the first time in the history of the third angel's message, I heard the gospel truths of the message cheered to the echo. I tell this not as a mere story, not because it may interest you, but because of the lessons that there are in it. We represent unpopular ideas. We have the professed Christian world against us, and the Spirit of God has said that it is time for us to be positive in our testimony, and from that time until I went to the State of Tennessee did I long to be positive, did I long to say as did he say: "I know in whom I believe." I am thankful to the Lord to-night that in the groves of Tennessee he revealed himself to me as a sin-pardoning Saviour, and I can now speak with assurance for I know in whom I believe.

You remember that I referred to this same positiveness in a social meeting, and someone came to me and said: "Brother Ballenger, do you mean to carry the idea that Elder Jones has had visions?" O no, not in the sense that he meant, but he had a vision of the Lord Jesus Christ such as every Christian may have: such as all of us *must* have to endure the great conflict before us.

The Chairman stated afterwards that when he was introduced to Elder Jones, and saw him wearing poorer clothes than himself, devoting all his energies to the defense and promulgation of an idea, his heart went out toward him. He further said that while the speaking was going on, he felt as though Jesus Christ was in the audience. The man knew but little of Jesus Christ, but the presence of the Lord was there, and he realized it. The attorney said to me afterwards, that, as Elder Jones spoke of what Christianity really is, and of the true liberty taught by Christ, he felt like saying as did Agrippa, "Almost thou persuadest me to be a Christian."

Mr. Bennett of the American Secular Union met Mr. Myers the attorney the next day after this encounter, to talk the matter over, and I happened in. Mr. Bennett said to me: "When I heard the principles of Christianity applied to this question, I was almost persuaded to be a Christian, for I saw a power manifested there that we infidels do not have." Another infidel came to Elder Jones after the meeting was over and said: "If this is Christianity, and the ministers of the churches would preach it, there would be few infidels." And that is true.

Every Seventh-day Adventist from this time on must bear a positive testimony. We must reflect the character of our Master so that all that behold us will take knowledge that we have "been with Jesus."

Now, just a word with reference to the persecutions in Tennessee. Some of us may think there is a romance in being driven in the chain-gang; some of us may think, If we had the opportunity we would gladly enter the chain-gang, for then our names would appear in the papers. Brethren and Sisters, there is no romance in going to jail, there is no romance in being driven through the streets of a city in the chain-gang. The men who bore this persecution recently in Tennessee, were men of Christian experience, men who had the love of God in their hearts, and who did it for the love of him and not for the love of notoriety.

It was my privilege to attend the institute in Tennessee, held just a few days before the latest trials, and I witnessed struggles there that were heart-rending. There were twelve or fourteen men who expected to go to jail, the chain-gang, and even worse than this, for their conscience' sake; I witnessed them struggling and trying to decide whether they were willing to leave their families and little children, and go into that chain-gang. You heard me say some time since that down in Henry County, Tenn., the men who are afraid, the men who hide behind the thickets and do their work for fear of being arrested, are the men who lose their hold on God. [Congregation: "Yes."] There were some of them there, but only a very few. A brother came to me and said, Brother —— is growing cold, he is dodging around behind the thickets, for fear of the persecution that will follow his working on Sunday.

The time has come in Tennessee and in fact everywhere when liberty in Christ is to be maintained at the cost of the loss of civil liberty. Even though we are not called upon to suffer bodily persecution just yet we must accept Christ now "with persecutions."

I witnessed our indicted brethren in Tennessee, every one of them come out and take their stand on the side of truth, and say: "I care not what follows, I will stand for the truth of God"; and when they came up to the recent trials, having gone through their struggle of mind and heart and the experience of the chain-gang, they were perfectly reconciled, and Mr. Ringgold will bear me out in the statement, that they were as calm as if there was no chain-gang ahead of them, in fact they had had the struggle, and had passed the point where they feared the chain-gang, and were rejoicing in the liberty that there is in Jesus Christ.

Every Seventh-day Adventist to-day must reach that point; we must be willing not only to be driven in the chain-gang, but we must be willing to die for the truth which we hold, and if the love of God is deep down in our hearts, death will have no sting, for the sting of death is sin, and you eradicate the sin from death, and death loses its terror. This is an experience which we must all have, if we have not had it yet.

I want in closing to-night to refer to the persecution of a brother Baptist, Elder Holmes, in the early history of this country. O, there is joy in persecution! I meet occasionally now a brother or sister who says: "I do n't know about the time of trouble, and I do n't know about the persecutions that are coming. I am afraid of them." I find "perfect love casteth out [all] fear," and with that love in our hearts, we will rejoice to suffer with Christ. Let me read the testimony of Elder Holmes just referred to. Said Elder Holmes in narrating his sufferings: —

> I told them, moreover, that the Lord having manifested his love toward me, in giving me repentance toward God, and faith in Christ, and so to be baptised in water by a messenger of Jesus, in the name of the Father, Son, and Holy Spirit, wherein I have fellowship with him in his death, burial, and resurrection, I am now come to be baptized in afflictions by your hands, that so I may have further fellowship with my Lord, and am not ashamed of his sufferings, for by his stripes am I healed. And as the man began to lay the strokes upon my back, I said to the people, 'Though my flesh should fail, and my spirit should fail, yet God would not fail;' so it pleased the Lord to come in, and to fill my heart and tongue as a vessel full, and with an audible voice I break forth, praying the Lord not to lay this sin to their charge, and telling the people that now I found he did not fail me, and therefore now I should trust him forever who failed me not; for in truth, as the strokes fell upon me, I had such a spiritual manifestation of God's presence, as I never had before, and the outward pain was so removed from me, that I could well bear it, yea, and in a manner felt it not, although it was grievous, as the spectators said, the man striking with all his strength, spitting in his hand three times, with a three-corded whip, giving me therewith thirty strokes. When he had loosed me from the post, having joyfulness in my heart, and cheerfulness in my countenance, as the spectators observed, I told the magistrates, 'You have struck me with roses;' and said, moreover, 'Although the Lord hath made it easy to me, yet I pray God it may not be laid to your charge.'"

O brethren, let us not fear when trials come, when we have Jesus Christ. With the Lord Jesus Christ to suffer with us, we can rejoice even in persecutions, we can rejoice when the lash is being applied to our back. O, I am so glad that I am permitted to be with this people, I am so glad that I can have the opportunity to suffer with you in your shame, your disgrace, your persecutions, and I feel with you to rejoice in the blessing wherewith the Lord hath blessed us, and I entreat everyone here to-night who has not yet known the love of God as it is in Christ Jesus, to let that love into your hearts, and go with us, and we will do you good.

At the conclusion of the remarks Elder T. S. Parmelee sang the following appropriate original song: —

IN THE CHAIN-GANG.

The expected time at last has come
In Freedom's once fair land.
We are torn from kindred, friends and home,
A persecuted band.

CHORUS:—

In the chain-gang now, for the Saviour's sake,
For we his word obey,
Of his sufferings keen we now partake
Yet we share his joy to-day.

We feel the wrath of sinful men,
Yet we banish every fear,
For oppression must arise again,
Then the Saviour will appear.

They nailed the Saviour to the cross
While they thought they did God's will;
His faithful children they oppress
And they think they serve God still.

Oh, who can reach the darkened mind
While he thinks he does God's will?
If faithful love his heart can find,
We will gladly suffer still.

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

—OF THE—

GENERAL CONFERENCE.

VOL. 5. BATTLE CREEK, MICH., TUESDAY, MARCH 7, 1893. No. 25.

GENERAL CONFERENCE PROCEEDINGS.

TWENTIETH MEETING.

THE twentieth meeting of the thirtieth session of the General Conference opened at 10 o'clock, A. M., Monday, March 6, 1893, with prayer by Elder A. T. Jones.

Minutes of the nineteenth meeting approved.

It was moved by D. A. Robinson to adopt the report of the Committee on Improvement of the Standard of the Ministry, page 483 of the BULLETIN.

In speaking to this question, G. C. Tenney read from "Gospel Workers," page 122, 134, etc., after which the report was adopted.

S. H. Lane moved to adopt the report of the Committee on Credentials and Licenses, pages 483 and 484 of BULLETIN, by considering each name separately, and voting at the end of the list.

No name was referred, but several were added which had been omitted by oversight. Elder G. B. Starr's name being omitted, as he receives credentials from the Australian Conference, after which the report was adopted.

M. C. Wilcox moved the adoption of the report of the Committee on Resolutions, page 486 of BULLETIN, by voting on each item separately.

The report was carried without discussion.

C. L. Boyd moved the adoption of the report of the Committee on Distribution of Labor, page 486 of the BULLETIN, by voting on each number separately.

Each number was adopted as presented, without discussion.

It was *moved* by F. M. Roberts to adopt the report of Special Committee on page 486 of BULLETIN.

Discussed by delegates Shultz, Bollman, Prescott, Eldridge and McCoy.

Moved by I. H. Evans to lay on the table.

Supported by J. O. Corliss.

Lost.

Further discussed by A. T. Jones, Colcord and Bollman.

Previous question was called and affirmed by vote.

The resolution was then adopted with two dissenting votes.

W. S. Hyatt presented a further report for the Committee on Distribution of Labor, as follows:—

54. That Henry Nicola of Iowa, go to Battle Creek to labor.

55. That Leon Smith go to London to connect with the editorial work on *Present Truth*.

56. That Dr. J. E. Caldwell labor in District No. 2.

57. That J. O. Corliss go to Washington, D. C., to labor.

58. That D. H. Lamson go to Nebraska to labor.

59. That all other requests and recommendations be referred to the General Conference Committee and Foreign Mission Board.

This report was then adopted by separate voting as presented.

J. N. Loughborough presented a report for the Committee on Finance, as follows:—

4. *We recommend*, That the funds needed for a school, where, in connection with the training to be had at the Sanitarium, persons of more mature age can be fitted for usefulness in the work, be raised within District No. 3 by apportionment, on such a basis as may be agreed upon by the General Conference Committee and the delegates representing said District.

Whereas, The General Conference is receiving from different places in the country, calls for financial assistance in erecting church buildings which, if granted, would seriously interfere with the general work, therefore

5. *Resolved*, That we recommend that these be considered as local enterprises, and that these requests be addressed to State Conferences or Districts for such action as they may deem best.

No. 4 carried without debate on motion of I. H. Evans.

No. 5 was discussed by J. N. Loughborough, S. N. Haskell, and the Chair.

Dr. Kellogg moved to amend by the addition of the words "after consultation with the General Conference Committee."

The amendment was carried and the resolution adopted.

Professor Prescott presented a further report of the Committee on Resolutions as follows: —

67. *Resolved*, That we recommend that the General Conference Committee appoint the editors of our various periodicals, as fast as they come under the control of the denomination, as provided in a previous resolution, and that such editors hold their positions until the next regular session of this Conference.

Whereas, The educational interests of the denomination demand enlarged facilities for the purpose of properly educating our youth, and for the training of those of more advanced years to prepare them to enter the work; therefore,

68. *Resolved*, That we recommend that the Mt. Vernon Sanitarium be turned into an academy.

69. *Resolved*, That the General Conference Association be instructed to confer with the stockholders of the Mt. Vernon Sanitarium Company with a view to have them transfer said company's property into the hands of the General Conference Association, upon such terms as they may agree upon, to the end that the above resolution may be carried into effect as soon as may be deemed advisable.

Whersas, The Publishing Houses were designed to do the publishing work and to transact all business pertaining thereto for the denomination; therefore,

70. *Resolved*, That we ask the Publishing Houses to establish a branch office in each General Conference District, and that they deal directly with the canvassers, assuming the same relation to the District as the Tract Societies now sustain to the State in which they are located.

71. *Resolved*, That each District Publishing House receive the stock of the different Tract Societies in its District at a fair valuation.

72. *Resolved*, That the District Publishing Houses keep the books, and assume all the risks of dealing with the agents.

73. *Resolved*, That each State shall furnish a State agent to look after the canvassing work as now; and that the District Publishing Houses shall give to the State for maintenance of the State agent seven and one-half per cent of the retail value of the books sold in the State.

I. H. Evans presented a further report of the Committee on Nomination, as follows: —

Additional names for General Conference Executive Committee; I. D. Van Horn, D. A. Robinson.

Trustees for General Conference Association for District No. 4: A. R. Henry, C. F. Stevens, W. B. White, J. P. Gardiner, R. A. Underwood, N. W. Allee, J. Sutherland.

Moved by C. H. Jones that we take a recess till 3 o'clock this afternoon.

Carried.

Recess expiring, the delegates took seats again at 3 o'clock P. M., March 6, 1893, and the meeting proceeded.

Hymn No. 354 was sung, and prayer was offered by Elder W. W. Prescott.

Minutes of the morning portion of the meeting corrected.

It was moved to adopt the report of the Committee on Resolutions presented in the forenoon, by voting on each item separately.

No. 67 discussed by delegates Henry, Colcord, Evans, Lindsay, and Prescott.

C. Eldridge moved the following, prepared and placed in his hands by W. A. Colcord, as a substitute for the resolution: —

Whereas, Our denominational papers speak for the denomination, and

Whereas, The General Conference is the highest authority that God has upon the earth ("Testimonies for the Church," Vol. 3, page 492), and

Whereas, The General Conference has already decided that our denominational periodicals should be controlled by the General Conference (see BULLETIN page 437), therefore

Resolved, That it is the sense of this body that the selection of editors for our denominational papers should be made by the General Conference, and that immediate steps be taken for the carrying out of this plan.

The substitute was put to vote and carried.

W. A. Colcord then introduced and moved the adoption of the following resolution: —

Resolved, That it is the sense of this Conference that our pioneer Church papers, — the REVIEW AND HERALD, the *Signs of the Times*, and the *American Sentinel* — should each be conducted by an editorial committee of three.

Supported by C. P. Bollman.

Discussed by delegates Bollman, Henry, Colcord, Wilcox, and A. T. Jones.

Lost.

Nos. 68 and 69 were discussed by delegates A. T. Jones, Prescott, Van Horn, the Chair, Irwin, Mitchell, and Oberholtzer.

Carried.

Nos. 70 to 73 were subjected to two or three verbal changes by the Committee.

These resolutions were explained by C. Eldridge, and questions answered.

Discussed by delegates Evans, Land, Mitchell, Hyatt, H. E. Robinson, Miles, the Chair, Underwood, Breed, and C. H. Jones.

D. A. Robinson moved to insert the words "where it is desired," after the expression, "General Conference district," in No. 70.

After considerable discussion, it was moved by Prof. Prescott that these resolutions be laid on the table. Carried.

A further Resolution, No. 74, was then submitted, as follows: —

Resolved, That the regularly constituted chairman of the General Conference Committee shall be one of the five forming the

quorum of this Committee, as provided in Resolution No. 56, on page 478 of the BULLETIN.

Carried.

The report of the Committee on Nominations, presented in the forenoon, was adopted without discussion.

A. R. Henry spoke on the subject of railway transportation, suggesting that each one of the Committee on Transportation study the regulations of the railroads in his district, and abide by their rules.

Allen Moon spoke on the same point, giving valuable hints to our laborers who travel.

The minutes of the portion of the meeting held after the recess were then read and declared approved, and upon motion, the Conference adjourned *sine die.*

The President of the General Conference expressed his thanks to God and gratitude to the Conference for the spirit of harmony and love which have characterized the session, stating that it had been the best meeting over which he had ever presided.

Elder S. N. Haskell then dismissed the meeting, it being about 6 o'clock, P. M.

ELDER O. A. OLSEN, *President.*

W. H. EDWARDS, *Recording Secretary.*

Elder A. T. Jones spoke in the evening following the adjournment of the General Conference. Allen Moon, D. T. Shireman, and J. J. Graf were ordained to the work of the ministry at the close of the evening service, Elder S. N. Haskell offering the prayer, and Elder Jones giving the charge.

THE THIRD ANGEL'S MESSAGE.—NO. 22.

ELDER A. T. JONES.

"ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee." Isa. 60:1, 2.

A week ago to-night the text with which the lesson closed was this same one. And you remember the question was asked at the end of the reading of those scriptures which we were then studying, Is not this the time? Is it not now time for the fulfillment of this text which we have been reading, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee"?

On Sunday following there came this word, and it was read in the Conference:—

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."

This was the point which we had reached by a number of different lines of study, and that is the point where we now stand. He who will claim that light and that glory by faith, can have it. [Congregation: "Amen."] He who does not, cannot have it. I read a passage to you from Brother Prescott's talk the other night, on page 444 of the BULLETIN. It is a word of caution and instruction which he gave us that is worth repeating:—

"It is so easy for us to get wrong ideas about these things, and in that way we ourselves be deceived about it. I have thought that some would have a wrong idea about what is meant when we say that we must go forth in the power of the Spirit, and that we must have power when we go forth."

So have I, and that has been done. But we had the caution over and over several times at the beginning of the Conference, against any one setting any theory or fixing any thought as to how this thing that God had given, was to come. Because as certainly as we should think how it was going to come, that is the way it would not come. That is the one way in which it would not come at all. It would not come that way and could not possibly come that way.

"I do not understand that to mean that we are to come here to be consciously loaded up, so that when we go from this place we have a certain feeling of a conscious power in our own selves that has been given to us, and that we have it, and carry it with us, and can handle it, as it were, and measure it, and look at it, and when we need it take it out and use it."

I would not want to guarantee to you that nobody in this congregation had got that idea about it. I was especially pleased one morning in the ministers' meeting — those who were there will remember what I refer to — when one of the brethren got up and gave his testimony in regard to the manifestation of God's blessing and presence during the meetings of this Conference; he had jotted them down on paper in a long list. If every one of you had been marking the tokens of God's special favor in these meetings instead of looking for something you will never see, you would see vastly more than what you see now. I mean that we are not to have our ideas fixed that the Lord must work in a certain way, and in that way look for something that will never come.

"'All power is given unto me in heaven and in earth. Go ye therefore . . . . Lo, I am with you.' The power is in Christ, *not in us*, and the *having the power* is the *personal presence of Christ* in us."

And when we have that personal presence of Christ in us and with us, the power is from Christ then and not from us.

Here is a thought: The Apostles were not always able to work miracles at will.

"The Lord granted his servants this special power, as the progress of his cause or the honor of his name required."—*Sketches from the Life of Paul, p. 135.*

A good many people think that when the apostles went out endued with the power to work miracles and all this, all they had to do when they came to a man who was sick, was to work a miracle and restore him. There was nothing of that kind at all; they could work no miracle at all, except as the Spirit of Christ with them signified the will of God in that case; so that — I care not how great apostles they were — they were dependent upon the direct guidance of the Spirit of God, in each individual case, and all the time; and that means us.

"The power is the personal presence of Christ in us," and the having the power is that, "and that does not necessarily mean in the sense of a thrill of power in us all the time; but it means an abiding faith that Christ is in us," and it means not only an abiding belief in that, but an abiding consciousness that he is there, that his power is there working in us, with us, for us, through us, always and in all things, to the glory of God alone, not at our bidding, not at our guidance in any sense.

"And then when we go out, no matter what the difficulties are we are not appalled by them; because of the conscious faith that Christ is with us, and he is all-powerful. Well, when he is with us in the fullness of his power, our faith grasps him continually. It is not a question of *feeling the power*, it is a question of *knowing* the power."

Now, we have found in our study also, that Christ redeemed us from the curse of the law, in order that the blessing of Abraham might come upon us. What do we find the blessing of Abraham to be? [Congregation: "Righteousness."] How? [Congregation: "By faith."] And Christ redeems us from the curse of the law, that the righteousness which is by faith might come on the Gentiles, *i. e.* on us, *that* we might receive the promise of the Spirit through faith. How did we receive the righteousness? [Congregation: "By faith."] Did you have a certain kind of whirl of feeling before you could receive that righteousness? [Congregation: "No."] Did you have a kind of whirl of feeling, a thrill or great commotion before you could know whether that righteousness was yours or not? [Congregation: "No."] How did you obtain the righteousness of God which is by faith of Jesus Christ? [Congregation: "By faith, and believing his word."] You know that God said to you and me in his word that that is a free gift to every man who believes in Jesus, do you not? And then you accepted that free gift, and thank God that his righteousness is your own; that is how you obtain it, and that is faith. Now, that was received, and can only be received ever, by faith alone.

That is received by faith in order that something else may be received by faith. What is that? [Congregation: "The promise of the Spirit."] Then, as we found that the righteousness of God upon his people is the one thing, the only thing, the all in all, the fitting up of the people for receiving the promise of the Holy Spirit, and the outpouring of it, at God's own will — as we have found that that is so, and that is received by faith, then in order to receive the other at all, it must be received exactly as that was received, that is *by faith*. Then, when God tells you and me,— having given us his righteousness, and we having received it gladly have therefore accepted it in its fullness by faith as God intends us to receive it, and it is made our own by Jesus Christ bringing it to us,— then when God tells you and me: "Arise, shine; for thy light is come, and the glory of God is risen upon thee," and when you and I do as God says, and arise *by faith* in him, *he* will see that we shine. [Congregation: "Amen."] When he tells you and me that his glory is risen upon you and me, who have that righteousness which is by faith of Jesus Christ, then you and I are to thank him that his glory *is risen upon you and me*. Thank him that that is so, and take our stand deliberately, fairly, openly, and candidly and honestly before God, under the canopy of the angels of God and his glory which he gives; and then if he does not see that we shine, that is his fault. We need not doubt but what he will see to that.

Now, that message: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee," is as certainly and as distinctly the message of God to you and me, and through you and me as ministers to the people, from this day henceforth, as was that message four years ago of the righteousness of God which is by faith alone in Jesus Christ. [Congregation: "Amen."] [The speaker, upon request, re-stated the last proposition.] And the people of to-day who reject this message, which is now the message of to-day, as they rejected and slighted that four years ago, are taking the step which will leave them everlastingly behind, and which involves their whole salvation.

God has given us a message, and has borne with us these four years, in order that we might receive this which is now the message. Those who cannot receive that message are not prepared to receive this message, because they rejected that. And now when God gives the other in special measure in order that this may be received, and both together are slighted, then what can become of those blind eyes? What can become of them!

So as we have been called upon to state several times during the Institute, and this work, It is a fearful time. Each meeting is a fearful thing. But, brethren, though that has been so in the time that is past, and of the meetings that are past, this meeting to-night is the most fearful one that we have yet come into.

So I turn again to the text, and I say again that the message there given to us, is the message for you and me to carry from this meeting. And anyone who cannot carry that message with him from this meeting had better not go. Any one who cannot go from this meeting with the living consciousness of the presence of Jesus Christ in its power, with his light and his glory upon him, and in his life, that minister had better not leave this place as a minister, or as a professed minister; because he goes to a work that he cannot do; he goes to meet a people whom he cannot meet; he goes to meet responsibilities that he cannot meet; he goes to meet solemn scenes that he will not understand; he goes to take steps that he knows not which of the next ones will be to him a fearful one. That is where we are now, brethren and sisters.

It is for us now to face it, and face it *joyously*, too. It is for us to face it, I say, in all its solemn responsibilities; to face it with all its fearful consequences. But we are to be so prepared by faith in Jesus Christ, and clothed with his own righteousness alone, and depending upon that alone — so prepared by this to face it, that we can face it with joy, with the confidence that God goes with us, and desires to manifest his power, and go joyfully and gladly to meet the scenes that are to be met; to take up the work that is to be taken up; and to meet the solemn responsibilities, and scenes, and actions, and occurrences that will come, always gladly in the Lord.

That is for us. We need not be a particle discouraged because this is so. We ought to be the gladdest that we ever were in this world, that we are there tonight. [Congregation: "Amen."]

Let me read that text again, to get another thought out of it: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon the. For, behold the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory." *Thou shalt see* upon *thyself!* His glory *ye shall see in yourself*, and upon *yourself?* [Congregation: "No; No."] "His Glory *shall be seen* upon thee." Let it.

Do not go about superintending that thing; that is none of your business. You are not to regard that matter at all. If it is the glory of the Lord he will take care that it is seen upon you. You would not know that it was the glory of God if you should see it upon yourself; because it is not self-glory. When I see glory upon myself there will be self-glorification. Don't you see? It is not self-glory that we are seeking; it is not self-glory that God is going to manifest to the world; it is the glory of God that he is going to manifest; it is that glory that is going to be seen.

Therefore it says what it means, and means what it says. "*His glory shall be seen upon thee.*" Thank him that it is so, for he says so. Thank him that he says so. Then thank him that it is so *because* he says so. Then let him do it. You have nothing to do with superintending that at all, just keep yourself out of it. He who undertakes that will lose the whole thing. Don't you see it is the same heart work there?

We want righteousness, but so many people want to see it in themselves, and upon themselves before they will believe that they have it; but don't you see that they will never get it in that way? They never will get it until they put self out of the way; until they turn their backs upon themselves and look at his word. Then when we turn our backs upon ourselves and look upon him whose this glory is, and in whom it is, — when we look to the place where this glory is, then each one will know from that time that it is his so long as he looks to the place where it is. "We all with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory" to what? [Congregation: "To glory."] Has his glory appeared to us? [Congregation: "Yes."] *Has* it? [Congregation: "Yes."]

Let me read that blessed text in 2 Corinthians: "God who commands the light to shine out of darkness." He did it once, did n't he? [Congregation: "Yes."] He has done it again. Darkness covered the earth; gross darkness. God commanded the light to shine and it did shine. Again he says, "Darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." His light shall be seen upon thee, and therefore he says: "Arise, shine; thy light is come." Again, he has commanded the light to shine out of darkness. [Congregation: "Amen."] Is that not so? [Congregation: "Yes."] He *hath* shined in our hearts." Well, then, he has done it, has he not? Are you saying that? [Congregation: "Yes."] I do not mean that you shall say that merely because it is in the text, but I want you to say it because in your heart you know it is so. By that yielding of the will, that submission of the will, that laying all upon him,— that is faith.

Well then, he says so. Now we can go on with this text: "God, who commanded the light to shine out of darkness, has shined in our hearts." Has he? [Congregation: "Amen."] Now can you thank him that he has? [Congregation: "Yes."] Any one who can thank God that God has shined in his heart, thanks him from the heart; *he* can thank God that he does stand there by faith; he can do this just as certainly as he can thank the Lord that his righteousness is his own.

Let us read some more of that verse: "God who

commanded the light to shine out of darkness, hath shined in our hearts." Thank the Lord. What is it for? "To give the light of the knowledge of the glory of God." Has he given you the light of the knowledge of his glory? [Congregation: "Yes."] *Has* he? [Congregation: "Yes."] Has not his glory arisen for you and me? Has not his glory then arisen for and upon each one of us, and in each of our hearts? Has the light not shined as God commanded it to shine?

We will continue the text: "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God *in the face of Jesus Christ.*" Then the man who can look with open face into the face of Jesus Christ, who can thank God with his whole heart that the glory of God is risen upon him, then God will see to it that that glory shall be seen upon him. Brethren, that is so; and O, that every heart in the house to-night might lift his face, unveiled, to that glorious face that shines so gloriously and graciously upon the sons of men, and hath saved us from our sins and transformed us from glory to glory into his image,—from glory to glory even as by the Spirit of the Lord.

Then that Spirit *has come* to those who can look into the face of Jesus Christ. And that Holy Spirit which God gives to those who look into the face of Christ will transform us into his own image, and we shall see his glory reflected, and men will see his glory too. Brethren, it is so, and to-night we must receive the promise of the Spirit through faith.

Moses was with the Lord that time in the mount, and when he came down his face shone with the glory of God. How much did *he* know about it? Nothing at all. "Moses wist not that the skin of his face shone." He did not know anything about it; the people knew about it. Did these people who saw the glory on Moses' face have faith? [Congregation: "No."] Moses had faith in order that it; might shine. The faith of Moses received it, in order that it might shine; and when it did shine from his face, though he was unconscious of it, even the unbelieving people could see it.

Stephen stood before the Sanhedrim — men whose hearts were steeled against God and against his Christ, — but his face shone with the glory of God as it had been the face of an angel; and all they that stood in the council looked upon him, and saw it. Did Stephen know it? No. It was not Stephen's glory. He had nothing to do with it. God was there in that presence, because that Stephen had such faith in Jesus Christ, and was looking with unveiled heart, with unveiled face by faith into the face of Jesus Christ; and when he did that, the glory of the Lord was risen upon him, and the heathen, and the worse than heathen — the wicked Pharisees — could see the glory of God upon him.

We have found in our study that the work to-day stands exactly as it did where the apostles left it. Well then, when that promise of the Spirit came upon the people in that day, God manifested his own power, in his own way, at his own will, upon those who were his; that is the way he will do it again.

Let us read that verse again now. "God who commanded the light to shine out of darkness, hath shined in our hearts." Do n't forget it. Well, how *can* we forget it. It is so, is it not? "To give the light of the knowledge of the glory of God in the face of Jesus Christ." Then we found in the lesson last Friday night that we were to obtain the righteousness of God which is by faith of Jesus Christ, by looking into the face of Jesus; and while we look there, receiving that righteousness more and more, being molded more and more into his image, the law of God stands there in all its glory witnessing that that is the way to look. We found that that was the occupation of the angels also, in heaven; "their angels do always behold the face of my Father who is in heaven." Well then, brethren, when we go into the company of angels, looking where they look, to receive what they are looking there to receive, and the law witnesses that it is our own, then why shall not that blessed canopy cover us? And that is the covering of God drawn over his people. So then the requisite to this is the faith that lifts up the face to the face of Jesus; and it is not because of our goodness, but because of our *need.*

[By permission of the speaker, Prof. Prescott read the following: —]

"The hand of the Infinite is stretched over the battlements of heaven to grasp your hand in its embrace. The mighty Helper is nigh to help the most erring, the most sinful and despairing. Look up by faith, and the light of the Glory of God will shine upon you."

[The speaker resumed.] I did not know that that was there; but, brethren, we can be thankful that the Spirit of God guides us to it here. And do not forget this passage that we have been wanting to get to so long, and now it comes in just exactly: "Now the righteousness of God without the law is manifested. . . . Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned and come short of the glory of God."

We have studied this before; that the righteousness of God without the law is manifested by the law. There is another phrase: "Being witnessed by the law *and the prophets.*" Do not forget for a moment, or fail to remember always, that where the righteousness of God is, which is obtained by faith of Jesus

Christ, *the prophets of God* will stand in that place, and witness to that man that he has it. [Congregation: "Amen!"] That means at this time, for he is coming to us now. So, I am glad that the Spirit of God has led us to it in his way, and his prophet stands and witnesses that that is true, and that we have the truth in that thing as it is in Jesus Christ, and as shining from his holy face. [By request the quotation was read again.]

Then, brethren, look up. Then, when we see the signs in the sun, moon, and stars, and upon earth distress of nations, then *look up*; lift up your heads. Rejoice, for your redemption draweth nigh. *Look up;* because that comes alone by looking up in the face of him that has said it. We *need* to look up, for that brings the righteousness, the glory, of Jesus Christ, and it is that glory which makes us immortal. But it is the same glory that *consumes*. We are to look up. He wants us to look up in order to receive it. And he wants us to look up before that great day in order that we may look up in that day.

Now, the Lord wants us to look up, and he tells us what it is for. Look up and reach up the hand by faith, and he will take it. Then, let him. Then, when God takes that hand of faith, he will hold you and me more securely than we could possibly hold him if *we* took *his* hand. You see, it is the same way as we many times lead our own little children along. *We* hold *their* hand, and when they stumble, they do not fall. At other times we have been walking along, and *they* have had *our* hand; then they have stumbled and fallen. Thank the Lord, he says, "*I* will take *your* hand." Then, though we stumble, we shall not be cast down. [Congregation: "Praise the Lord!"] Oh, God is good.

[By request, the following text was read: "For the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41:13.] When he says, "I will hold your right hand," Oh, let him have it. Then you have no uneasiness at all.

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." In connection with that I will read: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." What is his glory? Let us be sure of that. Here is a message which we had some time ago, to which I will refer you; on page 16 of the BULLETIN:—

"The work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the world to the other. This is the glory of God which closes the work of the third angel."

Then that glory is that righteousness, that goodness, that character, of his own. Where then do we see righteousness alone? [Congregation: "In the face of Jesus Christ."] As we look at that, what effect has it upon us?—It changes us into the same image; transforms us into the same image from righteousness to righteousness, from glory to glory, from character to character, even as by the Spirit of the Lord.

Well, arise, and shine, because the light has come. That is the Lord's command. That is why I said before,—that is the message from this day henceforth as certainly as it is received. It is that to us. It is in fact the same thing, as certainly as it was four years ago, only with increased splendor, with increased power. Now, with the accumulated force of four years' exercise, God puts it forth to his people. The proposition is again: Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. Who will? Who will? [Numerous voices: "I will."] Good! Do it. How long will you? [Voices: "Always."] How constantly will you? How often will you? [Voices: "Always."]

I tell you brethren and sisters, those who will do this will find in their lives a subduing power such as they never knew before. It will bring that poverty of spirit, and that humiliation of soul which will give the Spirit a chance to work in his own wonderful way. That is where we are. Well then, Arise, and shine, because the light *has* come, and the glory of the Lord *hath risen upon thee.*

I will read from page 137 of the BULLETIN:—

"'To him who is content to receive without deserving, who feels that he can never recompense such love, lays all thoughts and unbelief aside, and comes as a little child at the feet of Jesus, all the treasures of eternal love are the free and everlasting gift.'"

All these treasures are a free and everlasting gift to us who have nothing with which to obtain it. The Lord says they are mine. I know they are mine too, for he says so. And I am going to thank him all the time.

Now there is another splendid text which we must read, that speaks to us now. Isa. 52:1.

"Awake, awake." We have been asleep, have we not? You know that we have. "Awake, awake; put on thy strength, O Zion." Put on what? Strength. We have found by examining the situation in which we stand, that we need a power, we need a strength that is greater than all the power that this world knows put together. We have found that we need strength, have we not? [Congregation: "Yes."] Then we need it for this message just now. Put on your strength; you have got it. "Put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." What are the beauti-

ful garments? [Congregation: "Righteousness."] The fine linen is the righteousness of the saints. "To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." This is the righteousness which comes by faith in Jesus Christ. And here likewise is a word which the Lord addressed to us in this Conference. In the BULLETIN, page 408, I read:—

"*At this time* the Church is to put on her beautiful garments,—'Christ our righteousness.'"

Well then, there it is: "Put on thy beautiful garments, O Jerusalem, the holy city." What is she putting on her garments for? Where is she going? O, she is going home; she is going to the wedding supper, thank the Lord; and the people who went to the wedding suppers in those times had to have garments that were prepared by the master of the feast; and the Lord does the same thing now. [Congregation: "Amen."] Brethren, let us all thank the Lord; let us be thankful all the time.

But that is only a part of it. Here is the most blessed promise it seems to me, that ever came to the Seventh-day Adventist Church. "For henceforth there shall no more come into thee, the uncircumcised and the unclean." Thank the Lord; he has delivered us henceforth from unconverted people; from people brought into the church to work out their own unrighteousness, and to create division in the church. Church trials are all gone; thank the Lord; all mischievous talebearers and tattlers are gone. The church now has something better than that to talk about. They can now talk of saving fallen men and women. They will have a goodness, and a joy, a holiness and a glory that is in Jesus Christ, to talk about, which is real indeed, and we know it.

That is a splendid promise. And do you not see how alone it can be fulfilled? When we go forth from this place, knowing nothing at all but Jesus Christ and him crucified; refusing to know anything but that; refusing to preach anything but that; depending upon his power; depending upon his glory, knowing that it *is* come and that he has commanded us to shine, then it can be fulfilled. Do you not see that nobody will be drawn to that except those who are drawn from the heart, and in whom the heart is converted? Do you not see that you yourself will know that they are converted before they are taken into the church? "No more shall come into thee the uncircumcised and the unclean."

Brethren, there is another thing that belongs there now. When God has graced his Church with his power and his glory, and the power of his Spirit, the most dangerous place in this world for a hypocrite to be, is in that church. Ananias and Sapphira tried it, and that lesson was recorded as a lesson to all people, from this day forward, at least. There is no place now in the Seventh-day Adventist Church for hypocrites. If the heart is not sincere, it is the most dangerous place that that man ever was in in the world.

Then, those who are not going along with this work had better get out quick. It is dangerous to stay here if you are not going along; and we cannot go along without having the glory of God and his light shining in the heart, and in the life. We are to be called to stand before kings and before authorities, and to speak against the oppressions and the wickedness of persecutors carrying out their venom against those who would love the Lord. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion."

Liberty is now proclaimed to the captives. Praise the Lord. "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to preach the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." "Shake thyself from the dust; arise and sit down O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought, and ye shall be redeemed without money." Good, that is accomplished.

"For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there, and the Assyrian oppressed them without cause." Then what did he do? [Congregation: "Delivered them."] Exactly. Then when does this apply? At the time of deliverance. Then we have reached that time, have we not? We have reached the time of oppression, and when that time of oppression has come, then the time of God's wondrous deliverance has come too. So let the oppression become more severe; let the fire become hotter: it only shows that deliverance is that much nearer. Thank the Lord.

"Now therefore, what have I here, saith the Lord, that my people is taken away for nought? They

that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed." That is so; they have done it already. "Therefore my people shall know my name." What is his name? I AM that I AM. They will not only know *about* him; they will know that *he is what he is* too; and he is the Almighty. And his people, knowing his name,— the All-powerful One,— will know his power manifested in them, for them, to them and through them.

"Therefore my people shall know my name: therefore they shall know in that day that I am he that doth thus speak; behold it is I." I am the one that is talking now. Good. Then what? "How beauful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, *Thy God reigneth!*"

Let kings, and powers, and governors, and States —let them exalt themselves as much as they please; God has given you and me a message to the people, —"*Thy God reigneth.*" "Thy watchman shall lift up the voice; with the voice together shall they sing." Why, of course, he said long ago we should sing as we go on the way to Zion.

"For they shall see eye to eye, when the Lord shall bring again Zion." Brethren, while we look into the face of Jesus Christ, and that light shines into our minds and hearts, we need have no trouble at all in seeing eye to eye, even though you are on the other side of the earth, and I on this side. There will be that companionship of ideas and truth that will bind our hearts through the center of the earth. God is in it, and that is why it is so. God can make it so. There is no other power in the universe that can make it so.

"Break forth into joy." Why not, I would like to know? We need not have a special meeting to break forth into joy, it is not necessary to jump up and down, and kick over the benches and chairs. It is the joy of the Lord, and not fanaticism. It is not a feeling that is wrought up by such demonstrations.

"Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people; he hath redeemed Jerusalem." The Lord hath comforted his people. He has done it, has n't he? Well, then, let us praise the Lord for his comfort.

"The Lord hath made bare his holy arm." *He* is going to do something now. When a man has something to do and begins to roll up his sleeves, you know he means business. The Lord has taken that familiar figure, to show the earnest work he has undertaken, and that applies right now. He has made bare his holy arm — hath rolled up his sleeves — he is entering into a work now that will create a sensation, as in the days of Samuel when he said to Eli: "He will do a thing in Israel at which both the ears of everyone that heareth it shall tingle." Let us see that our ears tingle with joy. "The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God." Let them; let them.

"Depart ye, depart ye, go ye out from thence." That means cut loose from this world, does it not? Are you cutting loose? Have you departed? Have you bidden farewell to earth? [Congregation: "Yes."] Is the world under your feet? [Congregation: "Yes."] Not only is it under your feet but is it stamped under your feet? I know, and you know, that when we separate ourselves from all things of this world, God can and does give you and me the consciousness of something that is better than all this world put together.

"Touch no unclean thing." That is the same word as that used in 2 Corinthians: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "Be ye clean that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight." No, we are not going to be scared, nor afraid of anything. "He that believeth shall not make haste." He is is no hurry. The Lord never gets in a hurry; but he can take his own good time, and lots of it, too. He that believeth shall not make haste. Another translation has it, "shall not be ashamed," another, "shall not be confounded," or not easily be put off his balance.

And, by the way, you will find yourself called to places where there will come a perfect storm of voices and tongues from twenty different sides. Then you do not want to get in a hurry, or get off your balance. Then is the time when you are not to be frightened, and run away. O no! He has put us in the world to stay here just as long as he wants us here. "Ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rereward." Good. He is the vanguard and the rearguard. He is the advance guard, and the rear guard also. That is good company to be in.

Brethren, that is the message now. That is the message that you and I are to carry from this place, and he who cannot carry it should not go. Oh, *do not go.* As we have been exhorted by the Spirit of the Lord in this place, let no one go without the consciousness of that abiding presence — the power of the Spirit of God. No one *need* go without it. For it is *obtained* and *kept* by faith in him, into whose face we look, in order that we may receive by faith, the righteous-

ness of Jesus, that we may be prepared to receive and do receive the Spirit of God by faith.

REASONS FOR ENCOURAGEMENT.

PROF. W. W. PRESCOTT.

In the lessons which we have been studying together through the Institute and Conference, our minds have especially been directed to the Promise of the Spirit; and we have been studying together something of the operations of the Spirit in our own hearts and in the work of God. We come this evening to our last study together, and I wish to direct your minds to some of the encouragements in the work which God has committed to us.

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet; and with twain he did fly. And one cried unto another and said, Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.

"Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard a voice from the Lord saying, Whom shall I send, and who will go for us? Then said I. Here am I, send me. And he said, Go." Isa. 6: 1-9.

Isaiah was a young man when he was called to the work of God, and he was called under circumstances which, to any heart not fully staid on God, would have been most discouraging. Judah had been sinning against God, and the judgments of God had been coming upon them as a nation, and the Assyrians were sent against them. And not only this, but in the hearts of the people themselves there was such perverseness, such stubbornness, as to render it more than likely that the messages of warning, and the reproof which this young prophet would have to deliver to the people, would not be received. So Isaiah stood there one day under the portico of the temple, and suddenly the gate of the temple and the inner veil seemed to be lifted, and he "saw also the Lord sitting upon a throne, high, and lifted up, and his train filled the temple." And Isaiah was permitted to look within the most holy place, where he himself could not be permitted to go, and there he saw the King of kings in his glory. And as he saw him the glory filled the whole house.

With this view came such a sense of the holiness and majesty of Jehovah as the young prophet had never before felt, and with that of course, came such a sense of his own unworthiness to be a messenger of the King of Glory, that he could only break out into these words, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Then the angel, taking a coal from off the altar, came to him and touched his lips, and said, "Thine iniquity is taken away, and thy sin purged." Then when the inquiry came, Who will go for us, Whom shall I send? there came the reply from the same unworthy prophet, and he said with a sense of holy confidence in God, "Here am I, send me." The reply was, "Go."

And then for nearly sixty long years this prophet was a spokesman for God amidst the most trying circumstances. But through that experience, he never lost sight of the vision that day in the temple. After that always in every experience he saw the Lord of hosts, and he saw how his glory filled the whole temple; and although there remained with him a permanent sense of his own unworthiness; always in his heart were the words, "Here am I, send me."

Take the case of another prophet. When Ezekiel was called to his work, a vision was also vouchsafed him: —

"And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance." Eze. 1: 4, 5, first part.

"And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

"Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the color of a beryl; and they four had one likeness, and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went.

As for their wings, they were so high that they were dreadful; and their rings were full of eyes round about them four.

"And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creatures was in the wheels." Verses 19, 20.

"When those went, these went; and when those stood, these stood; and when those were lifted up from the earth the wheels were lifted up over against them: for the spirit of the living creatures was in the wheels. And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech as the voice of an host: and when they stood they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and up on the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward. I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appear- of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and heard a voice of one that spake." Verses 21–28.

"And he said unto me, Son of man, stand upon thy feet and I will speak to thee. And the Spirit entered into me when he spake unto me, and set me upon my feet. that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that has rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there has been a prophet among them." Ezek. 2: 1–5.

Thus nearly two hundred years later is the prophet Ezekiel called to his work, under circumstances equally discouraging. The ten tribes had passed into captivity, and the kingdom of Judah was weakened, but God had a message for Ezekiel to give to his people. But before he sends him out on a mission in which he will meet with continual rebuffs, continual refusals from this rebellious people, God encourages him also with this vision, the lesson in the vision being,—God's hand in it all; God's hand is underneath the wings; God's Spirit is in the living wheels. The nearness of God and the special care of God for his own work. How encouraging to one sent on such a mission as that!

Let us come to a later case. One Saul of Tarsus had a very remarkable experience. He was one who felt it his duty to persecute those who believed on Jesus Christ, and was standing by and consenting to the death of the first Christian martyr. He afterwards told of his own experience as he stood before king Agrippa. Hear a part of it:—

"Whereupon as I went to Damascus, with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

"And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." Acts 26: 12–19.

Saul started out on his journey as one of the first missionaries to the Gentiles. And they came to Antioch in Pisidia, where they preached the truth in the demonstration of the Spirit and power. But the people being stirred up by certain ones of the city, drove ont Paul and Barnabus. What do you suppose was the feeling of Paul as he was driven out of the city because of the message which had been committed to them to give? It seems as though we can follow him every step of the way and hear him say

in his heart: "Whereupon I was not disobedient unto the heavenly vision." He could not go back on that experience of his heavenly vision when the Saviour so wondrously appeared to him.

He came to Iconium, from which place he fled. Still that thought was in his heart, "Whereupon I was not disobedient unto the heavenly vision." They passed on their journey and came to Lystra and Derbe, where they proclaimed the truth. Here it was that the people took them to be gods; and when they restrained the people from offering sacrifices to them, these turned against them, stoned them, dragged Paul out of the city and left them for dead. But he stood upon his feet, and we hear the same words: "Whereupon I was not disobedient to the heavenly vision," and went on his way.

So he went from place to place and came to Philippi, the chief city of acedonia, where he was imprisoned, beaten, and his feet made fast in the stocks, with Barnabas at his side. Then it seems as though those same words were in his mind, "Whereupon I was not disobedient to the heavenly vision," and so Paul and Silas prayed and sang praises to God.

Follow him all through his experience, to the time when he stood before Nero for the last time. No matter if it was in ship-wreck; no matter if when he was beaten with stripes; no matter if when he was in perils of the wilderness, in perils by false brethren, concerning his experience the answer always comes: "Whereupon I was not disobedient to the heavenly vision."

Isaiah had an encouraging personal experience; Ezekiel had an encouraging personal experience; Paul had the same. In these experiences it seems to me that these two thoughts are especially emphasized: — The personal presence of Christ, as a preparation for the work; and the personal presence of Christ as the power in the work.

These lessons are not simply to be read as historical. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." And the lesson that was for Isaiah in his experience, and for Ezekiel in his experience, and Saul in his experience, is for us in our experience.

There is to my mind a wonderful parallel between the work committed to these men, and the work committed to God's servants at this time. I will not take time to draw a parallel in particular: I have no doubt that all the circumstances have been already grasped by your minds and you have drawn the parallel for yourselves. Let me read a few words showing what the present situation is:—

"We have not time to confer with flesh and blood. The power of Satan is apparently in the supremacy. He is seeking to convert all things in the world to his purpose; to imbne human beings with his own spirit and nature. The conflict will be terrible. The minds and hearts of men seem sur-charged with hostility against divine revelation. The passions are stirred with envy against purity and holiness, and devotion to God and his requirements. The will is set like granite against all that is called God, or that is worshiped."

Now the encouragement which I would like especially to impress upon every heart, is the lesson found in the words of the Saviour:—

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and Lo, I am with you alway even unto the end of the world." Matt. 28: 18–20.

[Congregation: "Amen."] It seems to me that to us as with Moses in his work, there should be now, in such a sense as never before, the idea of the personal presence of God in Christ. When Moses went to his work, and all through his work, it was not simply that he believed in a God in heaven; but "he endured as seeing him who is invisible," and there was that sense of the reality of the personal presence of God with bim, so that in a most literal way he not only *believed* in God, but he *saw* God. And in all his experience, when the children of Israel turned against him, and rejected his work — a murmuring and a rebellious people — yet all the time with Moses was a sense of God with him, and now it is Emanuel — God with us. Now it is not to be a sentiment: it is not to be considered as a beautiful thought merely, but it simply must be believed in as a living reality.

When I say that, I mean simply this: that we have come to such a time in the history of God's work in the earth, after six thousand years of the great controversy, when in our day the controversy is to be closed, and the battle is to be the thickest, and to wage the fiercest just before the close, and such power is to be seen opposing the work of God in the earth as we have never seen before. There will be such a power as will simply overwhelm us— so far as any strength or power of our own is concerned — for a new life and power is springing up from beneath, and is taking fast hold of Satan's agencies preparatory to the conflict. But with that comes the glorious word that a new light and life and power is descending from above.

That may be all so, but it will not be for you and me personally unless we believe in that power as the power for us, unless we go out to our work, not with a defiant spirit, but with the spirit of Isaiah, who said, "Woe is me, for I am undone," yet when he

had received the assurance that his sins were forgiven, and his iniquity was purged, and he heard a call, Who will go, Whom shall I send? with that same spirit and with that holy confidence in God, he said, "Here am I, send me," and God was with him. And God will be, as of old, in a most literal sense, with every one of his servants whom he sends out to his work now.

One who has watched the trend of events for the last five years, and whose eyes are open now to see where we stand, cannot fail to see that a most marked change has come. And it seems as though a crisis in that change had come during the past year; and just before the session of this body this work was consummated, as it were,—the seal set upon it, that there would be no going back. Now, we come to this work and our attention is especially directed to one central thought all the way through, that is, the righteousness of Christ, that we shall be endued with power after that the Holy Spirit has come upon us, and that it is now time to look for it; to pray for it; to talk about it; to believe for it and have a fitting up; and we know that it will be perfectly useless for us to go out in this work without such a fitting up.

That is a literal fact. It is literally useless—and I thank God that there is no necessity for it—for us to go out to carry the third angel's message unless it be to carry it in the words of the message, and that with the loud cry. Because the time of the loud cry is here, and unless there is more than human power in the work now, Satan will triumph against it. And every one that goes to the work now without the presence and power of Jesus Christ will be tossed about, with no stability of his own, with no certainty in his work — such an one I say will not be able to stand in his work.

But there is no necessity that a single one should go to his work without a sense of God's presence with him. God wants to go with every one, and he wants his power manifested in every one; he wants to give victory to the truth, and in such a way as never before; and we are to lay hold of him, and that power in his work, and believe in it, and go out with a permanent sense of unworthiness, yet with a permanent sense of power in God. That is the work for this time.

It is true that all the powers of governments are and will be against this work. It is true that every agency which will lend itself to Satan will be used now against this work, and against those who engage in the work. But what is that to one who really believes that the same God who drew the canopy of his angels over his people when he talked to them of old will do the same for his people now! What is that to one who believes that God who is the same yesterday, to-day, and forever, the God who delivered his people of old, and brought them out with an high hand and an outstretched arm, the God who opened the way through the Red Sea, the God who delivered his people in every time of need, is with his people now! Praise God!

Why, there is an untold value in the earnest consciousness of the presence of God in Christ, as a living power, for every one who goes out to labor for God now. Worlds are not to be compared with it. It is above price; and yet it is as free to every one who believes it as is the air that we breathe. So although we may be called to face these powers of opposition, God does not want us to be discouraged in the least. "Be of good cheer. I have overcome the world." "Be strong and of good courage — for the Lord thy God is with thee whithersoever thou goest." That is his word; so we may say, "The Lord is my helper; and I will not fear what man shall do unto me." Those scriptures are to be taken in a special sense, and we are to rest our faith on them now.

"Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation. Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the seas a way for the ransomed to pass over?

"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the Son of man that shall be made as grass; And forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hath feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?"

"The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread shall fail.

"But I am the Lord thy God, that divided the sea, whose waves roared; the Lord of hosts is his name." Isa. 51:7–15.

"Awake, awake, put on thy strength, O Zion; put

on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." Isa. 52:1.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3.

The time is now here, and the work is already begun, in which the whole earth shall be lighted with the glory of the Lord. The time is come when his word to his people is, "Arise, shine, for thy light is come." Now God wants us to take hold of this as a practical, actual experience. Not simply as a lesson, not simply as a thought with which to stir up a little enthusiasm, but as actual, practical experience in our daily life, and to *believe* that the glory of the Lord *has* come upon us in the righteousness of Jesus Christ which we have received by faith; and that we are to go out with such messages of light and power and blessing as will draw all people to Christ. "I, if I be lifted up, will draw all men unto me." Every man, then, who hears that message in its power will be actually obliged to exert himself or he will be drawn to Christ. [Congregation: "Amen."] There will be such displays of God's power and his Spirit and his work that every one will be obliged to choose whether he will be drawn to Christ, or whether he will willfully keep himself away — as it were, tear himself away from the drawing influence of that Spirit. And God — his name be praised — is to give such triumphs in the third angel's message as we never dreamed of before. Not unto us, but unto *thy name* be glory, for the truth's sake.

Now is the time for every servant of his to stand in his place, with a spirit of the utmost humility, with no confidence in himself but with unbounded confidence in God his Saviour. Sometimes as I think of this I can hardly contain myself; as I think of the experience before God's people; as I think of his servants going out in this work, their faces lighted up with a holy consecration, and the power of God resting upon them, and the promise that these signs shall follow them that believe—God's power manifested in all his works, and thousands in a day turned to God and his truth. O, it is a glorious thought. I thank God every day that he permits us to be the humble instruments through which he works to accomplish his mighty purpose. I thank God every day that it is our privilege to be laborers together with God; to be associated in the most intimate relationship with God; with his Son, and with his holy angels, in the work now being accomplished for a fallen race. Let us walk worthy of the high calling wherewith we have been called, with all humility.

Well, I want simply to leave this word — a word of hope, a word of confidence in God. We do not know what will happen before we meet again in a General Conference, and we do not need to worry what will happen before that time. We simply need every day to have a growing confidence, and a living experience in God, and to thank him every day that we have a part in his own work; to thank him every day that he will carry through his own work and will carry us through with it if we will let him. And then it seems as though it will be only a short time when some of these glorious experiences which are described to us in the Spirit of Prophecy will be right here for us; and we shall see him as he is, and be made like him; and then it will be our privilege to stand in his living presence. "I shall be satisfied when I awake with thy likeness."

Why, we do not half take in all God wants to be unto us, and what he wants us to be to him. Wondrous things, and wondrous experiences he wants to bring to us in his own work. "Faithful is he that calleth you, who also will **do** it." So be of good cheer. Wherever God calls a man there he goes with him. Wherever his work is, that is the best place for him to be. Wherever God gives us a message to declare, God will be with us and will be in the message, and will give power to his messenger, and the work will triumph everywhere. Then how can we do anything else but be of good courage in the Lord? "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever, and let the whole earth be filled with his glory. Amen and amen."

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

—OF THE—

GENERAL CONFERENCE.

VOL. 5. BATTLE CREEK, MICH., SUNDAY, MARCH 26, 1893. No. 26.

MEETINGS OF THE GENERAL CONFERENCE COMMITTEE.

DURING the two weeks following the General Conference, fifteen meetings were held by the General Conference Executive Committee, the members named below being in attendance: —

Elders O. A. Olsen, S. N. Haskell, J. N. Loughborough, W. W. Prescott, R. M. Kilgore, I. D. Van Horn, A. J. Breed, D. A. Robinson, and J. H. Durland.

Among the actions taken at the meetings the following will be of general interest.

DISTRICT SUPERINTENDENTS.

The following named members of the committee were elected superintendents of the different General Conference districts: —

District No. 1.— Eld. I. D. Van Horn.
No. 2.— Eld. R. M. Kilgore.
No. 3.— Eld. J. N. Loughborough.
No. 4.— Eld. J. H. Durland.
No. 5.— Eld. A. J. Breed.
No. 6.— Eld. E. W. Farnsworth.
No. 7.— Eld. W. C. White.
No. 8.— Eld. D. A. Robinson.

ELECTION OF SECRETARIES.

At the late General Conference two secretaryships were left vacant, to be filled by the General Conference Committee, which was done by the Committee voting as follows: —

1. That L. T. Nicola be elected Corresponding Secretary of the General Conference.

2. That W. A. Spicer be elected Secretary of the Board of Foreign Missions.

CREDENTIALS.

The Committee voted: —

1. That ministerial credentials be granted to D. T. Bourdeau and F. M. Wilcox.

2. That missionary credentials be granted to Anna Ingels and F. W. Spies.

DISTRIBUTION OF LABOR.

It was voted: —

1. That C. L. Taylor be recommended to make Nebraska his field of labor.

2. That W. N. Hyatt be given permission to go to Nebraska to labor, he having requested permission to do so.

3. That S. F. Svensson be recommended to labor in Iowa and Nebraska in the Scandinavian work.

4. That Eugenie Clough be recommended to labor in the Tennesee River Conference, in the Bible work, intead of Helen McKinnon, who had been recommended to go there, but was unable to do so, on account of poor health.

5. That J. B. Thayer and G. P. Briggs be recommended to go to the Southern field to engage in the canvassing work.

MISCELLANEOUS RECOMMENDATIONS.

It was voted: —

1. That the General Conference provide a tent for the Bay Islands, for the use of Elder F. J. Hutchins and his assistants.

2. That the General Conference provide a tent for South Carolina.

3. That the arrangements for the Chinese mission work in Chicago be left with the Illinois Conference Committee and the superintendent of District No. 3.

4. That the General Conference school to be conducted in connection with Battle Creek College, recommended at the late General Conference, open Oct. 12, 1893, and that it continue twenty-four weeks, and further, that Elder O. A. Olsen, Prof. W. W. Prescott, and Elder J. H. Durland be appointed to make all necessary arrangements for the school, announcements, etc.

5. That Elder W. C. White be appointed to represent the General Conference on the Australian school locating committee, and further, that the matter of selecting a building committee be left with the Australian Conference.

6. That the week of prayer for 1893 be appointed for December 23 to 31.

7. That the Pacific Press be authorized to publish the Bible lessons given at the late General Conference as a number of the *Bible Students' Library*.

8. That the following appointments be made for the Southern field: —

Tract Society.— President, R. M. Kilgore; Vice-President, D. T. Shireman; Secretary and Treasurer, L. Dyo Chambers; Directors: C. E. Sturdevant, *Cumberland Mission*; D. T. Shireman, North Carolina; E. W. Webster, South Carolina; W. A. McCutchen, Georgia; L. H. Crisler, Florida; H. S. Shaw, Louisiana; A. P. Heacock, Alabama.

Sabbath-school Association.— President, W. A. McCutchen; Vice-President, R. S. Owen; Secretary, Mrs. A. Hunt; Executive Board: W. A. McCutchen, R. S. Owen, Mrs. A. Hunt, L. H. Crisler, H. S. Shaw.

9. That Elder A. T. Jones and Elder C. L. Boyd be appointed to present in person to the Legislature of Tennessee, the "Protest" prepared by the late General Conference, which reads as follows:—

PROTEST.

The following preamble and resolutions were passed by a unanimous vote of the Seventh-day Adventists General Conference, assembled March 1, 1893.

Whereas, There has been introduced in the Legislature of the State of Tennessee an act which distinctly aames the Seventh-day Adventists, and proposes to legislate in their behalf, in the following words:—

AN ACT *to Prohibit Interference with the Religious Rights or Liberties of Certain Classes of Persons:*

SECTION 1. *Be it enacted by ths General Assembly of the State of Tennessee*, That Section 2289 of Milliken & Vertrees' compilation of the Statute laws of the State of Tennessee be and is hereby so amended as not to apply to persons known as Seventh-day Baptists, Adventists, or any other persons whose religious faith teaches them to conscientiously believe that another day than the one generally observed by the people of the State is the proper one authorized by God as a day of rest. Provided, that their usual avocations shall not interfere in any manner with the peace, quiet, or proper rights of others. And provided further, that said persons shall observe one day in each week as a day of rest, as commanded in the Scriptures.

SEC. 2. Be it further enacted, That all laws or parts of laws in conflict with this act be and are hereby repealed.

SEC. 3. Be it further enacted, That this act take effect on and after its passage, the public welfare requiring it.

Whereas, This proposed act does require that our religious faith shall teach us to conscientiously believe that another day than the one generally observed, is the proper one authorized by God; and that we shall observe one day in each week as a day of rest, *as commanded in the Scriptures;* and,

Whereas, Our consent to this act would be only to surrender to the State our God-given right to be religious or not religious, to observe or not to observe a day according to the dictates of our own consciences and the convictions of our own minds; and would be only to consent that the State shall take judicial and supervising cognizance of our religious beliefs and our conscientious observances; and would be only to consent that the State shall be the interpreter and expounder of the Scriptures for us; and would be to consent that there should be enforced upon others that — the observance of Sunday — which we would not have enforced upon ourselves, and would therefore be a violation of that blessed precept of our Saviour and Master: "All things whatsoever ye would that men should do to you do ye even so to them,"— in short, that it would be to consent that we and all others should be deprived of the dearest rights of mankind, therefore be it —

Resolved, By us, the Seventh-day Adventists in General Conference assembled, for and in behalf of the Seventh-day Adventists in Tennessee, and all other places, that while appreciating the good intention of the author of this Act, we beg to, and hereby do, enter our most solemn and emphatic protest against the passage of this act, or any other of similar import, by the State of Tennessee or any other State or government on earth.

Resolved, That this preamble and resolutions be printed, and that a copy be placed in the hands of each member of the Legislature and officer of the State government of the State of Tennessee. And be it further —

Resolved, That a committee be appointed to carry this protest to the Legislature of Tennessee at its present session, to explain as fully as occasion may allow, our reasons for the position which we are compelled to take in this matter.

The dates of the American and European camp-meetings for the coming summer were arranged as far as possible, and the laborers selected to attend them. Also other important meetings to be held during the time were duly provided for. The publication of the particulars will be made in the REVIEW at an early date, and from time to time as may seem to be necessary.

During the session of the meetings of the Committee, the same harmony and good spirit prevailed as at the session of the General Conference. The presence and help of the Lord were marked in their manifestation. O. A. OLSEN, *Chairman.*

L. T. NICOLA, *Secretary.*

PROCEEDINGS OF THE BOARD OF FOREIGN MISSIONS.

SINCE the General Conference, the Board of Foreign Missions has held a number of meetings, from the minutes of which we take the following actions, involving the movement of laborers:—

It was voted,—

1. That M. E. Cady be requested to go to the British field with a view to taking up school work in Ireland.

2. That E. M. Morrison be permitted to return to this country as soon as may be arranged consistently.

3. That the General Canvassing Agent be authorized to select for the British field as many canvassers as may be thought advisable by the committee for that field.

4. That a tent for meetings be furnished Elder F. J. Hutchins in the Bay Islands.

5. That C. G. Howell be recommended to go to the Bay Islands to labor under the direction of Elder Hutchins.

6. That William Lenker and W. H. Anderson be recommended to go to India as canvassers.

7. That Kate Ross be recommended to go to the Mexican field.

8. That another laborer be sent to Queensland (Australia), with A. S. Hickox.

SEVENTH-DAY ADVENTISTS' PUBLISHING ASSOCIATION.

SINCE the annual meeting of Feb. 23, 1893, the new Board of Directors of the Seventh-day Adventists' Publishing Association has organized as follows:—

President — O. A. Olsen.
Vice President — Uriah Smith.
Secretary — W. H. Edwards.
Treasurer and Business Manager — A. R. Henry.
Auditor — Harmon Lindsay.

C. Eldridge having resigned, March 7, as director, president, and manager, L. McCoy was elected to

take the vacancy on the Board of Directors, for the unexpired time. O. A. Olsen was elected president, and A. R. Henry manager.

The time of the old Board expires April 28, 1893.

W. H. EDWARDS,
Sec'y S. D. A. Publishing Association.

A CORRECTION.

Through an oversight on the part of the copyist, a parenthetical expression was omitted in the Resolution in regard to the selection of editors for our denominational papers, found on page 492 of the BULLETIN. It is therefore given here in full again. As introduced and passed, it reads as follows: —

Whereas, Our denominational papers speak for the denomination, and

Whereas, The General Conference is the highest authority that God has upon the earth ("Testimonies for the Church," Vol. 3, page 492), and

Whereas, The General Conference has already decided that our denominational periodicals should be controlled by the General Conference (see BULLETIN page 437), therefore

Resolved, That it is the sense of this body that the selection of editors for our denominational papers should be made by the General Conference (the General Conference Committee to act in such matters between the sessions of the General Conference as occasion may require), and that immediate steps be taken for the carrying out of this plan.

THIRD ANGEL'S MESSAGE.—NO. 23.

ELDER A. T. JONES.

I WISH we had six weeks in which to study the third angel's message now. [Congregation: "Amen."] I mean six weeks together; of course we all have more than that separately. What I meant was that we might have six weeks together. Then we could begin to get a pretty good outline of the message for this time. But, keeping what the Lord has given us, and going from here with that, all that remains is to study the message and preach it, and it will grow as we do. And we will all see alike, if we keep what we have received here and preach that.

The time is so near past, though, now, and there is so much to be said before we separate, that about all we can do to-night is to touch just a few points that lead out from where we are, in lines that we need to follow, and which will be our guide henceforth.

Let us turn to the 13th chapter of Revelation to begin with this evening, and study that passage of Scripture that refers to the United States, and see, if we may know where in the prophecy the working of this power comes in to deceive "them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast." I know that a good many are losing sight of what has been done by looking for something that they had decided must be done first; and while looking for that which they had decided must be done, and neglecting to use that which has been done, they will still go on, getting further and further from the light, still less and less prepared to meet any of these things, whether they have come, or whether they are yet to come.

Now, in the 13th and 14th verses is the statement of prophecy about the working of that power: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

From the connection in which this is placed, a good many have been writing to me and saying that all these things must come to pass before the image is made; that these workings and wonderful manifestations are the workings of spiritualism, and are to persuade the people *to make* an image of the beast. It is important therefore for us to study the prophecy and see what it *says*, and as much as possible, what it does *not* say.

Let us now begin with the eleventh verse of the thirteenth chapter: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." When did he speak as a dragon? When he was coming up? [Congregation: "No."] When is it that he speaks as a dragon? Read the fifteenth verse: "And he had power to give life unto the image of the beast, *that the image* of the beast *should both speak*, and *cause* that as many as would not worship the image of the beast should be killed." That is when he speaks as a dragon, is it? [Congregation: "Yes."] Is n't it the image of the beast that speaks as a dragon? [Congregation: "Yes."] Was the image of the beast made, when he was seen coming up? [Congregation: "No."] When this beast was seen coming up out of the earth, was the image of the beast made? [Congregation: "No."] Was he then speaking as a dragon? [Congregation: "No."] Then all of that verse does not apply in the place where it is printed. That you may see this a little more plainly, turn to Testimony 32, page 208. This was printed in 1885: —

"The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the current is tending. Its professions are mild, and apparently Christian."

Has that any reference to the two horns like a lamb? [Congregation: "Yes."]

"Its professions are mild, and apparently Christian; but *when it shall speak*, it will reveal the spirit of the dragon."

"When it *shall* speak." That was written in 1885; he had not yet spoken. Is that correct? [Congregation: "Yes."] When was he seen coming up? [Congregation: "In 1798."] "He had two horns like a lamb," when he was seen coming up, and has had them all the time. Is that so? [Congregation: "Yes."] "Its professions are mild, and apparently Christian." But there is the prophecy,—"He spake as a dragon." And we have found by the connection that it is *the image* that speaks, and causeth that as many as will not worship the image of the beast shall be killed. That is the dragon voice. But, "when it shall speak, it will reveal the spirit of the dragon."

Then, I say again, that that eleventh verse is not all fulfilled in the place where it stands in the prophecy, and in the order in which the things that it mentions are mentioned in the prophecy. The last expression of the eleventh verse is not fulfilled until we reach the fifteenth verse.

Let us read on. Twelfth verse: "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the beast, whose deadly wound was healed." Now, has this beast that was seen coming up out of the earth been exercising as yet all the power that the first beast before him did? [Congregation: "No."] Has he compelled them that dwell on the earth to worship the first beast? [Congregation: "No."] Is that verse, then, that 12th verse, fulfilled until the time of the 15th verse? [Congregation: "No."] Until the time after the image is made? [Congregation: "Yes."]

Then those two verses of the prophecy are manifestly not fulfilled in the order in which the statements are set down. Is that so? [Congregation: "Yes."]

The thirteenth verse: "And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men." Is that fulfilled before the image of the beast is made? [Congregation: "No."] We all know, who have read "Vol. IV," that that is one of the last things that is ever done before Satan comes himself, personally. You who have read "Vol. IV," know that, and you who have not read it, just read it and you will see that the making of fire to come down from heaven is one of the last things that are done before Satan appears personally, if not the last in fact. Vol. IV does not say positively that this will be wrought before Satan appears personally, or after; but, taking the most extreme view possible of it, it is amongst those things that are carried on when the very powers of the satanic agencies are exerted to their full extent, to deceive, if possible, the very elect. This miracle is wrought to prove to the children of God that they are wrong in keeping the Sabbath. This miracle is wrought as a deciding test, and it will be one of the very last things before the decree goes forth to put people to death; if not the very last before that, it will be one of the last. The contest will be between the powers of the earth and the Lord; between those who yield and obey the powers of the earth, and those who obey the Lord.

Now, are these miracles all wrought openly, and above board, distinctly *as against the Lord?* Is that what they pretend to do? [Congregation: "No."] Are they wrought by those who openly and professedly deny Jesus Christ? [Congregation: "No."] Who then?—Those who profess themselves to be Christ. "False Christs will arise, and shall show great signs and wonders." This will be done by those who themselves profess that they are representatives of Jesus Christ, and that Christ is with them, and that God is the God of that side of the question. But it will be denied, and it will be known that it is not so, by those who know the Lord. But this challenge will be made. There was a contest once as to whether the Lord was God or whether the sun was god — Baal. The test which decided that day amongst the people that Elijah was a man of God, and that God was the true God, and not the sun — not Baal — that test was, fire came down from heaven.

Now, that test comes again, but this time it will be done to deceive; and it will be done by those who claim now to be Baal's, or rather, those who are really Baal's servants, but profess that Baal is god, which is Satan, of course. And they will present that challenge to you and me: "Now, you say that the Bible is the word of God. You stand on that?" "Yes, sir." "You say that God is your God?" "Yes, sir." "And that the Sabbath ought to be kept because that is the sign of what God is to man and what Christ is to man?" "Yes, sir, that is the position exactly." "Now, a test was put once before which decided this question. That was that, fire came down from heaven. That decided there that the Lord was the true God. Now, we offer you, upon your own proposition, to-day, the same challenge. We say to you that we challenge you to this decision; we give you an open, fair challenge; we say to you now: If we are the men of God, if God is our God, and not yours, if we are men of God, let fire come down from heaven upon the earth."

And what then?—Fire comes. "He doeth great

wonders, so that he maketh fire come down from heaven on the earth in the sight of men." Men will see it; and it is done to decide this question—to decide that they are the people of God; that they are men of God. And when the true people of God say that that is not the test — that that does not prove anything, then you see, they will say: "Well, you go back on your own evidences. You say you believe the Bible, you say that is your foundation, and you agree that that decided this question once." "Yes sir." But now, when we do the same thing, you deny that that is any decision at all. What is the use of reasoning any more with such men as that? They all go back on the plainest evidence, that they themselves say that they stand upon. What more should be done but to kill such people as that? You can't reason with them any more, and the fate of the world, the plagues, and pestilences and all these things are coming upon the people on account of your craze, because you will not surrender or yield; you are stubborn, you will have it your own way anyway. Now, in order to save people whose lives are precious, the only thing we can do is to put you out of the way." So, we say, and you will see by reading, that that is not done before the image of the beast is made; it is after that, that it comes.

Brethren, it is not only time for every one of us to read "Vol. IV," but to read it over and over and to know the situation of things as they are. It is time to read it, and we cannot afford not to read it.

So then, the three verses which we have read, you yourselves see, they are not fulfilled in the order in which the statements are set down.

Now let us read on: "And he deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Let us read another passage now, in the 19th chapter of Revelation, referring to the coming of the Lord, 19th and 20th verses: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him *the false prophet* that *wrought miracles* before him, *with which he deceived them* that *had received* the mark of the beast, and them *that worshipped* his image."

Some one told me the other day about another translation, speaking of that — I do not know whether it is the Revised Version or some other — that reads, "the false prophet that wrought miracles before him, with which he deceived them that *had received* the mark of the beast and them that *had worshipped* the image."

[Elder D. T. Bourdeau: "So reads the French."] The same thought is in this. That shows then, that the miracles, the deceiving miracles, that are wrought, are done to deceive them that had the mark of the beast. But, do men receive the mark of the beast before the image is made? Under the message, and the responsibility which the message brings, are men held responsible for receiving the mark of the beast and worshiping the beast before the image comes on and undertakes to compel them to do it? — No; because we found in our lessons here that until the image was made there was a way of escape from the worship of the beast. The way was open for a man to refuse; but, *after the image is made*, there is no way open for a man to refuse to worship the beast, because there is no place on the earth where the power of the beast is not found: consequently, after that comes there is no escape any more, and then it is that men become responsible for worshiping either the beast or his image. There is no other way of escape. The only way is to turn to God, then. Then the time comes that the decision is clear cut, and must be made between God and the powers of the earth alone.

Again: read the 16th chapter of Revelation. There the plagues, you know, are threatened to come upon the people because of worshiping the beast and his image. Under the sixth plague, we read verses 13 and 14: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of"—What? Dosen't it read this way: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and deceived people *into making* the false prophet?" [Congregation: "No."] What is the false prophet, in other words? [Congregation: "The two horned beast."] The image of the beast is the false prophet, because that verse in the 19th chapter tells it: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and *with him the false pophet* that wrought miracles before him, with which he deceived them that received the mark of the beast, and them that worshiped his image." In the 13th chapter, we read: "He exerciseth all the power of the first beast before him [in his sight,] and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Then what is the false prophet? — The image of the beast.

Now then, these spirits, they are the spirits of devils. The next verse (Rev. 16:14) says: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." But these spirits of devils working miracles come from where? — They come from

certain places *to do* these miracles. That is the truth, is n't it? And they come from those places, to gather the people to the battle of the great day of God Almighty. These spirits of devils come at that time with this miracle-working power, in this miracle-working power, in this miracle-working way, to do a certain thing. Where do they come from? — The beast and the false prophet (or the image of the beast). Then, from those testimonies, and from those two verses, is n't it plain that the deceiving miracles — the great miracles that are wrought to deceive men, come *after the image is made*, and not *to make* the image? [Congregation: "Yes."]

Well, let us see whether we are right. Testimony 32, page 207: —

"To secure popularity and patronage, legislators will yield to the demand for Sunday law."

Will they? — They have done it. Is that fulfilled? [Congregation: "Yes."] That has been fulfilled. They have done it, and they have done it so certainly that they themselves have publicly said that they did do it for that purpose. The evidence, more than we have had at any other time, is in this little pamphlet — "The Captivity of the Republic." It is a report of the hearing before the Committee on the World's Fair Sunday Closing Bill, an account of which I gave here in my second talk. This is now being printed and coming from the press. It is entitled "The Captivity of the Republic." And the idea is that the churches have captured the republic and hold it in the captivity in which they have taken it, and the quotations there from congressmen themselves, lately, not simply those of Hiscock and Hawley, and those of last summer, but those of the very latest — members of that Committee which heard our arguments and refused to hear what they would not hear willingly, but which they had to hear — statements from these very men, saying that they must not go any further in that direction for fear of the damage to the Fair and country at large, that the church element would do. You have it over and over there in several different ways; so there is further evidence than that which we had last summer; but they keep on saying that they did it then, for that reason, and they still maintain it for the same reason. So that is fulfilled over and over, if anybody wants evidence on that point.

We continue reading from No. 32: —

"Those who fear God cannot accept an institution that violates a precept of the decalogue."

Does this institution that has been set up by those men to secure popularity and patronage, refer in any way to a precept of the decalogue? [Congregation: "Yes."] Did they mention any precept of the decalogue in the doing of it? [Congregation: "Yes."] "Those who fear God cannot accept" it. Do you hear that? [Congregation: "Amen!"]

"Those who fear God cannot accept an institution that violates a precept of the decalogue."

And an institution that so entirely violates a precept of the decalogue that it itself could not be set up by the government without taking the precept of the decalogue out of the way, altering it entirely. It is not set *alongside* of the other one. They did not enact any Sunday law on its own merits, but they deliberately set up the precept of God, and took out of it what he put into it, and put into it what the Catholic church set up in the place of it.

"On this battle-field comes the last great conflict of the controversy between truth and error."

And the battle is joined, and we are to go from this Conference into the midst of it.

"And we are not left in doubt as to the issue. Now, as in the days of Mordecai, the Lord will vindicate his truth and his people. By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness."

Now another thing: I want to ask you whether it has been fulfilled. This was written in 1885, remember: —

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power. . . ."

That is, "when she shall." In 1884 it said "She will." This says, "When she shall." That little special testimony, when it came a year ago now, said, "She is reaching." She is doing it. *We* know now that she *has done* it. Do n't we? Let us read from "Testimony No. 33," page 240: —

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery."

But they joined hands with popery in the doing of it, in order to do it; and is it not all true in that one thing? She has joined hands with the papacy. That is fulfilled then, is it? [Congregation: "Yes."] Then the Testimony is fulfilled down that far. Is that so? [Congregation: "Yes."]

Then further: this same paragraph here, on page, 240 of Testimony No. 33: —

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than *giving life* to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism."

We have found by our other studies and by the latest Testimonies that have come that it is through the influence of the United States government that all the nations are brought back to the papacy; and when that is done, it is through this country that

life is given to that same tyrannical spirit which passes all over the world. So then, we are up to that point now, are we? [Congregation: "Yes."] Now let us see what remains. There is something else to come in this connection. On page 207 of Testimony No. 32 we read: —

"When she shall reach over the abyss *to clasp hands* with spiritualism. . . ."

It is fulfilled up to that point — up to that last one now. Is it? [Congregation: "Yes."] The other remains.

"When she shall reach over the abyss to clasp hands with spiritualism. . . When, under the influences of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and Republican government. . . ."

When they joined hands with popery, it was to set up the papal institution, as the testimony which has been printed in the BULLETIN told us, that God's memorial has been set aside, the false sabbath has been put in its place. In the doing of that, she has joined hands with popery, has set up the institution of the papacy instead of the institution of God. That much is fulfilled, then; that was accomplished in joining hands with popery. Now, the next thing is to join hands with spiritualism. And then, "under the influence of this threefold union" every principle, not only as a Protestant, but as a *Republican* government goes. Now, a Republican government is a government of the people, not monarchical. What is the object of Satan in working all these miracles? Well, I shall read the rest of that sentence first: —

"When, under the influence of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods *and delusion*, then *we may know* that the *time has come* for *the marvelous working of Satan*, and that the end is near."

Now, why is it, and for what purpose is it, that Satan does these miraculous things? Isn't it to prove that he is Christ? [Congregation: "Yes."] "False christs shall arise, and shall show great signs and wonders, if possible to deceive the very elect." But he puts himself in the place of Christ.

"Christ is King," isn't he? [Congregation: "Yes."] When Satan in those miracles puts himself in the place of Christ, it is to be the same thing, is it? [Congregation: "Yes."] When this is done, then upon the very face of it, every principle of Republican government has been taken away, and they will have a monarchy established. And so, the object of spiritualism is to open the way for the professed coming of Christ and the setting up of his kingdom on the earth.

So you see, having done so much already, it is easy enough to take the next step and to recognize "Christ" as king. That is the thing that is being urged now by the National Reformers, who have been working for that which they have obtained; by those who recognize the strength of what has been done in making this a "Christian Nation." This will be done in much the same way. The principle will be recognized in some way; and they will clasp hands with spiritualism. Then, when that is done, when the way is opened, "Christ" is recognized as king, that opens the way for *Satan* to come *as christ* and set up his kingdom here and do all these miracles and sweep the world with him, and then the cry is raised — "Vol. IV" gives it — "Christ has come! Christ has come!"

Then does not all this show to us that the working of Satan in spiritualism, in these wonders and miracles that deceive men, is *after the making of the image*, even as the prophecy says?

"Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the number of his name."

Then you can see again that up to the fifteenth verse, not one of the verses is fulfilled in the order in which its statements are set down. "Well, then," says one, "what in the world is that that way for? How are we to know, then, when it *does* come?" "Volume IV" tells you that, too. It says this, page 443: —

"To learn what the image is like, and how it is to be formed, we must study the characteristics of the beast itself,— the papacy."

We are to learn of the fulfillment of the prophecy, and be able to detect that, from our knowledge of the thing of which it is an image. In other words, we are not to get the knowledge of the fulfillment of this prophecy from the prophecy itself alone; but we are to detect, and to learn of, the fulfillment of this prophecy from the record of the nature, the working, and the disposition, of *the beast* of which this is only *an image*. So you see, in order to see when these passages are fulfilled, in order to see when they are met, we must be acquainted with the original, we must be acquainted with the beast; and *well acquainted with it*, that when any one of these points appear we can see where that belongs, because we know where it belonged in the original; and then, knowing where it belongs, we can avoid that thing.

There is a peculiarity about this prophecy that is

not about many others: There are some prophecies, like the prophecy of Daniel seventh chapter, the passing away of Babylon, Medo-Persia, Greece, and Rome, and so on, — those prophecies, men could see the fulfillment of them in the event, and they could be perfectly safe in it. In other words, was it safe for men acquainted with the Scriptures to look for another kingdom to succeed Babylon, and to look for it as Medo-Persia, and know when that thing was fulfilled from the event itself? Yes; and they could see it fulfilled and the event itself. But mark you, here is this prophecy that comes at the end of the world, and in the whirl of events that bring the end of the world, and the man who waits to see this fulfilled in order to act, he will be too late.

Therefore this is a prophecy with which God wants us to be so well acquainted beforehand that we will look at it from the right side, and not be behind when it does come. And in order to do that, you see the Lord gives us a picture that has already been wrought out in history; he gives the course of events that have already been carried out, fulfilled before the eyes of men, in a slow process; so that in studying it as it occurred slowly in that, we can become thoroughly acquainted with the principles that were established, and their outgrowth, and the result of them. And he does that in order that we may be so well acquainted with those things in all their bearings, that when the first hint of those things is touched *here* we may know the outcome of it long beforehand, and, therefore, have ample time to take warning, and never get caught.

This is why the Lord does not want us to look for the fulfillment of this prophecy in the prophecy itself; because if we wait for that, the most important things in the fulfillment of the prophecy will be those things upon which depends our salvation at the very moment that that thing is fulfilled; and if we are on the wrong side, if we are late, we are simply left. Therefore he fixes it and has fixed it, so as to show us the beast in its fullness, in all his working, in order that by studying that, we may be able to detect the image, in every phase and on every side. The first hint of anything of the kind is enough; because we know what the thing is: everything is in it; and therefore just as soon as that thing is touched, we can say, "That means the image of the beast; the image of the beast is in that thing, and I must avoid every connection of it or with it from now until the end of the world." Watching the growth of that thing which has been started, which I know was the spirit and principle of the papacy when it was started, when I see that and avoid all of it at every step, I am on safe ground, and unless I do that I am on dangerous ground.

Therefore the Spirit of Prophecy has told us that if we would know about the image, we must study the original — the beast. And those who are watching it in this way will be able to detect the evil thing in every one of its phases; no difference how it comes up, or where it comes up, even if it be only the merest glimmer. And God wants us to be so well acquainted with the original that we can detect the image even though it be only a glimmer.

Brethren, these things are important for us to consider, and for us to know, so that we shall not be overcome, so that we shall not be taken unawares on anything or at any point, but always be ahead in the thought and in the light of the Spirit of God.

So I say it over again. From the nature of things and in the fast whirl of these last days and these things all coming so fast, in order to be safe we have got to be ahead of the actual occurrence of events. And in order to prepare us for that God has drawn it slowly out before our eyes in the historical evidence of the beast. He has drawn that out so that we can study it at leisure, and in this study as it occurred slowly even up to the full development and ruin that was wrought by it before, we can, by the Spirit of God enlightening us, always be ahead of these things that are coming now; so that when they do come, however fast, we are only glad, because we know beforehand what it all means.

That is all that I can say upon that particular line of prophecy, or this particular passage. But did think that it was necessary as so many questions had been asked upon that, to call attention to it before we separate.

Now let us just sketch what is in the book of Revelation after that. The third angel's message warns against the beast and his image and the danger of drinking the wine of the wrath of God. And then follows the coming of the Saviour to reap the harvest of the earth, and the people of God standing on Mount Zion. So there, that is a sketch through from where we are to the final victory.

Then the sixteenth chapter takes up the plagues; the seventeenth refers to Babylon the great, the mother; the eighteenth is the message of warning; the times of refreshing, the latter rain, the lighting of the earth with the glory of God, the calling out from Babylon, because she is fallen and is become the habitation of devils, as well as the hold of every foul spirit, and a cage of unclean and hateful birds, and that ye receive not *of her plagues;* and God hath remembered her iniquities. And then the word goes on and gives the actual occurrence of the judgment of God upon that great Babylon, to her utter ruin and perdition.

Then the nineteenth chapter you will remember, is that song, that voice of a great multitude of much people in heaven, saying, "Salvation, and glory,

and honor, and power, unto the Lord our God; for true and righteous are his judgments, for he hath judged the great" harlot, "which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." And the next thing he sees is heaven opened and behold a white horse and the coming of Christ, the destruction of the nations of the earth, the beast and his image are cast together into the lake of fire and the remnant are slain.

Then the 20th chapter is the binding of Satan, the resurrection of the righteous. Then the thousand years expire, and then comes the resurrection of the wicked and the judgment and destruction of them. The 21st chapter announces the new earth, and the heavenly city upon it. And the 22nd chapter—"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

Now, brethren, don't you see that from the message of Rev. 14, from the record of the third angel's message, when the image of the beast is made, that the rest of the book of Revelation is a straightforward story, as straight as can be written? From the time the image of the beast is made, and the third angel's message goes forth as it reads, as now it goes forth from this Conference; as we go forth with the message; the rest of the book of Revelation is a straightforward story to you and me right through to the end of the book? Don't you see that? [Congregation: "Yes."] One event right after another, all coming in directly in connection, and those things are right before us,—the rest of the book is just that, and you know that well enough.

Now here is another word that we want to read from where we are; you will recognize it. "Testimony, Vol. 1," page 186. It speaks of the Laodicean message:—

"It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel. As this message affected the heart, it led to deep humility before God. *Angels were sent in every direction to prepare unbelieving hearts for the truth.* The cause of God began to rise, and his people were acquainted with their position."

There is where we are. He has said, "Arise," hasn't he? [Congregation: "Yes, sir."] He has brought us to the message which says to us, "Arise; shine, for thy light is come." Well, now the time has come for us to rise. We have arisen; for he told us to, and he says so. We have arisen; because we are not to forget that when he speaks the word and we yield, then the word is fulfilled. He says, Arise. We say, Lord, Arise it is; and then we are up. His word raises us. He says shine. We say, Lord, shine it is. And it is so. Back there, when darkness was upon the earth, he said, Let light be: light was. Now he says, Arise; that word when we rest upon it, raises us. He says, Shine. And that word when we yield to it, causes us to shine. His word to-day which says, Shine, has just as much light in it as that word that said, Let there be light, back there. That word has light in it, and when we yield to that word he will see to it that we shine.

But what I wanted to call your attention to especially was this promise that angels were sent in every direction to prepare unbelieving hearts for the truth. Now the angels of God have gone forth, have n't they? They are sent. What are you going to do?

When we go from this meeting, depending upon the power of God, we go with his power, in his presence, with his glory upon us, waiting for him to manifest himself in his own way, in his own good time, just as he pleases, then you can see, he, sending his angels ahead, and then sending us on, why he just sends us to meet the hearts that the angels have prepared already.

Then, brethren, we have got nothing more to do any longer with "getting up an interest." Don't you see that? We have nothing to do with getting up an interest, and to make a great display getting up an interest. The interest *is up*. God wants us to get up *to the* interest. Get up *to the* interest, and not get up an interest. We will do well if we get up to the interest; that is all the Lord asks of us.

Then when he sends us we are to go with that promise; it is before us; and go to meet the work that God has prepared for us on every hand, in every direction; that is where we are. Is not that the way it was in the apostles' days? One reason why I wished we might have six weeks more to study to-

gether here was that we might study the book of Acts; then we could see how God works when he has his own way; but you can study the book of Acts yourselves. That is our lesson book now. That is the way he worked when he had poured out the early rain, and that is the lesson book to see how he will work now in the time of the latter rain. Here is an instance at that time. Acts 16:4 and onward: —

"And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia. . . ."

Were *forbidden* of the Holy Ghost to preach the word in Asia! And that too when the Lord had sent them to preach the gospel to every creature! "And after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not."

There were men who knew what the leading of the Spirit of God is. And you and I are to know it too. [Congregation: "Amen."] And that is what the Testimonies mean; and that is what the lessons of this meeting mean. Unless you are prepared to know the leading of the Spirit of God, and to recognize the guidance of the Spirit of God, then do n't you go from this place until you do. That is what this means.

Well, they could not preach the gospel in Asia any more, and they could not go into Bithynia, and all they could do was to go as far as they could in the only direction that was open, and so they came down to Troas; that was the limit. They could not preach anywhere behind them, they could not go to the right hand, and there was no place to the left, and there they were at the edge of the sea. There they were. What then? Then the Lord told them what to do.

"And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord has called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

Why did the Lord want them to go over into Macedonia? — To meet the interest which the angels of the Lord had opened already.

Cornelius, too, was seeking the Lord. An angel appeared to him, and told him to send for Peter who would tell him words, whereby he should be saved. Peter went, but it was only to meet the interest that had already been raised. Philip, too, was sent away across the country to find the eunuch and meet the interest that was already raised in his mind and heart.

That is enough on that point. You can see by this, that the book of Acts, from this day forward is your lesson-book and mine on the work of God; how he will carry on the work, and what place he wants us to occupy in it. And, brethren, bear in mind that what he says is so all the way through.

Let us turn to Isaiah and read a passage as to what the Lord wants us to do and what he has for us. You remember that I referred to the 60th chapter of Isaiah. We will now read the last two verses: "Thy people shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time."

Then the 61th chapter: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

Now the last two verses of that same chapter, and then the 62d chapter: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." That is what he is going to do now.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest." What do you say? Afraid of getting tired, are you? "O yes, I have been at work quite a while now, and I think I had better go home and rest." You had better stay

where you are and rest. Stay there and *work* while you rest.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Brethren, I want to tell you that if you will take up the health reform and live it out according to God's idea, you will not have to rest; you will work while you rest, and you will need no vacation at all. I know it from experience. You know as well as I do that for the last three years I have been working all the time, and have had no vacation; I have not needed it; do not want any. I have gone through institutes and camp-meetings, right out of one into another, without any rest, and have gained in weight and strength all the time. And I shall go out of this General Conference, where I have been working every minute of the time from early morning until sometimes midnight, just as fresh as I was when I started into the Conference; and I expect to stay so. But you must learn to work on your victuals, instead of on your vitals. A man cannot keep this up and work on his vitals; but he can work on his victuals and do it year in and year out. You get the health reform as it is and it is all nonsense about having a vacation. So we can do this as he said, "and for Jerusalem's sake I will not rest." I am bold to talk on this subject of health reform, because I think I am a pretty good specimen.

Well, says one, you have a good strong digestion. No, sir; I have a weak stomach, and have had for years, and I have to be careful with my stomach all the time that it does not get all undone; but that is what health reform is for, to give a man sense enough to take care of himself.

So then, let us stick to that: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah, for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest."

Well when we work without rest, and give him no rest either, I tell you there is something going to be done.

"And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The Lord hath sworn by the arm of his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored; but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion [This is our message], Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken. *Who is this that cometh* from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength?" Who is this? "I that speak in *righteousness*, mighty *to save*."

That is the coming of the Lord. The 63d, 64th, and 65th chapters of Isaiah speak of the new heavens and the new earth; and the 66th declares that as these remain so shall we remain, "and from one new moon to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord."

Don't you see that Isaiah, from the 60th to the 66th chapters, is a parallel of Revelation 13 on to the end of the book? All these things the Lord uses to show us what he is going to do now.

Well, brethren, the Bible is full of it; the Bible is full of it. Let us believe it; let us believe him, and the message that he has given us, and the power of the message which he has given to every one, and may none go from this Conference without it.

THE THIRD ANGEL'S MESSAGE.—NO. 24.

ELDER A. T. JONES.

WE will begin with that passage that we had last night, in "Volume IV." It is on page 443 of the canvassing edition of Great Controversy:—

"To learn what the image is like, and how it is to be formed, we must study the characteristics of the beast itself,—the papacy."

And we need to study this now, just as much as we ever have needed to study it; because not all the

features of the image of the beast have as yet been developed. The image has not yet appeared before the world in all its features and in all its developments. Each step that is to be taken, and all that is to be done from this time forward, will be the appearance of successive features of the image, creating more and more the full likeness, the perfect likeness, in all its parts, of the original. Only the start has been taken now; but, as we have found in our lessons here, the start which has been taken is such that no power on earth or anywhere else can stop it. It will go on and develop all that is in it, in spite of all that can be done to prevent it. It will go on, even against the wishes, and many times contrary to the intentions, of those who have started it.

Now just see how this thing has grown with us; how it has grown right before our eyes. Several years ago, when we first began real, direct, active work upon this particular phase, we established the *American Sentinel*; that is eight years ago now, I think. There was then only one organization in the country, that was set to obtain this thing. In a little while that organization gathered to itself others, and within a year or two, it gathered four or five. Then the movement got beyond the management, and really beyond the power, of the original organization. Then the original organization itself dropped out of our minds entirely, and this new mold was put upon it, this increased power that was given to it, carried it beyond the original organization by those that were added to it. That was what our opposition was against then; it was this new form that we had to deal with.

Now, the increased power that has been brought to it by these additional organizations, has carried itself and the whole movement to the place where the original organization intended it to go; so that now we have no more to deal with these organizations. We have nothing to do with them, particularly, any more. Our contention is not against them or their work. We have now to deal with the government of the United States; and these things are, I was going to say, merely incidents, but they are less than that; because the government will take steps, and will be forced to take steps that will be directly against the intentions, and many times against the power of those who have done what has been done. And whereas our first work was against that first organization, and as our second work was against the increased organization, and the work that it was doing,—*now* all those organizations are out of the way, and we have now to deal with that which has been done by them.

That is our position now. That is where we stand, and whether the American Sabbath Union does this, that or the other, it is nothing to us now; because steps will be taken, and things will be done that the American Sabbath Union never did intelligently or conscientiously intend. Things will be done against the wishes, and beyond the intent, the conscious intent, of the whole combination. Because they, even in their most radical intent, never intended anything but that they themselves should manage the government when they got it: but, behold, the Catholics will manage the government after these have got it. And that is where they will find themselves left in the fog; that is where they will find themselves at a disadvantage. And things will be done in spite of them that they never thought of when they were blinded by their own zeal to get power that did not belong to them; but they have nobody to blame but themselves.

Now, Congress has adjourned; and the action which that Congress took, is fastened upon the government without any remedy. Not only that, but an aditional step was taken in that line in the very last days of the session. I have not found the full particulars of the outcome yet, but I know the facts, and they are these: It was found that the inaugural ball that was to be held, celebrating Cleveland's inauguration, had to be held Saturday night. It was expected, of course, that they would dance over beyond twelve o'clock in the night. The Marine Band —the National Band of the United States — was employed; they were to furnish the music for the ball, and were also to give concerts on Sunday following. The ministers of Washington city sent up a petition to Congress, and Senator Quay, of course, presented it. And here are the particulars that are reported on that.

"Feb. 28, 1893. Mr. Quay presented in the Senate to-day a petition signed by the pastors of many of the Washington churches and others, on the subject of the proposed concert by the Marine Band, *in the Pension Office building, next Sunday, as a part of the* inaugural ceremonies."

I don't know how that was. This is the petition:—

SUNDAY CONCERTS IN PENSION OFFICE BUILDING.

Mr. Quay.—I present a petition of sixty clergymen of the city of Washington, which I ask to have read.

The Vice-president.—The petition will be read if there is no objection.

The Chief Clerk.—The petition is as follows:—

To the President of the United States, The Secretary of the Interior, and the Senate and House of Representatives in Congress assembled:

A Petition.

Whereas, It having been announced by the inaugural committee through the daily papers that, as a part of the program for the inaugural ceremonies, three concerts by the Marine Band are to be held in the Pension Office building, on Sunday, March 5, proximo; and,

Whereas, The Congress of the United States, *in deference to the Christian sentiment of the nation* clearly and unmistakably expressed

by the religious press, the pulpit, and by petition, has by legal enactment closed the doors of the Columbian Exposition on Sundays:

Therefore, believing to permit the holding of such concerts on Sunday by a band of musicians connected with one of the great departments of the government, in a government building which is occupied by another great department, and as a part of the ceremonies connected with the inauguration of *the President of this great Christian nation*, by and with the sanction of her chosen rulers, would be *a national sin;* believing also that such desecration as proposed is unprecedented, would result in incalculable harm, and would be used as an authority and example for the complete secularization of Sunday:

We earnestly petition that orders be issued forbidding the use of any government building for such purpose on that day.

Signed by W. R. Graham, pastor of Congress Street Methodist Protestant Church; W. Sherman Phillips, pastor Mt. Tabor Methodist Protestant Church, and many others.

So you see, the Senate passed a resolution in answer to that petition, complying with its request so far as to ask the Secretary of the Interior for information. I have seen by a later paper, in giving the report of the outcome, the statement that the Secretary of the Interior had ordered that the Marine Band should not play on Sunday, and that President Cleveland had signified his wish to the same effect. Therefore, when twelve o'clock struck, Saturday night, the band just stopped short, the great, brilliant electric lights were turned off, and everybody on the floor stopped dancing.

What I call attention to that for, is for you to see that the government, the United States Senate, at least, has taken an additional step in support of Sunday, by passing that resolution; and there it stands.

Now, another thought: that case that was in Judge Tuley's court in Chicago, in which the Steamboat Companies thought to enjoin the World's Fair Commissioners from shutting Jackson Park to Steamboat excursionists on Sunday; that failed, and Judge Tuley decided that the United States government had sole authority in the Park for exposition purposes, and as it had stated that Sunday should be observed there, that shut out the State of Illinois and the City of Chicago from any word in the matter.

So then, you see, everything that touches this question, everything that comes up, all is turned to the support of what has been done. Now, if no extra session of Congress is called — and none has been yet, and doubtless will not be now, as the President has not signified his intention to do it — then that legislation goes on without any question or interference until the World's Fair is ended, and the thing for which the act was passed has been accomplished; then we shall have the United States government committed to, and having lived through, more than a year's history under the present statutory Sunday law. And thus the precedent will have been established which will be a part of the experience of the government, a part of its history; and as men who are not statesmen,— and very few are nowadays, especially in Congress — are governed more by *what has been done* than by what *ought to be* done, that will be the strongest argument and the great bulwark forever after, in favor of Sunday as the sacred day of the government of the United States.

But, as we have said formerly, if an extra session should be called, and another Congress repeal that Sunday law, that would not effect the principle involved in the Sunday legislation in the least; because any succeeding legislation can repeal any law passed by any previous legislature, and such action does not call in question the right of the previous legislation to *enact* that which has been repealed. When a legislature repeals an act of a previous legislature, it does not call in question the right of the previous legislature to enact it, but simply the policy of it. The right to do the thing is just the same as though it were not repealed. Consequently, if an extra session should be called, and should repeal that Sunday-closing act, the government would be just as clearly committed and pledged to the principle that Sunday legislation is right on the government, as it is now.

[Voice: "Suppose they repeal it on constitutional grounds."]

If Congress should repeal it expressly upon the statement and for the reason, that it was unconstitutional entirely, that would effect it but a very little more; because it would be simply the opinion of one Congress against the opinion of another, as is often done between the great parties. Even now this is precisely the position of the two great parties on the tariff question. The Democratic party insists that the Republican tariff bill is unconstitutional. Therefore if this Sunday legislation should not be repealed bodily because it is unconstitutional, any succeeding Congress could take it up again because Congress did that once before; so it would throw the thing into an even-going controversy, and that is all there would be to it.

But nothing that can be done can obliterate the legislation entirely, in the principle of the thing, and the right of the government to carry it forward. The fact is that the government is so thrown into the hands of this hierarchy, that it never can be delivered. Controversies will arise, and as soon as the Catholics begin to launch ahead a little, and show their strength, the professed Protestants will resent it. We may expect that at any time. We may look for it to come from any direction, and from almost any source. It will certainly come, and as a matter of fact, it has already started. When the World's Fair buildings were dedicated — the Catholics, Cardinal

Gibbons and the representative of the pope, there received great honors; and because of that, quite a number of professed Protestants, the preachers, got into a great "huff" about it. They said they would not have anything to do with the Fair any more. They declared, "If the Catholics are to have precedence, and they are to receive the honors, and all this,—why, we'll just simply not have anything more to do with the Fair." Well, the Catholics don't care for that. They have got the honor, and they will have the power, and if "Protestants" don't like it, all they need to do is to stay away. And by their staying away, they will give the Catholics that much more to do what they wanted to do in the first place. So the sum of the matter is, that if they stay away, that gives the Catholics that much more power; if they *go*, it is a recognition of the Catholic supremacy. And thus they are taken captive; and all they can do is to be moved about by that power at its will. That's all they can do.

There *is* just one thing that they can do. They can escape the whole thing and be delivered from it if they will; but the only way they can do it is to accept the third angel's message. There is no other way out. These men, many of them, have been led into this by not seeing what was in it. They have been led into this by the influence of ministers who have a higher standing than they in the denominations round about, never dreaming what was in it. When they see that they are caught in a perfect labyrinth, and the further they go in it, and whichever way they turn, they get lost; when they see that, and how completely they have allowed themselves to be sold, they will deliver themselves by fleeing unto God. And that is why the Lord lifts his people up above the world and causes his church to shine so that we cannot be hid, and when they begin to look for deliverance, they will see where deliverance is, because in the third angel's message God has set deliverance before the world, and "a city set upon a hill cannot be hid."

Now, when God lifts us up, sets us up on a high mountain, as it were, and causes his light to radiate in every direction, then people in every direction will see it, and when they find that they are so badly lost where they are, they will be glad to get deliverance from any source. They will be glad to see that it is God that will deliver in this direction, and they would rather have God than the papacy, even if they have to come to the Seventh-day Adventists to find him. They will do it.

Then another thing: This church Congress, this World's Fair Auxiliary that was dedicated, or rather inaugurated at the dedication ceremonies,—Archbishop Ireland was the grand magnate, and the one orator,—and it was opened up with the sanction, and blessing, and good will of the Catholic church. And in this to begin with, as well as in the ceremonies of the Fair grounds, the Catholics by the prominence that was given them, simply compelled these same Protestant ministers to say, "Well, if the Catholics are going to run the whole thing, we will not be there."

Now, when that World's Congress of Religions comes, and all these things are brought out, then we may expect—we do not know how it will come, but we may expect—controversies to arise out of that governmental recognition of religion. And from this day forward, in everything that comes up, we may expect only the further development of the image that is already made. All that we can look for now is just simply that in each step, and in everything that is done, other features will be developed which more perfectly fill out the living, standing, full image of the beast.

In all these things it will come, and when the turmoils, the riotings, and all the evils that this thing engenders, begin to be wrought, and begin to come upon this nation, there will be an effort made to clear the government from it. There will be an effort made to rescue the government, and free it from the evil that is being carried on through it. Persecutions will come. Oppressions will come from this more and more, and there will be a reaction; and if that reaction should lead to a governmental act, that would in its intent swing the government clear back to the original principles of the Declaration and the Constitution, as I stated the other night, when that thing is done, it will be time for every one to get ready to go at a moment's notice. That will be the time for every one to increase his energies, deepen his consecration, put himself and everything, with all his might and main into the work; because when that reaction itself reacts, and the evil tide sways back again, as it surely will, into the religious persecuting, oppressing way, then it stays there.

In Europe this *may* be done *twice*. I will read a passage upon this from matter that never was published. It was given in a vision in 1850 and another in 1852. Brother Cornell had this and allowed us to copy it. He says that Brother O. Hewitt was present when the visions were given, and secured these copies. Upon that point, this was said:

> "I saw in Europe just as things were moving to accomplish their desires, there would seemingly be slacking up *once* or *twice*, thus the hearts of the wicked would be relieved and hardened, but the work would not settle down (only seem to), for the minds of kings and rulers were intent upon overthrowing each other, and the minds of the people to get the ascendency."

So you can see, though it slacks up once or twice, it does not *really*; it only *seems* to. And it says that

thus the hearts of the wicked will be relieved. Relieved of what? What had affected the hearts of the wicked? Why, the message telling them what these distresses mean, as the Lord has said, "Distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." They will be convinced by the Spirit of God that that thing is so, and they will be afraid that it is — not glad that it is so, but afraid it is. Then, when it slacks up, that will relieve them, you see. Then they will say, "We thought that was all a false alarm." And then when it swings back, and the message goes on saying, "That is what we told you, and now be sure to get ready," then they will say, "That 's what you said before, and it has slackened up and swung back." That is where the hardness of heart comes in, just like Pharaoh's heart was hardened, and consequently the hearts of the wicked will be relieved and hardened, and when it does swing back, the end comes and they are caught.

Now about our own country: In 1888, when I went to the Senate, I had the hearing before the Senate Committee. When I came back, Sister White asked me what the situation was there and what was the prospect. I told her what the Senators told me, that that being a short session, Congress would expire on the 4th of March; that the session was so far gone that they could not possibly get the legislation through, even if it were introduced. From the calendar they had, they saw no possibility of its getting into the Senate even, and if it did, still there was no possibility that it could be passed and go through both houses, as it would have to. I told her the situation as it was. The answer she made was: "Then it is nearer than we expect." The natural thought would be, if it should *not* pass then, these things that we are looking for — troubles, persecutions and so on — would be farther off; but, if it *should* go through, then these things would be nearer. Well, as that would be the natural way to look at it, of course God's way being the right way, and ours the wrong way, his is bound to be the opposite of ours, and what we would naturally think the sign that it was farther off, would indeed be the sign that it is nearer.

Well then, she went on to say that when this passed, when they did get the government into their hands and begin their oppression and carry out the spirit that is in them, the oppressions and persecutions that will be set up will cause a reaction by men of fair minds, who abhor persecutions, and there will be a lull, and a little time of relief and apparent peace. And *then* when the tide should swing back after the reaction, all things would wind up shortly. So you can see the situation here, is similar to what she saw it would be in Europe, as expressed in this testimony in 1852.

So, that is why I said the other night that none of us want to get caught or deceived by anything that will be done hereafter, professing or expecting, to undo what has been done. Whatever comes, bear in mind, when it does come, it is only a little relief that God gives us in which to do more work than we ever did before in the world. And that it only opens up the way for us to do *in an easier way* what we have to do. And so, every one that will take that view of it and who acts upon it—then when the work of God is finished, he simply goes on to the triumphant assembly on Mount Zion.

But every one, that is saying, "O no. You were going too fast; you were making too much of this" —as a good many will say,—we want to be warned against these things also. Here is the record of what some will say ("Testimony 33," page 243):—

"When the watchman, seeing the sword coming, gives the trumpet a certain sound, the people along the line will echo the warning, and all will have opportunity to make ready for the conflict. But too often the leader has stood hesitating, seeming to say, 'Let us not make too great haste. There may be a mistake. We must be careful not to raise a false alarm.' The very hesitancy and uncertainty on his part is crying 'Peace and safety.'"

Then do n't you see in this, that any one who hesitates, any one who wavers, his very conduct says, "Peace and safety"? He may not say it out loud, but he says it. That is why in the other place we read, in previous lessons, "Calebs are wanted who will say 'Now is the time for action.'"

I read on: —

"The very hesitancy and uncertainty on his part is crying, 'Peace and safety. Do not get excited. Be not alarmed. There is a great deal more made of this Religious Amendment question than is demanded. This agitation will all die down.'"

See? That shows that some will say that. Well then, do n't you see, those who say that, and take that hesitating, lingering, questioning, wondering position, when they see something that appears like the undoing of all that has been done, they will say, "Yes, that's what we told you. We told you that long ago. But you have gone ahead and got the people all stirred up and alarmed, and now it is all undone, and what's your work worth? It is a false alarm that you have sent. You have deluded the people."

It is no such thing! Because when that lull comes, that is the very thing that those who stand in the fear of God, and in the council of God, will see is their very grandest opportunity. [Voice: "Isn't it in answer to our prayers to hold the winds in check?"] Yes sir. And when that lull comes in-

stead of saying, "peace and safety," every one who stands in the council of God, will exclaim, Now get ready, quick. Get ready; for soon the tide will swing back, and then, every one that is caught is caught forever. That is the danger, you see.

Let us read a little further from "Great Controversy," page 443:—

"When the early church became corrupted by departing from the simplicity of the gospel, and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people she sought the support of the secular power."

That was the papacy, bear in mind.

"The result was the papacy, a church that controlled the power of the state, and employed it to further her own ends, especially for the punishment of 'heresy.' In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the State will also be employed by the church to accomplish her own ends."

Has anybody here seen anything of that kind done in the United States? [Congregation: "Yes."] Now, honestly, do you believe there is a person in this house besides yourself that has seen such a thing as that in the United States? [Congregation: "Yes."] Is there any one that has *not*? [Congregation: "No."] No difference what he says about it; no difference what he thinks about it, or how he views it himself; is there any one in this house, or in the United States, that has *not* seen that thing? The question is not what he believes about it: that is not the question at all; but is there any one that has not seen just that thing done? [Congregation: "No."] There is not one that has not seen that thing done: they know it is done, whether they allow it is the image of the beast or not; that is not the question; but *it is done.* They have seen it done. If anybody should say it is not the image of the beast, we can answer that it is something just like it anyhow. We could go that far together, perhaps.

Then, another thing that comes in right here. Some have wished that they might have a statement by the Supreme Court of the United States as to what the Court meant in that decision, or as to what the Court intended by it. But, brethren, that would not do a bit of good. If the Supreme Court of the United States should write out an express statement that the Court did not mean at all to make this a Christian nation, that it did not intend at all to establish a national religion here, it would not affect the thing the snap of your finger.

The question is not, what the Court *intended;* it is, what the Court has *done.* It is that that counts. And what the Court has done will be seen, and the fruits of it will be reaped, and the effects of this will be carried on, in spite of anything that the Court ever may have intended. That has nothing to do with it. I do not suppose that any one in the Court intended what is in what the Court said; because the Court does not know what is in what it has said; and therefore it could not have intended what is in it. The Court does not know what is in it. They do not dream what is in it.

Did Congress know what was in the Sunday act, closing the World's Fair on Sunday? Did they know what was in that? [Congregation: "No."] Suppose Congress should rise up and pass a resolution for the nation, the American people, saying, "We did not intend at all by this act to put the government of the United States and the power of the government into the hands of the churches." And they could say so honestly, don't you suppose they could?

Question.—Did the bishops of Constantine's time know what was in it, back there?

Answer.—No; they did not see what was in it; they did not know what was in it; that is the point.

So now if Congress should plainly say that we did not intend to give the government into the hands of the churches, and therefore the government *is not* in the hands of the churches; does the conclusion follow? No; it *is* there, whatever they intend.

The point is, they do not know what is in it, and they themselves *now* know that there is in it what then they did not know was in it. A senator from the State of Washington told Brother Decker, that if he had known before what he knew afterward, he would not have voted as he did. Exactly; and members of the house have said the same thing. But there is the mischief of it. Satan does not care, and the papacy does not care whether they know what is in it or not, or whether they intended it or not; it is done, and the fruits of it will appear, and the wrong that is in it will come, in spite of what the court intended, in spite of what Congress intended, in spite of what the court knew, and in spite of what Congress knew.

That is not where we are to look anyhow for interpretations of these things that have been done. In the word of God is where we are to look for the interpretation of these things that have been done. In the history of the papacy is where we are to look for the interpretation of these things that are done. And only those who do look there will be able to see what there is in these things which have been done. He who is not acquainted with the history of the papacy; he who has not studied that and seen the origin of these things, and the encroachments, and the building up, and the logic of each step as it went on in its way until the final outcome—he who has not followed this, will not be prepared to see what is in these things and what is to come out of them.

And therefore the Lord has pointed us to that

thing as the source of our knowledge. Let me read that again: "To learn what the image is like, and how it is to be formed." Just as I stated last night, God has given us things by which to know long beforehand what is going to be, in order that when it appears, we shall be able to recognize on the instant that that means the papacy.

Therefore what the Court intended in this has nothing at all to do with the question. And if a document could be secured from the Supreme Court of the United States signed by every Judge on the bench, saying that they did not intend anything of that kind, I would simply say, That has not anything to do with the question. There is just what they said. They said, "This is a Christian nation," and "proved" it. And all this will come out of it in spite of anything they ever intended, or ever knew about it. That has nothing to do with it.

And there are those testimonies we read here, all have them in the little Special Testimonies. There it is said that we are not to get our information from those without; we are not to take counsel with the world; our orders are to come from above; our counsel is to be received from there. In the REVIEW AND HERALD of February 21, first page, is a statement to the effect that those who stand in the counsel of God will have wisdom to detect Satan's movements, and avoid them. Brethren, the Lord has left us armed at every point against everything that Satan may do. Why, three distinct sources you see he has opened for our absolute knowledge of this thing — the Bible, the Testimonies, and the history of the papacy. There are three sources of knowledge upon this: there is the history, there is the Scripture, and there is the Spirit of Prophecy to explain both. Has not he left us fully armed, then?

Well, then let us make use of the documents and the means that he has given us by which to be fully armed against these deceptions. That is what is wanted. It will require study; but what in the world is a preacher for, if he is not to study? That is what I want to know. He has nothing else to do than to study; and nothing else to do than to work. Study and work, work and study *all the time*. Of course it will be harder work than a good many have done, to study up all these things, and put your mind to it with all your might. But you need not be afraid of getting the brain fever; do not be afraid of that. I just wish — I would not confine it to ministers, because all must be ministers one time or another, — but I wish that every Seventh-day Adventist would get down to it and study until his brain fiber snaps. It would do him good. Study until his brain fairly cracks because of the exertion. What does the Lord say? "Thou shalt love the Lord thy God with all thy heart, all thy soul," and how much of your mind? [Congregation: "All of it."] Then go at it; come along; let us get at it. "All of your mind" is what he wants. *All* of your mind. *All* of it. Let him have it.

I will read that statement a little further concerning those who say it will all die down: "Testimony, No. 33," pages 243, 244: —

"Too often the leader has stood hesitating, seeming to say, 'Let us not be in too great haste. There may be a mistake. We must be careful not to raise a false alarm.' The very hesitancy and uncertainty on his part is crying, 'Peace and safety. Do not get excited. Be not alarmed. *There is a great deal more made of this Religious Amendment question than is demanded. This agitation will all die down.*' Thus he virtually denies the message sent from God; and the warning which was designed to stir the churches, fails to do its work. The trumpet of the watchman gives no certain sound, and the people do not prepare for the battle. Let the watchman beware, lest through his hesitancy and delay, souls shall be left to perish, and their blood shall be required at his hand."

Then another thing. Some of the ministering brethren and a good many of the people, have said, "I do not think this religious liberty work, this church and State work is quite the thing; it is too much like politics. I do not think it is exactly the thing, to work in the church, and on the Sabbath, and so on." Well, that depends altogether on what the condition of your heart is; it depends altogether on what it is to you. If it is simply a political thing to you, then all it is to you is politics. If it is religious liberty work indeed with you and in you, then it is the gospel. If it is with you only a theory, only an outward formalism, then all it is with you is politics: policy is all you know. But if it is with you and in you, the real soul liberty, the real liberty that Christ gives the converted soul, then it is religious liberty indeed, the gospel of Christ, and no politics about it. That is the difference between politics and the gospel of Christ.

I would like to know who is the greatest, the sharpest, and the most tricky politician on the earth. [Congregation: "The pope of Rome."] Of course, the pope. He always has been the greatest politician. Every one of them has been a politician, you know. But he professes the gospel. Where is there a broader *professor of religion* than the pope? But the principles of the papacy and the gospel as professed by the papacy are all on the outside. It never can be anything but politics. But let the principles of the gospel that these men put on the outside only, and which they simply hold as a theory, as a creed, let those principles of the gospel reach the heart and bring Jesus Christ into the heart, and then you have got religious liberty indeed. But they would then be no popes.

And so those brethren that have supposed that the religious liberty work was too much like politics for

them, what they need is to find out what religious liberty is, and to get religious liberty for themselves and in their hearts, and then they will know it is not politics; they will know that it is religion. Those folks have not found out what real religion is. No, sir; the man who finds the religious liberty that there is in Jesus Christ, and which the gospel brings to him, and which separates every religious thing from the State, separates Church and State,—the man who does that, he knows that it is not politics; because he knows the straight way, and he will take the straight way, and he will go that way in the face of every consideration that the earth can furnish or mention; and there is no politics in that; that is principle.

Well, then this is where we stand. These are some of the things we are to consider. And the secret of all, the beginning and the ending of all, *the all in all* of it, is simply Jesus Christ in a man, the hope of glory. That explains everything; that gives understanding of everything; it supplies everything. Christ, Christ and him crucified; that is all that any man wants; that is all that any man needs; it is all we can have; for "In him dwelleth all the fullness of the Godhead bodily, and ye are complete in him."

Then as we separate, going forth to carry the message which God has given us, in the power which he has given with it, to carry the everlasting gospel to every nation, and kindred, and tongue, and people—and do not forget—saying with *a loud voice*, "Fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters," with the other angel following saying, "Babylon is fallen, is fallen, that great city, because she made *all nations* drink of the wine of her fornication." Has she? All nations now? [Congregation: "Yes."] Then let the *still louder* voice go, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus . . . Blessed are the dead which die in the Lord from henceforth."

Well, then when one of your friends dies why do you mourn? God has promised a blessing upon him. Do not rob *yourself* of a blessing too, by unbelief. "Blessed are the dead which die in the Lord from henceforth." And then it is confirmed: "Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap: for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." That is where we are going. It is a straight journey right through. That is where it is.

Well, then don't you see that everything we do, every subject we take, every word we utter, is in view of the coming of the Lord. He *is* coming. He is *coming*. Are you not glad of it? Yes, the Lord is coming, himself. And we shall see him as he is. Not as he *was*, but as he *is*. His face shining as the sun; his raiment white as the light; his voice like the voice of a multitude, speaking peace and everlasting joy to those who wait for him. Yes, brethren, he is coming; all over glorious, he is coming. We shall see him; we shall see him. Yes, like that blessed hymn, which says:—

He comes, not an infant in Bethlehem born,
  He comes, not to lie in a manger;
He comes, not again to be treated with scorn;
  He comes, not a shelterless stranger.
He comes, not to Gethsemane,
  To weep, and sweat blood in the garden;
He comes, not to die on the tree,
  To purchase for rebels a pardon;
Oh no; glory, bright glory environs him now.

Exactly; wrapped in a blaze of boundless glory it is. How many of the holy angels with him? [Congregation: "All of them."] All of them? [Congregation: "Every one."] But shall we know him then amongst such a company of them, each one shining above the brightness of the sun? Ah, brethren, he who has gone with us all the way; he who has been with us in suffering; he who has been with us in sorrow; he who has delivered us from trouble; he who has walked with us all the way; he who has saved us from our sins; he who has made us acquainted with him,—can anything obscure him in that day, and hide him from us? [Congregation: "No."] No; that blessed presence that has bound us to him when he was so far away, can anything keep us from him when he comes so near? No; and the ten thousand times ten thousand and thousands of thousands of angels, are not there *to keep us from him;* they are not there to surround him like a bodyguard of soldiers, to keep people away. Oh, no; they come to *take us to him*. [Congregation: "Amen."] That is the only thing they are there for, to bring us

to him. And he will take us to himself; for he says so, he says so. And we shall see him for ourselves, and our eyes shall behold him, and not a stranger. No, not a stranger. The last words of Paul were: "O Lord, when shall I embrace thee? when shall I behold thee for myself without a dimming veil between."—*Sketches from the Life of Paul, p. 331.* Can't we all say it, too? [Congregation: "Amen."]

Brethren, it will not be long. [Voices: "No, indeed."] It will not be long. Why, think; more than that, we shall see all the rest there. And did you ever notice that turn that is taken in Paul's words there when he is comforting us about the loss of our friends who have died; that they will all come from the dead again. 1 Thess. 4. Now let us read that: "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with" *one another?* [Congregation: "With the Lord."] Why, he started out to tell them that they would meet with their dead friends after a while; but when he came to the time he did not see them at all. What is the reason? Because *the Lord* is *all in all* that day. Why, of course; we will be glad our friends are all there; but, brethren, we will be gladder than all that *that Friend himself* is there. He takes precedence of all our other friends in that day. We are so glad that that Friend is there that we have not time to look for these; and so he says. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with THE LORD."

Brethren, then there will be no dimming veil between. We shall be like him; for we shall see him as he is. Then let us be glad. Let us be glad all the way. Tell the people that the Lord is coming. Tell them, Get ready, for he is coming. Tell them these things. Say, His coming is near. Get ready, for he is coming. Get ready to meet him, for he is coming. Get ready to be like him; for that glory of which he has given us a part now will make us like him altogether in that day.

Where is that Hymn book? Let us sing that piece—1175—"In the Resurrection Morning." I think we can sing that together now.

"In the resurrection morning we shall see the Saviour coming,
And the sons of God a-shouting, in the kingdom of the Lord.

Chorus:

"We shall rise; we shall rise,
When the mighty trumpet rends the azure skies;
Yes, the dead in Christ shall rise, all the dead in Christ shall rise,
In the resurrection morning we shall rise."

"We feel the advent glory; while the vision seems to tarry
We will comfort one another with the words of Holy Writ.

"By faith we can discover that our warfare 'll soon be over,
And we 'll shortly hail each other, on fair Canaan's happy shore.

"We will tell the pleasing story, when we meet our friends in glory,
And we 'll keep ourselves all ready for to hail the Heavenly King."

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